

**SERVANT LEADERSHIP, EMPOWERMENT, AND CHURCH SPIRITUAL
GROWTH IN PENTECOSTAL CHURCHES WITHIN NAIROBI METROPOLITAN
COUNTIES, KENYA – A MIXED METHODS STUDY**

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Declaration

I declare that this is my original work and has not been presented to any other college or university for academic credit

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Dedication

I dedicate this dissertation to my creator God Almighty whose grace is always sufficient. To my wife Rose, Children Mayiani, Nadupoi and Melau who encouraged me in this academic journey. I love you so much.

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Abstract

Globally, the church is in dire need of spiritual growth so as to fulfil Christ's great commission to all believers in accomplishment of evangelism and discipleship mission. Servant leadership and empowerment of church members is a key element that could be leveraged to trigger church spiritual growth. The general objective of this study was to assess the effect of servant leadership and empowerment on church spiritual growth in Pentecostal Churches in Kenya within the Nairobi metropolitan counties. The specific objectives of the study entailed: to assess the effect of stewardship on church spiritual growth; to evaluate the effect of commitment to growth of church members on church spiritual growth; to evaluate the effect of community building on church spiritual growth; and to establish how empowerment moderates the relationship between servant leadership and church spiritual growth. Qualitatively, the study explored perceptions of participants on the extent to which church members' empowerment moderated the relationship between servant leadership and church spiritual growth. The study selected Pentecostal Evangelical Fellowship of Africa; Kenya Assemblies of God, and Full Gospel Churches of Kenya, all under the umbrella of National Council of Churches of Kenya. The study was guided by servant leadership, empowerment, and spiritual leadership theories. The research was mainly anchored on the pragmatism philosophy. The study employed an embedded mixed method approach. Descriptive cross-sectional survey research design and exploratory designs were adopted for data collection and analysis. Data collection was undertaken through questionnaires and interview guides. The target population constituted 2000 church pastors, elders as well as members from which a sample of 333 was obtained through purposive and stratified random sampling techniques. Quantitative data was analyzed using descriptive statistics, correlation and regression analysis, where the Statistical Package for the Social Sciences (SPSS) version 29 was used. The results revealed that servant leadership and church spiritual growth had a strong positive relationship with a correlation coefficient of $r=0.707$; commitment to growth of people with $r=0.665$ whereas community building and stewardship had $r=0.580$ and $r=0.450$ respectively. Empowerment of church members had a strongly significant moderating effect in the relationship between servant leadership and church spiritual growth with a p-value of <0.05 . Qualitative data analysis was done using thematic analysis where it was revealed that servant leadership and empowerment were key elements in enhancing church spiritual growth. The study recommended that Pentecostal churches should embrace servant leadership, strengthen face to face evangelism, enhance volunteer services, promote spiritual formation, collaborate with other churches and improve provision of rewards so as to boost church spiritual growth.

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Abbreviations and Acronyms

FGDs	Focus Group Discussions
FGCK	Full Gospel Churches of Kenya
KAG	Kenya Assemblies of God
NACOSTI	National Commission for Science Technology and Innovation
NCCK	National Council of Churches of Kenya
PEFA	Pentecostal Evangelistic Fellowship of Africa
PWDs	Persons with Disabilities
SPSS	Statistical Package for Social Sciences

Definition of Operational Terms

Church spiritual growth: Used interchangeably with spiritual growth. Refers to Christian qualitative growth in faith resulting in positive impact on society (Bariu, 2017). In this study, it is operationalized as church maturity attained from equipping believers through teaching biblical doctrines indicated by growth in worship, fellowship, prayer and sharing of possessions amongst believers.

Church Growth: It is a general term that denotes growth of a church in different dimensions especially numerically, spiritually and financially. Church growth is the numerical increase of people in a church over a period of time in terms of membership, converts and those baptized (De Jesus, 2018) .

Commitment to growth of people: Servant leadership component that ensures meeting other people's needs as a priority and growth of those people being served (Resane, 2020). Operationally, the term denotes church leaders motivating and inspiring church members to grow through mentorship, guidance and counselling and issuance of rewards. In the study, commitment to people growth are used interchangeably with commitment to church members' growth.

Community building: This refers to the support and service to the community through empowerment through volunteer work and giving back to the community (Sousa & Dierendonck, 2021).

Empowerment: This refers to giving followers (church members) freedom to make decisions, granting them authority, and self-determination independently without interference, which in turn results to higher work productivity (Bercerra, 2017). In this study, its

operational use entail giving church members strength through training, involvement in decision making, and sharing of responsibilities in the church context.

Leadership:

This is the act of influencing followers towards the achievement of goals (Northouse, 2021). Leadership is basically an act of the leaders showing the way and inspiring followers to rally behind them.

Nairobi metropolitan counties Counties within Nairobi City region namely: Kiambu, Kajiado, Muranga, Machakos and Nairobi. The total population of the five metropolitan counties was 10,411,220 as at 2019 (Kenya National Bureau of Statistics, 2019).

National Council of Churches of Kenya: A group of Christian fellowship in Kenya established in 1913. It had 27 registered churches under its umbrella as by February, 2022 (Betty, 2022). Pentecostal Evangelical Fellowship of Africa, Kenya Assemblies of God and Full Gospel Churches of Kenya are amongst member churches to this umbrella.

Servant Leadership:

This is a leadership style that underpins service to others demonstrated by commitment to help other people grow, empowering church followership by serving the needy in the church and local community (Eva et al., 2019). It is a life giver to people, sets their minds free, and unlocks their potential as long as they are treated with dignity and respect (Blanchard & Broadwell, 2021) .

Stewardship:

Leadership responsibility for the role entrusted to them in managing people and organizations for the good of society

(Northouse, 2021). It entails ethical practices namely honesty, trustworthiness, responsibility and accountability. Operationally stewardship is a servant leadership attribute that is demonstrated by handling public resources with high ethical standards and serving people with utmost respect, dignity and honesty.

Chapter 1: Introduction and Background to the Study

Introduction

This chapter examines the background and general overview of the purpose of the study. The sections provide statement of the problem, objectives, scope, limitations and delimitations, justification and significance of the study. The chapter also presents background information about servant leadership with constructs of stewardship, commitment to growth of people and community building; empowerment constructs comprising of training, involvement and sharing responsibilities; and church spiritual growth constructs of worship, church attendance, evangelism, and sharing of possessions.

Background to the Study

Church leadership is grappling with the challenge of decline in church spiritual growth. Globally, in western nations like in America, decline trend was observed (Burdick, 2018). In the case of the United States, Church attendance, belief in God, Bible reading and role of religion in society has been slowly diminishing (De Jesus, 2018). Cunningham (2023) posits that the United States church spiritual challenges are evident in areas of daily fellowships, worship, prayer and reading the Bible. Recently, there was shocking revelation of a tremendous decline in church attendance in the United States. Tate (2023) pointed out a decrease of church attendance both virtually and physically among African American men at more than 70%. Such downward trends in church growth motivated this study where servant leadership was viewed as a panacea to address the quagmire.

In Australia, even though there are indications of passion for spirituality, commitment to Christianity has softened over years (Hukkinen, et al, 2023). There is a remarkable decline in church growth noted in Germany (Paas, 2018). This calls for dire need to establish how to

address the problem of decline. Brooks (2018) posit that there is need for more studies on effect of leadership styles on church growth so as to provide a cure to the noticeable decline.

In Africa, bizarre and unethical incidences happening is an indication of the decline in spiritual growth of the church like for instance a church leader in South Africa who was reported feeding congregants with grass, another making them drink petrol, while another one sprayed them with insecticide (Du Plessis & Nkambule, 2020). Many African churches experience a quantitative increase in number of church members but qualitative growth in terms of maturity and health is minimal (Atuahene, 2018). According to Isiko (2020) there is a manifestation that many people view Christian religion as irrelevant. There is a noticeable decline in church growth in Africa (Ferreira & Chipenyu, 2021). This trend calls for need to establish how the problem could be addressed by use of servant leadership attributes.

In Kenya, there is an indication of church numerical growth but with decline on church spiritual maturity manifested by lack of significant impact on society (Bariu, 2017), leadership wrangles (Matisi, 2020) and poor leadership (Nzeng'e et al, 2021). Increased social ills, crime and inconsistent attendance in churches is a common trend in society (Bariu, 2017). There is a dire need for an effective leadership style that could address the quagmire of church spiritual decline. Study by Mbogori (2020) revealed strong relationship between leadership style and church performance. In this study, servant leadership and empowerment were assessed to find out whether they affect church spiritual growth as well as addressing the dilemma of declining church spiritual growth.

A number of studies in Kenya observe numerical growth but not spiritual growth. For instance, in a study carried by Thiga et al. (2021), there was an indication that Pentecostal churches in Nairobi experienced spiritual decline in aspects of prayers, Bible study, and belief in God, signaling a spiritual decline. Besides, participation in Christian activities within the church context such as evangelization and support of ministries through giving has reduced to

less than 10% within the Nairobi churches. In addition, the trend of studies on church leadership and growth undertaken by Parsitau (2014), Gathuki (2015), Mbogori (2020), Nzeng'e (2021), and Matisi (2020) all reveal a conspicuous problem in spiritual growth, especially in the churches within the Nairobi metropolitan region.

Servant leadership is the independent variable that consists of three sub variables: stewardship, commitment to growth of people, and community building. The moderating variable to the study is empowerment of church members by their leaders. Components of empowerment are: training, involvement, and sharing of responsibilities. The dependent variable is church spiritual growth that comprise: worship, church attendance, evangelism, and sharing of possessions. The study endeavored to assess servant leadership and empowerment effect on church spiritual growth through obtaining perceptions of church leaders and members within selected Pentecostal churches in Kenya.

This study was informed by research gaps that are noticeable among several studies in the global, regional and local perspectives. For instance, studies by Andrews (2020), Keita (2019) and Lawton (2022) used quantitative approach of research leaving a methodological gap. Besides, these studies focused on the western perspective on church growth without undertaking a comparison analysis with the African church which is of a different context. A number of studies on leadership and church growth in Kenya including Nzeng'e (2021), Thiga et al (2021), Mbogori (2020), and Matisi (2020) focused more on church numerical growth as opposed to spiritual growth. This study therefore intended to assess the effect of servant leadership and empowerment on church spiritual growth in Pentecostal Churches in Kenya and thereafter suggest ways in which such leadership can address the noticeable church decline.

Servant Leadership

Servant leadership is the main construct in this study and comprise of sub constructs namely: stewardship, commitment for people growth, and community building. Stewardship

contain components of trustworthiness, high ethical standards, and honesty. The sub construct of commitment for people growth entails: mentoring; guidance and counseling, and rewarding. On the other hand, community building entails: volunteer work and giving back to the community.

The leadership concept has been interpreted differently by various scholars. Leadership is a process that involve influence upon followers through various means of inspiration and in which the crucial priority are followers (Dierendonck & Patterson, 2018). In the Asian perspective, leadership initially belonged to top rulers possessing power to control subjects contrary to servant leadership practice of service to people (Khan et al., 2016). In the contemporary dispensation, leadership in organizations is key in determining success in that it is the ability to influence the followership in achievement of goals (Robbins & Judge, 2017). In the church context, the leadership is expected to care for and empower their members through theological training, involvement, and sharing of responsibilities so as to attain growth. Spiritual leadership theory (Fry, 2003) underscores motivation of church followership by the membership so as to realize success. Servant leadership means service and empowerment to other people (Ishola & Ayangbekun, 2018). It is a kind of leadership that inculcates practices of trust, and caring for other people (Blanchard & Broadwell, 2021). Jesus Christ demonstrated servant leadership by sacrificially discharging service to other people.

The development of servant leadership could be traced back in the 1970s when Greenleaf (1970) coined the theory of servant leadership. The theory emphasized on the following questions that help to understand whether servant leadership is successfully imparted in people: Firstly, “do people being served grow?” Secondly, “Do they become wiser, healthier, freer, autonomous and servant leaders?” Thirdly, “What is the effect of the leadership to the most underprivileged in society; will they benefit from the leadership?” Greenleaf asserted that servant leaders do not prioritize control and power but put service to people first. Servant

leadership is other-oriented, prioritizing follower individual interests and needs and concern for organization and larger community.

On the Biblical perspective, servant leadership was demonstrated by Jesus Christ through emphasis in service to others (Mark 10:44-45; John 13:14-15 NIV). Jesus Christ was a typical example of a servant leader who with humility came to serve mankind and gave His life as a ransom to all. The followers of Jesus Christ demonstrated servant leadership which was manifested by their acts of common mind and purpose in fellowship, love and sharing possessions (Acts 2 and 4). Servant leadership underpins having a heart for followers and leading by first serving them (Du Plessis & Nkambule, 2020).

Servant leadership gives life to people, sets their minds free, and unlocks their potential as long as they are treated with dignity and respect (Blanchard & Broadwell, 2021). A servant leader underpins communities well-being and growth, sharing of power, and enables people to grow and perform their roles to the best of their ability (Neale, 2020). Leaders are expected by the followership to direct them in the right way as mentors so as to avoid detrimental collapse of their organizations. Church leaders should be servant leaders who emulate Jesus Christ and His Apostles as narrated in the book of Acts 2:40-42. Servant leaders can serve as a remedy for poor leadership in Africa where servanthood attitude of humility and service for others should replace self-serving governance. Servant leadership is viewed as a remedy to confusion and disunity in society and church today (Ishola & Ayangbekun, 2018). Mbogori (2020) asserts that servant leadership in organizational perspective underscores development of employees and taking care of their welfare. This study delves on assessing servant leadership and empowerment components and their effect on church spiritual growth.

Stewardship

Stewardship entails trust bestowed upon the leadership and followership in service to one another even in difficult situations (Crowther, 2018). According to Mbogori (2020),

stewardship means prudent management of financial resources. In organizations, stewardship play a key role where trustees (stewards) are bestowed responsibility to manage public resources on behalf of people.

In the global perspective, stewardship is a pertinent principle of governance that entail trustworthiness and respect by followers to their leaders (Northouse, 2021). Trustworthiness is one of the key sub-construct of stewardship construct of servant leadership. In western countries, trustworthy leadership that upholds values and principals of governance are viewed to be productive in organizations (Blanchard & Broadwell, 2021). According to Kaur et al. (2021), leaders with stewardship attributes motivates workers in attainment of organization goals. Liden et al. (2015) argues that organizational performance is pegged on servant leadership. Cultivation of high ethical standards therefore could affect church growth through inspiring church members to be committed in supporting their leaders to achieve organizational goals.

In the African scenario, servant leaders such as Nelson Mandela and Mwalimu Julius Nyerere set precedence as exemplary selfless servant leaders who could be emulated as opposed to unethical conduct, of some African leaders whose poor leadership styles culminated into war and poverty(Ishola & Ayangbekun, 2018). Patriotic selfless leaders demonstrate sacrifice in serving people without greed to cling on power and therefore a proof of being stewards. The servant leadership model by Dierendonck (2011) highlight attributes of humility, honesty and empowering people as core in stewardship. The model underpins service that benefits people and grow them to also become servant leaders. Servant leadership could therefore become a remedy to many African countries that are mired by greed and corruption. Ishola & Ayangbekun (2018) views the solution to unethical crisis in many African states today as servant leadership for it enhances unity and progress.

In the Kenyan scenario, the stewardship component of high ethical standard is underscored by the Kenyan Constitution (2010). Values and principals of national governance (Article 10) and values and principals of public service (Article 232) form a basis for promoting ethical standards that every citizen is expected to comply with. In the church perspective, church leadership is obliged to observe desired ethical standards as a way of role modeling their members. Such practice positively affects church members' faithfulness in committing themselves to church ministry like fellowship and evangelism. In Pentecostal churches in Kenya, there has been a challenge of inadequate stewardship in church leadership exhibited by conflicts among leaders, resulting in splinter groups as witnessed in Full Gospel Churches of Kenya (Thiga et al., 2021). Stewardship among church leaders including pastors and elders could address such crisis for they would act as mentors to their congregants. This would in turn enhance spiritual growth through commitment of church members to serve people in an ethical manner.

Commitment to Growth of People

Commitment is a servant leadership element that underpins prioritizing other people's needs and empowering people to grow (Resane, 2020). Commitment to growth of people is a crucial sub-construct of servant leadership. It comprises components of: mentoring, guidance and counselling as well as provision of rewards for church members (Dierendock, 2011). Globally, church leadership is expected to play a key role in mentoring their members with the Word of God for spiritual maturity (Edu, 2021). Guidance and counselling is a way to enhance commitment to growth of people. Dierendonck & Patterson, (2018) posits that guidance and counselling provides empowerment for employees to perform better. Mentoring, guidance and counselling together with issuance of rewards are components assessed in the Pentecostal churches to ascertain whether they affect church spiritual growth. Offering rewards in the church context also demonstrate organization's commitment to ensure their members grow.

Latifa (2017) posits that rewards to employees provide a sense of ownership and appreciation. Monetary and non-monetary rewards motivate members to enhance their contribution towards achievement of organizational goals (Mancuso & Rowatt, 2021).

In Africa, commitment to growth of people in the church context that entails empowering church members through training, teaching, mentoring and sharing of responsibilities is quite inadequate. A study by Mahlangu (2021) within the Rwandan church context revealed that failure by the church leadership to empower church membership through training negatively affects church numerical growth. In South Africa, a noticeable gap is noted in training of church ministers that do affect their capability to teach, preach and reach the unreached (Kamanzi, 2020). Training of church members and involving them in decision making on church policies cultivates their commitment to participate in various church activities (Augustain et al., 2019).

In the local Kenyan scenario, lack of commitment to growth of people through mentorship in the church has negatively affected church growth (Mwangi, 2019). Lack of mentorship in church derails exposure in service to God hence affecting church growth. The church is expected to incorporate training and mentorship programs to demonstrate commitment to enhance growth of the leaders and followers. A study by Nzenge (2021) underscored the importance of helping people to grow in their potentials. Such growth enables them to contribute to the growth of their local churches. In the aspect of rewarding congregants, church leaders need to reward their members in a way to enhance spiritual growth such as prayer, fellowships and evangelism.

Community Building

Ndlovu (2022) argues that community building means development of community by community. Community building is a vital servant leadership component that consists of: volunteer work and giving back to the community. In the global perspective, community

building activities are expected to increase church growth especially numerically but seems not to be so in the United States where decrease in church attendance has been witnessed (Burdick, 2018; Lawton, 2022). There is therefore a need to investigate why church attendance and belief in God has been dwindling despite socio-economic community projects that cater for people's welfare.

In Africa, community building is becoming part of church socio-economic roles to their members. Ndlovu (2022) points out that the church in Zimbabwe have contributed much in community building through social projects such as educational and health institutions. However, there is inadequate efforts by the African Pentecostal churches to get involved in corporate social responsibility and reaching the needy as expected and therefore negatively affecting empowerment (Msabah, 2016). Nkansah-Obrempong (2018) posits that the church in Africa is questioned on its commitment in provision of corporate social responsibility. Servant leaders' efforts through empowerment and care to their followership triggers growth (Edu, 2021). According to Eva et al. (2019), servant leadership is expected to empower followership to enhance organizational growth.

In Kenya, community building is common among Christian churches. There are diverse views on concern of Pentecostal churches to societal needs. Masenya (2021) views Pentecostal churches as of great socio economic impact on society whereas Msabah (2019) described the church as "a clueless mason, gossip community and silent majority." Nonetheless, one way to gauge church performance on societal impact is her involvement in volunteer services to the community like cleaning of public social utilities. Such practices can attract community members to the church hence boosting attendance. The church also needs to play a role in giving back to community through helping the needy such as widows, orphans and persons with disabilities for in this way it empowers the society (Dutta & Khatri, 2017). Community

building is a key factor to assess because it affects church growth either positively or negatively.

Empowerment

Empowerment entails providing followers with authority, freedom, and independence in decision making (Bercerra, 2017). In this study, empowerment of church members is the moderator variable. According to Creswell and Clark (2018), the moderator variable plays a role of changing relationships between one variable and another. When followers realize that their leaders are concerned about their empowerment, they get a sense of satisfaction that improve their performance towards achieving organizational goals (Chauhan, 2017). This study seeks to establish how empowerment moderates the relationship between servant leadership and church spiritual growth of Pentecostal Churches in Kenya. In America, there are gaps in church members empowerment where there is meagre theological training in Pentecostal churches demonstrated by lack of adequate training (Keita, 2019). A number of churches have not embraced modern technology and therefore derail mission activities like evangelism and theological training. The church requires training of church leadership and followership to sharpen skills and strategies for missions.

In Africa, several studies point out how empowerment is key in enhancing church growth. For instance, Mahlangu (2021) undertook an investigation on church member empowerment in Rwanda that revealed a gap in training of evangelists that had negative implications on church growth. According to Kamanzi (2020), the church in South Africa faces a challenge in sharing of the gospel due to insignificant training of church ministers. Despite failure by many leaders to empower church members through delegation of duties, such practice could enhance church growth (Becerra, 2017). According to Augustain et al. (2019), there is a substantial relationship between followers' participation in decision making processes and their commitment to the organizations they serve. Church members' empowerment is therefore crucial in providing church members with understanding of the Word of God through

theological training, for it gives them freedom to make decision and share responsibilities and therefore positively affecting the church growth. This called for further assessment of how empowerment plays a role in church spiritual growth.

In the Kenyan scene, a number of studies point to lack of adequate empowerment through training, involvement, and sharing of responsibilities by leaders with their followers. Studies by Nzenge (2021), Matitsi (2021), and Thiga (2021) point out the importance of empowerment of church members in enhancing church stability and growth. According to a study by Matitsi (2021) in PEFA churches, empowerment of church pastors and other church leaders improved their performance in discharge of their duties therefore affecting church growth positively. However, these studies had noticeable contextual and methodological gaps whereby empowerment was not used as a moderating variable with exemption of the study by Nzenge (2021). These studies either adopted quantitative or qualitative methods as opposed to mixed methods. There was therefore need to study the construct of empowerment further and its moderating effect on servant leadership and church spiritual growth using a mixed method.

Another research focusing on FGCK church done by Mwangi (2019) in Kiambu County exposed weakness in church leadership efforts to mentor and teach church members so as to gain exposure in missions. The study revealed that the church is tremendously growing numerically but member empowerment through training is dismal. The study points out that church members are willing to give their resources and participate in outreach missions but have not been given opportunity to do so. Mission education should be given priority in order to enhance church maturity and outreach ministry.

When servant leaders demonstrate behaviors that enables followers to achieve the objective of spiritual growth, then the church as an organization is anticipated to succeed. According to Nzenge (2021), ministry, empowerment of members, pastors factor, welfare of members and worship service demonstrate a growing church. Marks of a spiritually growing

church are: ministry, fellowship, evangelism, discipleship and worship (Worancha, 2012). Servant leaders are expected to give followers freedom and self-determination, and by doing so, they enable organizations to improve in performance (Becerra, 2017). In this study, empowerment was assessed to determine how it affects church spiritual growth.

Further, sharing of roles and responsibilities with church members is another key attribute that infuses empowerment in an organization. Employees in such organizations demonstrate extra diligence in performing their duties as they are aware that their efforts get rewarded. Studies by Sirengo (2019) and Nzenge (2021) on outreach missions and effect of shared leadership and emotional intelligence respectively on church context revealed that followers attain work satisfaction when they are given room to exercise power and responsibility. The studies recommended for further exploration on the effects of diversity and inclusion on church growth. Nzenge (2021) study delved on shared leadership and church growth but did not focus on servant leadership and spiritual aspect of church growth. In the foregoing, this study sought to fill the contextual gap by assessing how servant leadership affects church spiritual growth through empowerment of church members.

Church Spiritual Growth

Church spiritual growth is maturity in Christian faith demonstrated by church practices including: worship, fellowship, sharing the Word of God and sharing of material possessions (Acts chapters 2 & 4) and Christian qualitative growth (Christian spiritual maturity) in faith resulting in positive impact on society (Bariu, 2017). In the global scenario, there are indications of spiritual decline in Australia and America (Hukkinen et al, 2023; Burdick, 2018). In Europe, about 20 churches are shut annually due to decline in attendance (The Church of England, 2020). Cunningham (2023) posits that spiritual challenges in the church of the United States could be addressed by daily fellowships with worship, prayer, and reading the Bible. Such practices develop believers to grow and become strong to be able to fight the devil and

attain spiritual satisfaction. Regular church attendance with commitment to church activities enhances spiritual growth. The church attendance construct, supported by the spiritual leadership theory point out at the important role fellowships play in motivating church members to mature spiritually.

The constructs of church spiritual growth are: worship, church attendance, evangelism and sharing of possessions by Christians. On worship, the church is expected to emulate the apostolic church in unity of purpose through prayer, praise to God, and sharing blessings amongst themselves. Church attendance is also a key indicator of spiritual growth since believers with passion to be taught the word and serve God would participate in church fellowships. Evangelism is another indicator of church spiritual growth which is demonstrated by leadership organizing evangelistic missions and programs as well as providing resources for these activities. Churches can become mature and grow spiritually when the leadership and followership seek to make disciples for Jesus Christ (Ferreira & Chipenyu, 2021). Another sub construct of church spiritual growth is sharing of possessions amongst believers, which demonstrate a spiritually mature church.

It is an organization's moral responsibility to give back to society (Dierendonck, 2018). The precedence that the church should emulate is the apostolic church that shared everything in common and this created a strong healthy and growing church (Worancha, 2012). The church demonstrated growth as they worshipped, evangelized, and fellowshiped together, and both numerical and spiritual growth manifested. This study intended to assess how all these church spiritual indicators are affected by servant leadership and empowerment of church members.

In Africa, there is a noticeable increase in numbers of church attendants but spiritual growth is not conspicuous (Ishola & Ayangbekun, 2018). The main reasons attributed to church spiritual decline are poor church leadership in areas of stewardship, lack of commitment to growth of people and inadequate community building activities (Flatt et al., 2018; Diara &

Mokwenye, 2019). Poor leadership results in unethical practices and conflicts within the church and this negatively affects growth. This study therefore purposed to assess effect of servant leadership and empowerment on church spiritual growth as a way to address the problem of church spiritual decline.

In Kenya, there is a problem in spiritual growth and maturity exhibited by slowing of service attendances, reduced study of the word of God, and dwindling prayer life among believers (Thiga et al., 2021). It was also observed that there is a challenge in undertaking evangelism despite the fact that there are many church members in attendance of services (Sirengo, 2019). Further, a number of churches failed to train their pastors and church elders and had no explicit programs for evangelism and mentorship (Matisi, 2020). Absence of training, mentorship and discipleship negatively affects church growth in terms of maturity and attendance. It is prudent to find out why the church in Africa has been growing quantitatively and not qualitatively (Bariu, 2017).

Pentecostal Churches in Kenya

The origin of Pentecostal movement can be traced in the Bible in the Book of Acts Chapter 1 when the Holy Spirit came upon Christ's disciples, who began to speak in tongues and preached the Gospel with power. Gathogo (2022) asserts that modern Pentecostal movement originated from revival in the Azusa Street in the United States following teachings and miracles that happened through students taught by Charles Parham, an American preacher who taught in Bethel Bible School. The revival spread to other parts of the world including Kenya. The fruits of the Pentecostal movement were preachers like Billy Graham and T.L. Osborn who ignited the Pentecostal fire.

Pentecostal churches in Kenya form a vast portion of Christians in Kenya. The Kenya National Bureau of Statistics (2019) indicate that Christian religion constitutes 85.5% of the total population in Kenya distributed as follows: Pentecostals, Charismatics and other related

believers 33.2%, Catholics 20.6%, and Evangelicals 20.4%. Pentecostal churches in Kenya are many but this study delved on three: Pentecostal Evangelistic Fellowship of Africa churches (PEFA), Full Gospel Churches of Kenya (FGCK), and Kenya Assemblies of God(KAG). The choice of these churches is not only informed by their huge followership but also the reason that they are under the NCCK that anchors the scope of the study.

Gathogo (2022) posits that PEFA, which is one of the largest Pentecostal denominations in Kenya was started in Africa by missionaries from the United States in 1944. PEFA church originated from International Pentecostal Assemblies and Elim Fellowship headquarters being in Lima, New York (Westbury, 2002). The church was later renamed the Pentecostal Evangelical Fellowship of Africa in 1962 based in Kenya, Uganda and Tanzania. According to Westbury (2002), the PEFA leadership did a census in 1997 and found out that there were 1,900 churches with about 200,000 members by then. The PEFA church, like many other Pentecostal churches, was also affected by conflicts which had negative effect on her growth (Thiga et al., (2021).

The Full Gospel Churches of Kenya (FGCK), is one of the prominent Pentecostal churches in Kenya. Its origin is traced back to 1949 when missionaries namely Eava, Alma, Paavo, and Pieno from the Finnish Free Foreign Mission (FFFM) introduced the church in Kenya (Mbogori et al., 2019).The mission later metamorphosed into the Finish Pentecostal Movement (FPM). According to Mbogori et al. (2019), the first FGCK church was planted in South Nyanza region in a place called Oluso. In 2019, the church in Kenya had an approximate followership of 700,000 members with 545 local branches (Mbogori et al., (2019).

Kenya Assemblies of God (KAG), on the other hand is also amongst the large Pentecostal denominations in Kenya. Kihara (2015) indicates that there are more than 4,000 local churches under KAG. It was registered in Kenya in 1973 and is spread over all regions of Kenya. Its choice in this study was justified by its huge membership of the church giving it a

fair representative edge. In addition, like PEFA and FGCK, Assemblies of God has also been embroiled in leadership wrangles and ungodly practices that affected her growth (Diara & Mokwenye, 2019; Thiga et al., 2021). These happenings contributed to spiritual decline that calls for further research to determine how such problem could be addressed.

Counties within Nairobi Metropolitan Counties

The Nairobi metropolitan counties are: Kajiado, Kiambu, Machakos, Muranga and Nairobi Counties covering an approximate area of 32. 000km² (Omwenga, 2010). According to the Kenya National Bureau of Statistics (2019), the total population of the five counties was 10,411,220 distributed as follows: Nairobi City-4,397,073; Kiambu-2,417,735; Machakos-1,421,932; Kajiado-1,117,840, and Muranga-1,056,640.

The five Nairobi metropolitan counties provide a representative sample for the study as they constitute a population of 10,411,220 out of total population of 47, 500 (22%) of the total Kenya's population (KNBS, 2019). Christian population especially the Pentecostals and Evangelicals constitute 33.2% and 20.4% respectively which is quite large. Nairobi, Kiambu, Kajiado, Machakos and Muranga counties being densely populated, provide sufficient information with a wealth of diversity in terms of gender, age, and ethnicities as well as different Pentecostal churches. This made the Nairobi metropolitan counties suitable for undertaking the study, as, collectively, these counties account for the largest share of Pentecostal churches in Kenya.

In a nutshell, the purpose of this study was to assess servant leadership and empowerment effect on church spiritual growth. The problem of the study is church spiritual decline as demonstrated by a number of indicators pointed out by the leadership scholarship including reduced number of adherence attending church services (Burdick, 2018; Tate, 2023); diminishing belief in God and Bible reading (De Jesus, 2018); and dwindling daily fellowships, worship, and prayer (Cunningham, 2023). The key reason for the church spiritual decline was

poor leadership indicated by a number of reasons including; scandals by church leaders (Ngotho, 2021); surge of atheism; (Gumbihi, 2021); and unethical acts (Ishola & Ayangbekun, 2018). This study sought for a solution to the problem of church spiritual decline through obtaining views of church leaders and members within the church context and so as to leverage servant leadership and empowerment in a way to address the quagmire and bolster church spiritual growth.

Statement of the Problem

Globally, the church leadership is struggling with the challenge of decline in spiritual growth, with one example being the United States (Keita, 2019). There are challenges affecting church leadership and spiritual growth in the western countries (Ferreira & Chipenyu, 2021). Church malpractices negatively affect church growth in terms of service to God through evangelism, study of the word, fellowship and prayers. Although stewardship and commitment to growth of people is expected of servant leaders, the church leadership manifested lack of such attributes giving way to false teachings (Kgatlé, 2021). The danger of commercialization of the gospel that is now rampant across the globe has its roots from the Pentecostal movement (Diara & Mokwenye, 2019). There is need of a leadership style which is effective and ethical for organizations to achieve their goals (Crowther, 2018). Servant leadership and empowerment of church members could positively increase the follower's spiritual satisfaction and proactivity in involvement on church activities consequently leading to church spiritual growth (Eva et al., 2019).

In Africa, there is a noticeable decline of church spiritual growth evidenced by unethical conduct, corruption practices in public organizations, greed for power, and selfishness witnessed among believers resulting to poverty, civil wars and genocide (Ishola & Ayangbekun, 2018). According to Ndlovu (2022) the church in Zimbabwe experienced much

division and fragmentation where orthodox and Pentecostal churches cannot work together. This denied the church synergy to grow through unity of believers.

Baba (2022) points out that church spiritual growth which he refers to as ability to reproduce, is affected by lack of training on ministers, absence of mentorship, lack of discipleship, failure by leaders to empower members and meagre evangelism missions. According to Isiko (2020) decline in church spiritual growth is a result of maladministration by the church leadership. This results in failure by the church to cause positive impact in the world as well as giving room for the world to have impact in the church through false teachings. False teachings and prophecies are reported in Pentecostal churches, indicating spiritual decadency instead of growth. According to Kgatle (2021), false prophets involved themselves in abuse of religious malpractices therefore remaining a fertile ground for church spiritual decline as people put their trust on men rather than trusting in God.

Even though the church in Africa demonstrate signs of growth, a number of them face spiritual growth challenges (Ang'ana, 2019). In a study on the Pentecostal churches in Uganda, Isiko (2020) established that church spiritual growth has been affected by inter-church conflicts due to ideological differences among pastors. This study intended to assess ways in which servant leadership and empowerment of church members could be applied as a panacea to address church spiritual decline and assist churches blossom spiritually. Servant leadership being a value based type of leadership is viewed as the one that could offer solution to the problem of church spiritual growth. This is underpinned by the fact that Jesus Christ Himself was a servant leader who asserted "I came to serve and not to be served" (Mark 10:44, NIV).

In the Kenyan Church, there is an indication of lack of servant leadership in many churches and spiritual decline is apparent following unscrupulous incidences where the church is often turned into a "den of thieves", "an economy of banditry"; "a toll station for the rich" when they accept offerings without knowing the sources (Njoya, 2021). The church is under

critique due to some dishonest church leaders (Kahura, 2018) and compromises of religious tenets by leaders (Lethome, 2021). There is prevailing false teachings that contradict sound biblical teachings in various African countries that affects church spiritual growth (Nyirenda, 2021). A conspicuous indication of spiritual immaturity was evidenced by decline in church attendance, prayers, Bible study, religious affiliation and belief in God (Thiga et al., 2021). Church leadership at times failed to empower their members through involvement, training and sharing of responsibilities (Matisi, 2020). This negatively affects church growth in terms of maturity and attendance. Muthuku et al. (2023) asserts that the church is the moral custodian of any society and decline in its health is detrimental. It is therefore an urgent need to find out ways of addressing church spiritual decline through application of a value-based leadership such as servant leadership in order to mitigate the situation.

The Shakahola cult massacre is an example of how spiritual apostasy is predominantly becoming devastative in Kenya where hundreds of adherents died following fasting, brutal beatings, and suffocation after believing in false teachings by their leader, Paul Mackenzi (Nation Team, 2023). According to the reports, the youngest children were planned to die first, followed by women, then men and lastly, Paul Makenzi himself. Such a bizarre incidence points out a deficiency in spiritual maturity characterized by quantitative increase without qualitative growth of the church (Bariu, 2017). Hundreds of people leaving their own churches and joining cults and later on losing their lives indicate that they were not properly rooted in the true word of God. There is therefore urgency to address the matter through infusing servant leadership and empowerment upon the church to save congregants from heretical doctrines. It is against this premise that this study sought to address the problem through assessment of the effect of servant leadership on church spiritual growth to establish the attributes of leadership that could be used to salvage the church from decline.

There are a number of research gaps in the area of servant leadership, empowerment and church spiritual growth that prompted the need for further research. A number of researchers who explored servant leadership and church growth for instance Nzeng'e (2019), Thiga et al (2021), and Matisi (2020) focused mostly on as numerical church growth. Spiritual growth is therefore a grey area that required further research.

Contextually, many studies on leadership, servant leadership, empowerment, and church growth in the Western countries like De Jesus (2018), Lawton (2022), and Tate (2023) focused more on secular entities as opposed to religious organizations as well as on western as opposed to African cultural context.

Methodologically, a number of studies on servant leadership and church growth in Kenya such as Mwangi (2019) and Mbogori (2020) opted for quantitative research approach as opposed to mixed method. Many of these studies employed descriptive research design (Andrews, 2020; Ishola & Ayangbekun, 2018; Matisi, 2020; Mwangi, 2019; Nzenge, 2021). Mixed approach is quite handy in enriching research by providing insightful understanding and panacea to societal problems. In the foregoing, it was pertinent to assess how servant leadership and empowerment affect church spiritual growth not only to fill the research gap but also to develop a theoretical model that could assist church organizations in improving their performance and growth.

Pentecostal churches in Kenya were involved in conflicts that resulted to decline, among them being PEFA and FGCK which experienced a succession conflict (Thiga et al, 2021). Following the conflict in FGCK, a splinter group referred to as Worldwide Full Gospel Churches was born. Thiga (2021) further points out that the Assemblies of God church also faced a challenge of decline where in 2008 the Karen branch was shut down. The study by Muthuku et al. (2023) revealed that spiritual health and maturity is the most crucial factor in church growth. Church conflicts and divisions do affect church health and growth.

In this regard, there was a need for a study to be carried out in the Nairobi metropolis to establish the trigger of such monumental drop in church membership, attendance, and maturity. This study sought to establish whether it is related to servant leadership and empowerment in the stated region. Church spiritual decline is manifested in the metropolis unlike in other regions where there is a substantial growth of the same churches. Reduced fellowships, worship services, and evangelism as pointed out by Thiga (2021) needed research to establish causality of the phenomena. This study further sought to propose ways in which church organizations' performance and growth could be improved through leveraging on best servant leadership and empowerment practices. On servant leadership, empowerment is crucial in church spiritual growth as it explains followership growth (Russel, 2016). Empowerment theory (Rocha, 1997) underscores self-development that brings about efficacy and satisfaction. This would in turn propel church spiritual growth exhibited by commitment to fellowship, worship, evangelism, and sharing of possessions among believers.

Objectives of the study

This study was guided by the general objective and some specific objectives. The aim of the general objective was to provide an overview of the study whereas the aim of the specific objectives was to assess particular constructs within the general construct.

General Objective

The general objective of this study was to assess the effect of servant leadership and empowerment on church spiritual growth in Pentecostal Churches in Kenya within the Nairobi metropolitan counties.

Specific objectives

The following were the specific objectives that guided this research:

1. To assess the effect of stewardship on church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya.
2. To assess the effect of leaders' commitment to growth of church members on church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya.
3. To evaluate the effect of community building on church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya.
4. To establish how church members' empowerment moderates the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya.

Research Hypotheses

1. H₀₁- There is no significant relationship between stewardship and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.
2. H₀₂- There is no significant relationship between leaders' commitment to growth of church members and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.
3. H₀₃- There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.
4. H₀₄- Church members' empowerment has no significant moderating effect on the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties of Kenya.

Research Questions

The study sought answers to the following research questions:

1. How does stewardship affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya?
2. In which ways does leaders' commitment to growth of church members affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya?
3. How does community building affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya?
4. To what extent does Church members' empowerment moderate the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya?

Assumptions of the Study

It was assumed that the mixed method design used in the study shall increase insight both in breadth and depth through inclusion of significant elements that could be left out if the approach was either qualitative or quantitative. In addition, there was an assumption that through a mixed method, more accuracy and complimentary research synergy would be attained. It is also assumed that qualitative approach covered research gaps that were left out by quantitative approach.

It was assumed that respondents in the research were church leaders and members who possessed servant leadership attributes. Participants in focus group discussions who provided data were assumed to be objective. All respondents were assumed to cooperate and freely provide relevant information with utmost honesty.

In the study, the Pentecostal churches selected were assumed to be representative of other Pentecostal churches. External factors such as sicknesses, physical barriers, and

inadequate financial resources were assumed not to interfere with the study. The study findings were assumed to provide remedies to the problem of church spiritual growth. Finally, it was assumed that the Pentecostal churches would be the primary beneficiaries of the recommendations that emanated from the study.

Further, there was an assumption that required quantitative and qualitative data would be obtained from respondents. It was assumed that church leaders and members in possession of relevant information were to be accessible to provide data required for the study. Such assumptions affected the study when it happened that not all respondents provided information required.

Justification and Rationale of the Study

There are a number of reasons that made this study worthwhile to be undertaken. Many studies on servant leadership, empowerment and church growth focused more on secular organizations as opposed to religious organizations (Nzenge, 2021). This necessitated the current study that brought in the servant leadership and empowerment on the church context to bridge the gap. The gap need to be filled by bringing the religious sector on board as it also requires growth for success and sustainability.

Again many studies that delved on servant leadership, empowerment and church spiritual growth focused on western and Asian countries. The current study focused on the Kenyan perspective filling the contextual gap. Furthermore, the study is imperative as it used a mixed method instead of quantitative or qualitative approaches that many other studies used. Mixed approach is quite handy in enriching research by providing insightful understanding and panacea to societal problems.

The quest of this study was also to address the noticeable decline in church spiritual growth due to poor leadership as posited by Nzeng'e et al. (2021) and Matisi (2020). There

is notable increase in deceitfulness in the church leadership, an indication that there is a spiritual problem (Kahura, 2018). In addition, there is prevailing false teachings that contradict sound biblical teachings in various African countries that affects church spiritual growth (Nyirenda, 2021). This therefore calls for a study that addresses the ways in which the church can spiritually grow through assessing servant leadership and empowerment attributes that could act as a panacea for enhancing church spiritual maturity.

Further, the study was fueled by the passion to invoke servant leadership and empowerment as a remedy to malpractices in church leadership and unethical practices in society that results to decline in growth. It is imperative to point out that the church is the cornerstone of ethical and moral growth in society, more so in Kenya where the population of Christians is 85.5% (Kenya National Bureau of Statistics, 2019). Muthuku et al., (2023) points out that when church health deteriorates, the church sustainability would negatively be affected as well as endangering societal morals that the church remains the custodian. However, many organizations including the church are grappling with survival due to poor leadership. When the church spiritual growth dwindles, societal ethos suffers calling for an urgent and effective leadership system that can address the matter. Servant leadership promotes respect, service, justice, honesty, and community building (Northouse, 2021). This study therefore was necessary to uncover the puzzle of spiritual decline and provide a panacea to malpractices through servant leadership and empowerment.

This study intended not only to fill research gaps noted on the concept of servant leadership, empowerment, and church growth globally and locally, but also enrich the body of knowledge on the subject matter. In the Kenyan scenario for instance, studies by Matisi (2020), Mbogori (2020), Nzeng'e (2021), and Thiga et al., (2021), focused more on numeral rather than spiritual growth. They also related other styles of leadership to church growth rather than focusing specifically on servant leadership. There is a need to question crucial trends like quantitative as opposed to qualitative growth in the Africa's church (Bariu, 2017). This study

intended to take a holistic approach of using mixed methods design in assessing church spiritual growth. According to McKim (2017), mixed methods gives a broader understanding of a phenomena in research and ensures crucial elements are not left out hence making it accurate. It is against this backdrop that the study intended not only to fill research gaps revealed by previous studies, but also to provide a solution to the quagmire of poor leadership and deteriorating church spiritual growth.

Unethical practices like corruption results to inequalities, injustice and poverty of which the church, being the light of the world, is expected to condemn in strongest terms possible. In addition, the study underpins the significance of the church being the light of the world (Mathew 5, NIV) and that the field is ripe for harvest but laborers are few (Mathew 9:37-38, NIV). Ishola and Ayangbekun (2018) points out that servant leadership lifestyle can result to better and stable growth for society as well as the church. In the church context, the dire need for growth can only be achieved by servant leaders who are God fearing and role models who empower their mentors to affect church spiritual growth.

. Servant leadership is viewed as a way that could alleviate church spiritual growth such as wrangles, divisions and corruption. Church spiritual decline was occasioned by reduced evangelism (Thiga, 2023) and conflicts (Matisi, 2020; Thiga et al, 2021). This study is key in addressing the challenges of spiritual growth by injecting servant leadership and empowerment that entail growth and support of followers. This practice enhances church spiritual growth.

Significance of the study

The significance of this study is multifold. Firstly, its findings are important to the church as an organization. Respondents in the research who are church leaders and members are expected to understand areas in which servant leadership best affect church spiritual growth.

This is crucial since churches are facing wrangles due to leadership problems (Thiga et al, 2021). Churches require holistic growth in spiritual, numerical, and financial dimensions. The study benefits to both church leaders and members on best leadership practices attributes to adopt so as to enhance church spiritual growth. The church leadership and membership learn areas to improve in their services to the church through this study. In the Pentecostal churches where the study was undertaken, pastors and other church leaders would understand the areas of weakness and strength. The leadership would be able to address conspicuous gaps in sharing of power, sharing of resources, face to face evangelism and participation in decision making, which the study revealed as weak areas. Addressing such gaps would ultimately enhance church spiritual growth.

Secondly, the study adds more value to the current literature on servant leadership, empowerment and church spiritual growth. It brings reveals areas of strengths and weaknesses that churches should address to achieve their goal of growth. The academia in the religious sector would draw a wealth of knowledge from the study by leveraging on its findings to improve leadership tenets in organizations. The leadership scholarship is provided new knowledge of triggers to church spiritual growth such as structured reward system, active participation in face to face evangelism sharing of power, and more participation in volunteer services that all positively affect church spiritual growth. Further, the study points out areas in servant leadership, empowerment of church members and church spiritual growth with research gaps and recommended further studies. These include; humility healing and persuasion that are crucial elements of servant leadership. There is need for more studies on servant leadership particularly in the developing world (Madsen, 2019 ; Kumar, 2018).

Thirdly, public institutions are also deemed to benefit from the results of the research. A number of these institutions are marred with unethical practices thus may seek to find a leadership type and practice that underpins ethical practices and growth of people. In the

Kenyan scenario for instance, the Constitution (2010) underscores the importance of public servants complying to values and principles of public service as a way to address unethical practices. This study is of use to such institutions as it injects a servant leadership style of leadership that is value based and underpins need of upholding high ethical standards. Besides, they would learn best strategies that leaders can use to empower their workers through recommendations provided by the study. This study is handy in highlighting key influencing attributes of servant leadership and empowerment that leaders can use to enhance church spiritual growth. Servant leadership provides an ethical leadership alternative that puts citizenry service first therefore suitable for public service organizations.

Fourthly, the findings of this study contributes to the body of knowledge in the field of leadership, servant leadership, empowerment as well as church spiritual growth. The leadership body would gain more understanding on preferred leadership type. Theories of servant leadership, empowerment and spiritual leadership can form a framework for leadership scholars in improving organizational success. Members of professional bodies like leadership experts are also potential beneficiaries of this study. The study provides facts on how servant leadership and empowerment affect church spiritual growth. Scholars, practitioners, and consultants in the field of leadership who intend to further research on this field can make this study their reference point.

Scope of the Study

The study was undertaken within three major Pentecostal denominations under the umbrella of NCKK: Pentecostal Evangelical Fellowship of Africa (PEFA); Kenya Assemblies of God (KAG), and Full Gospel Churches of Kenya (FGCK). The focus of the study was on local churches within the three Pentecostal denominations spread across Nairobi, Kiambu, Kajiado, Machakos and Muranga counties in the Nairobi Metropolitan region. A sample of 333 church leaders and elders were targeted to provide relevant information.

The selected counties consist of urban setting as well as rural therefore bringing in a diversity. In addition, objective representation for the research was strengthened due to the composition with variety of races and ethnicities within the counties. Further, five (5) counties represent over 10% of the 47 counties in Kenya and has a population of 10,411,220 that translates to 22% of the total Kenya's population (Kenya Population and Housing Census, 2019). Moreover, the Kenya National Bureau of Statistics (2019) revealed that the Pentecostals and related believers constitute 33.2% which is quite substantial and representative for the Kenyan church.

The study employed servant leadership, empowerment and spiritual leadership theories that posit that servant leaders motivate their followers to achieve their goals through empowerment. On servant leadership, empowerment explains followership growth (Russel, 2016) whereas empowerment theory (Rocha, 1997) underscores self-development that brings about efficacy and satisfaction. Spiritual leadership theory (Fry, 2003) puts emphasis on empowerment of the followership to enable them realize organizational goals. According to Krumrei-Mancuso & Rowatt (2021), motivation of church members results in better positive church growth. The three theories therefore worked in synergy with a common link of the leadership empowering the followership in achievement of organizational goals. In the church context, church member's empowerment through servant leaders' caregiving, training, involvement in decision making, and sharing of responsibilities improves their commitment in carrying out church activities that in turn trigger church growth.

On the methodology of the study, a mixed method was used that involved both collection of quantitative as well as qualitative data. Quantitative data was collected using open ended questionnaires while qualitative data was derived from interview guides used for interviews to obtain information from church leaders. The study covered a wider scope in terms of design where descriptive cross-sectional survey design and exploratory design were used.

The justification for this arose from the mixed research approach adopted by the study. In mixed method approach researchers assess variable relationships (Matisi, 2020). Combining qualitative and quantitative approaches on research brings synergy in research as well as provide detailed data crucial for research (Johnson & Chistensen, 2014; McKim, 2017). In-depth understanding of a given phenomenon is enhanced through mixed research approaches (Bloomberg, 2019).

On aspect of sample size, 333 church leaders and members from five different Pentecostal churches were targeted to provide information for the study. Deliberately selected respondents comprised of Church leaders (Pastors and elders) and church members. Out of the 333 church leaders and members, two FGDs consisting of 10 and 7 church leaders were engaged verbally to provide information. The reason for such a sample was to ensure balanced views of different levels of leadership on the subject matter.

The reason for choice of religious sector was informed by a research gap whereby only few researchers based studies on church organizations in relation to growth especially in the Kenyan context (Nzeng'e, 2021). Instead, focus have been on government and private organizations. The studies on religious organizations mainly focused on the role of the church in ensuring ethics is conformed to. Besides, researchers who delved on leadership and church growth seldom focused on spiritual growth but instead researched on numerical growth.

The limitation of the study's scope to Pentecostal churches in Kenya was justified by the problems that face these churches. It was established that spiritual immaturity manifesting in church conflicts, splinter groups and false teachers and prophets are witnessed in Pentecostal churches and therefore further studies needed to be undertaken to uncover the causality of the apostasy (Kahura, 2018). Muthuku et al. (2023) argues that church spiritual health is required for church growth to succeed. The FGCK and PEFA have experienced decline in growth as a result of conflicts and splits leading to loss of members (Thiga et al., 2021). In the foregoing,

this study intended to assess whether servant leadership and empowerment could bring out a remedial effect on the decline of church spiritual growth. The timeframe of this study was 2023 to 2024.

Limitations and Delimitations of the Study

On limitations of the study, it is pertinent to note that there was need for honest reporting by respondents and research assistants to enable valid data to be obtained but this was not always the case. Existence of invalid information obtained through self-reporting creates subjectivity and interferes with accuracy of information. This causes a challenge of validity of data collected from respondents. Besides, challenge of inadequate feedback from respondents was noted in some instances. There was no response from some respondents due to busy schedules. Some respondents took too long to give feedback leading delay in data collection and analysis. Further, long distance covered across the five counties (Nairobi, Machakos, Muranga, Kajiado and Kiambu) overstretched time and financial resources.

On delimitation of the study, it was observed that the nature of research design involved exploring a number of church spiritual growth indicators. Even though there were numerous parameters and indicators that point out spiritual maturity, only a few selected ones were used in this study such as worship, evangelism and church attendance. Further research would therefore be required to cover other components that affect church spiritual growth. Besides, limitation on methodology was also experienced since the measurement of spiritual levels by use of self-report indicators may not be accurate hence affecting the findings. The study was confined to three Pentecostal Churches within five counties in Kenya. It was confined to servant leadership, empowerment, and church spiritual growth constructs. This translates to a research gap that needs to be filled by future studies.

In order to address the limitation of subjectivity and potential dishonesty among the respondents, the study engaged experienced research assistants to pre-test the data collection

instruments in a professional manner. This helped in providing clarity on the contents of the instruments for respondents to understand and provide more accurate information. Respondents were also briefed on the purpose, importance, and need to provide candid information. Delays in respondent's feedback was addressed by ensuring consistent follow-ups through research assistants and making telephone calls to the respective respondents. On the gaps of the study, further research was recommended on numerical and financial growth of the church in addition to church spiritual growth. Research in other counties and countries on the same subject matter is also prudent in bridging the scope gap.

Chapter Summary

This chapter examined background, research problem, objectives, justification, significance, scope, limitations delimitations of the study. The study took a mixed research approach intended to assess how servant leadership and empowerment affect church spiritual growth. The chapter has provided the study's scope of three Pentecostal churches; KAG, PEFA and FGCK selected within five metropolitan counties in Kenya. The chapter provides an overall foundation, purpose and justification for the study. The next chapter explores the literature review and theoretical framework where theories of servant leadership, empowerment and spiritual leadership are discussed.

Chapter 2: Literature Review

Introduction

Literature review provides what other scholars wrote on the subject matter of servant leadership, empowerment and church spiritual growth. It is handy not only in filling research gaps but also in preventing duplication of studies that were previously carried out (Mugenda Mugenda, 2019). This chapter explores literature review and theories that are related to the subject matter under research. It is divided into four sections: conceptual literature review, empirical literature review, theoretical framework and conceptual framework.

The chapter delves on conceptual and empirical review of study's main constructs; servant leadership (independent), empowerment (moderator) and church spiritual growth (dependent). The servant leadership constructs are: stewardship, commitment to growth of people and community building whereas empowerment comprises: training, involvement and sharing of responsibilities. The dependent variables are: worship, church attendance, evangelism, and sharing of possessions. Theories examined in the study are: servant leadership, empowerment and spiritual leadership theories. Thereafter, the chapter provides a conceptual framework.

Conceptual Literature Review

This section delves on extant literature review on all constructs of the study. It first introduces leadership and servant leadership concepts. It also explores: servant leadership sub constructs namely: stewardship, commitment to growth of people and community building. It reviews the moderator variable empowerment that comprises: church member training, involvement and sharing responsibilities. It delves into the dependent sub-variables namely: worship, church attendance, evangelism, and sharing of possessions.

Leadership and Servant Leadership Concepts

Leadership is an act of leaders showing the way so that followers may rally behind them. In pre-historic times, leadership construct was viewed from the function of control, power and domination like for instance as for the great man's theory as explored by (Khan et al., 2016). In the 21st Century, it has emerged as a business strategy and a highly sought commodity for gaining competitive advantage and success in turbulent environments (Northouse, 2021).

Leadership plays a critical role in success of organization's social, economic, and political systems. In order to understand organizational success, one needs to interrogate leadership and understand leader's behavior. In addition, organizational success requires leaders who care about followers and who empower them to achieve organizational goals more so, in the church context. Examples of exemplary servant leaders include Jesus Christ, Mahatma Gandhi, Mother Teresa and Nelson Mandela. All these servant leaders agitated for better responsive leadership that embraces participation and service to the people.

Globally, the scholarship in leadership points out interconnection between leadership and followership as two sides of the same coin. The followership component in leadership is so crucial in a way that followers are the ones who make leaders. Many leadership scholars are in agreement that empowerment of followers' impact positively on organizational performance through inspiration (Ammons & McLaughlin, 2017). In this study, the moderator variable known as empowerment demonstrate how servant leadership could affect church spiritual growth through training, involvement and sharing responsibilities.

Servant leadership is a type of leadership that engages followers in relational, emotional and spiritual dimensions (Eva et al., 2019). A crucial focus in servant leadership is producing more followers (Crowther, 2018). Servant leadership works through interpersonal relationship between the leader and follower in order to achieve organizational goals. This is expressed by authenticity, humility, stewardship and providing direction (Dierendock, 2011).

Servant leadership entails good morals or goodness whereby a leader portrays love, humility, honesty, trust and support for followers, community building, humility and listening (Northouse, 2021). A cordial leader-follower relationship enhances empowerment that ultimately yields trust that positively impacts on organizational growth. Trust on a leader by followers due to good character could trigger influence.

Empirical research on servant leadership reveals a higher degree of trust towards servant leaders and organizations they lead (Hurt, 2021). Character based leaders are preferred by the followership (George, 2018). Biblically, servant leadership was demonstrated by Jesus Christ through emphasis in service to others (Mark 10:44-45; John 13:14-15, NIV). It produces sustainable organizations, empowered people and humane society (Dierendonck & Patterson, 2018). Servant leadership revolves around the leader, the followers, the situation, the influence the means, and the values (George, 2018).

In the African perspective servant leadership is a crucial leadership style in societal development. A servant leader has a heart of service to people and not motivated by attaining personal interests like higher positions (Du Plessis & Nkambule, 2020). Servant leadership underscores service and empowerment to other people (Ishola & Ayangbekun, 2018). Its aspect of stewardship enables countries to effectively address various societal challenges including Covid 19 (Kaur et al., 2021). Ishola and Ayangbekun (2018) opines that servant leadership enhances better and stable growth for society. In the foregoing, servant leadership is a wealthy style of leadership to interrogate and seek to find out how it can be leveraged in triggering church spiritual growth through churches empowerment to their members.

In Kenya, servant leadership focuses on community involvement in decision making, and caring behavior for the followership (Kimotho, 2019). Success of organizations, including churches to larger extent depends on the quality of leadership where church leaders desire to know key factors that affect church growth (Nzeng'e, 2021). This implies that servant

leadership perhaps could remedy organizations from collapse through leadership efforts to identify ways of triggering church growth spiritually. Servant leadership is a Christ type leadership that underpins stewardship and can affect church spiritual growth.

It is worthwhile to note uniqueness of servant leadership as compared to other types of leadership in that it underpins the essence of conscience that produces endurance and service to others. Further, it carries with it a number of empowerment influential attributes such as care, love, empathy, geared towards empowering people and building community. Application of servant leadership attributes upon followers could enhance church spiritual growth. Empowerment attributes in this study were assessed to establish the best way to spur followers to support servant church leaders to grow their churches.

Servant Leadership and Church Spiritual Growth

There are many components of servant leadership. In this study, various components were summed into three major components namely; stewardship, commitment to growth of people and community building. Servant leadership revolves around individual support of people or community building within the organizational context (Sousa & Dierendonck, 2021). The church is a servant community, a source of encouragement that acts as a catalyst of community empowerment in a holistic paradigm (Msabah, 2016). A servant leader is expected to inspire people to grow through modelling integrity, developing and influencing followers (Edu, 2021). It is against this premise that the study purposed to assess servant leadership and empowerment effect on church spiritual growth so as to suggest solutions to church spiritual decline witnessed globally. This is crucial since servant leadership influences growth in organizations (Eva et al., 2019).

There are the three components in this study that were viewed to as key attributes of servant leadership. These three components comprehensively cover most of servant leadership attributes. These are: Stewardship, commitment to growth of people and community building.

They all form independent variables that the study assessed their effect on church spiritual growth.

Stewardship and Church Spiritual Growth

Stewardship refers to leadership responsibility for the role entrusted to them in managing people and organizations for the good of society (Northouse, 2021). Stewardship entails predictability, reliability and trust of both leaders and followers even in difficult situations (Crowther, 2018). Stewardship affects church spiritual growth as church leadership is expected by followership to demonstrate transparency and accountability in management of church resources. Success or failure in management of church resources could therefore affect church growth positively or negatively.

Stewardship has been viewed as accountability in management of financial resources (Du Plessis and Nkambule, 2020). Stewardship theory points out that stewards are inspired when organizations succeed in achieving their goals (Kaur et al., 2021). It is an effective tool that enhance corporate governance in organizations including the church. Stewardship is therefore crucial construct in this study as it affects church spiritual growth and more so in the African context where the church is growing quantitatively and not qualitatively. This calls for interrogation on whether introduction of servant leadership in the church context could affect her growth in the spiritual realm that this study seeks to establish.

Stewardship as a servant leadership component has been a key component that determines church growth in Pentecostal churches within the Nairobi metropolitan counties. It was observed that Pentecostal churches in Kenya experienced leadership wrangles (Thiga et al., 2021). Style of leadership do affect society (Bariu, 2017). Dishonest believers negatively affect church growth in terms of maturity and numerical increase (Bariu, 2017). Further, as Matisi (2020) posits, leaders who are committed to serve God influence their members to grow spiritually through participation in church functions hence demonstrating stewardship.

Stewards in any organization are trustees managing public resources on behalf of citizens and must be trustworthy. In this study, stewardship is a sub construct of servant leadership that comprise of; being trustworthiness, possessing high ethical standards and honesty with followers.

Trustworthiness. Blanchard and Broadwell (2021) unpacks servant leadership element of trustworthiness as an act of infusing into an organization a culture of trust, and openness as opposed to stress and fear. Okpala & Caldwell (2019) assert that trustworthiness is honoring other peoples expectations and achievement of it require qualities of character, caring, competence, capacity and conscience.

Desired attributes of servant leaders include demonstration of integrity and commitment to organizational building (George,2018). A servant leader is a trustworthy steward who improves organization productivity and gives room for individuals to experience respect, interdependence, trust, and growth (Northouse, 2021). Trustworthiness builds trust of church leaders when leaders exhibit selflessness as opposed to selfish acquisition of power and wealth (Mcquade et al, 2021).

The challenge in the church leadership in Africa is that members at some instances are not given feedback of how their resources have been utilized (Du Plessis & Nkambule, 2020). This practice deviates from the norms of trustworthiness that demands leaders to share information with their followers. Ferreira & Chipenyu (2021) posit that stewardship which underpins accountability in servant leadership is pertinent in achievement of organizational goals.

Trust by members upon their leaders is pertinent in management of church finances and other resources (Nzenge, 2021). Failure by leaders to ensure transparency in management of resources erodes trust of the followership on the leadership. Assessment of trustworthiness therefore forms an important component that affects church spiritual growth since trust of the

church members on their leaders is pegged on the latter's faithfulness in management of resources under their disposal.

A study by Mutua & Kiruhi (2021) on volunteer public leaders unmasked the link of effective volunteer leadership with values of respect and honesty. These values earned leadership respect to community leaders, served as the guiding principles in decision making processes and provided a mandate for them to lead. This means that leaders who are trustworthy leads organizations to success. There is need to interrogate the church in the aspect of trustworthiness which is key in church spiritual growth. Such interrogation is pertinent since there is a conspicuous decline in church spiritual growth due to unethical issues among church leaders (Ngotho, 2021), The study sought to establish whether there is trustworthiness within Pentecostal churches as this attribute improves spiritual growth.

High Ethical Standards. Ethical behavior is basically doing things the right way. Organizations performance is influenced by high ethical standards (Liden et al, 2015). Upholding high ethical standards help leaders to become successful (Northouse, 2021). This means, for organizations to perform well, they need to select employees with high ethical standards and integrity. Servant leadership is a value- based leadership that underpins high ethical standards in service to the people, and more so, within the church context where members hold high moral expectations from their leadership.

High ethical standards face a challenge due to increase of unethical behavior like dishonesty and greed among leaders (Ishola & Ayangbekun, 2018). Work ethics and professionalism is becoming a subject of concern in Kenya where the constitution outlines values that every public servant should comply with (Constitution of Kenya, 2010). Among the values and principals enshrined in the Constitution are transparency, accountability, equity, fairness and other leadership and integrity components. The church is expected to comply with such values so as to be emulated by other members of the society. A servant leader who proves

to serve people with integrity is likely to win the hearts of followers who may even become their mentor. This unravels a lesson that can be borrowed by other organizations including the church in running administrative matters.

A numerical increase of church members is common in Africa but qualitative growth in spiritual matters is insufficient (Atuahene, 2018). Isiko (2020) argues that there is a popular view that Christianity is becoming irrelevant. Dwindling values among believers is a causality to unethical conduct among Christians (Ferreira & Chipenyu, 2021). There is therefore need to establish how church spiritual decline can be resolved by imploring servant leadership and empowerment. Servant leaders not only underpin care and growth of church leaders and members but also ethical conduct in order to achieve organizational goals.

The deficit of ethical standards is manifested by church wrangles and divisions emanating from scramble for power and resources (Muthuku et al., 2023). Such a problem can be addressed by the church leaders by playing a role of mentorship to their adherents so that they could be emulated (Low & Ayoko, 2020). Assessment of ethical behavior in the church context is key as it could affect church spiritual growth in terms of church attendance and evangelism. When church leaders and members adhere to high standards of ethical behavior, non-believers are likely to trust in what they preach and join their congregants. Low ethical standards on the other hand negatively affects church spiritual growth.

Honesty. Honesty is an imperative attribute in stewardship for it creates a sense of trust and responsibility for both the leadership and followership (Northouse, 2021). It basically means being truthful in talk and action. Honesty among organizational leaders is a vital practice that enables organizations to achieve their goals (Kaur et al., 2021). A church environment with honesty and integrity enhances spiritual growth by addressing mistrust conflicts.

The subject of sharing and management of finances is key in determining success and growth of a church in Africa. Du Plessis and Nkambule (2020) points out that finances addresses stewardship and accountability. In their empirical study in a South African church context, it was revealed that most pastors shunned from providing their church members information about financial status. This is in contrast with servant leadership attribute of stewardship and openness in dealing with organizational resources. Stewardship being a key element of servant leadership therefore plays a key role in gauging the extent to which a leader is viewed as a servant who can be trusted to manage church resources that in turn affects church spiritual growth.

A number of Pentecostal churches in Kenya are grappling with conflicts leading to splits (Thiga, 2021). Oginde (2020) points out the importance of leaders being authentic with consistent character of integrity, demonstrated both in public and private life. The economic situation in Kenya witnessed scandals in the recent past that negatively affected the economy (Wafula, 2019). The church is not spared either since 85.5% of Kenyans confess Christianity (Kenya Population and Housing Census, 2019). The value of honesty boosts efficiency and effectiveness in discharge of services to communities (Mutua & Kiruhi, 2021). One would expect a higher Christian population would translate to higher levels of honesty and integrity. Ironically, the church is also embroiled with unethical practices portraying a trend of quantitative but not qualitative growth. This study therefore sought to explore servant leadership and empowerment and how they can be leveraged to resolve the decline in church spiritual growth. Servant leadership underscores honesty to build followership trust that in turn motivates church members to get involved with church activities such as prayer, fellowship evangelism and sharing of resources. Moreover, honesty is key in management of church resources that affect growth and success of a church.

Commitment to Growth of People and Church Spiritual growth

Commitment to growth of people entails; mentoring, teaching, guidance, counselling and rewards to followers. A genuine servant leader is caring and purposes to meet other people's needs and ensures that they grow (Resane, 2020). According to Northouse (2021), servant leaders use a number of ways in growing their followership including; mentoring, teaching, guidance, sharing power, and offering rewards.

Commitment to Growth of People. The bottom line of servant leadership is to ensure meeting other people's needs as a priority and growth of those people being served (Resane, 2020). Resane argues that growth of people is aiding individuals to a level of achieving self-actualization and attaining their fullest human potential. In this study commitment to growth of people is synonymously used with commitment to growth of church members. A servant leader's role is to ensure followers needs are met. In the Bible, Jesus Christ acted as a servant leader who taught His followers as well as catering for their physical and spiritual needs. Helping church members to grow through guidance, counselling and mentoring through rewards stirs church spiritual growth in participation on church activities like fellowships, prayer and evangelism. When believers observe concern of their leadership through efforts to provide opportunities for growth, they are likely to support their leader's vision. This act in turn would boost church spiritual growth. Pentecostal churches and other churches should therefore underscore the practice of commitment to growth of their members to achieve the objective of church spiritual growth.

Servant leaders motivate followers through developing career goals, mentoring, teaching, guidance, and meeting people's needs. The components of commitment to growth of people are: Mentoring, guidance and counselling and rewarding church members.

Mentoring. Armstrong & Taylor (2020) posit that mentoring is a process of enabling people to develop through provision of advice and guidance. There is a relationship between mentorship and organizational success (Hastings & Kane, 2018). Mentoring followers means that a leader dedicates themselves to become a role models to be emulated by those behind them. Mentorship is therefore an important component of servant leadership that boosts performance in organizations. Servant leadership puts the leader in a position to play a role of a servant who is obliged to mentor church members. One of the ways a servant leader demonstrates practices of caring is through mentoring followers to enhance their capabilities in achieving their goals.

Mentorship in the leadership perspective entails guidance provided by a leader using caring principles to assist followers to become more independent and knowledgeable (Northouse, 2021). Mentoring by church leadership is viewed as critical for church growth as leaders are role models to their members (Low & Ayoko, 2020). Mentoring through teaching of the word of God is part of discipleship which entail equipping believers to be Christ like (Encarnacion, 2023). In commissioning His disciples, Jesus Christ commanded them to go to the whole world to share the Gospel and also to teach everyone about His message of redemption of mankind (Mathew 28:18-20, NIV). Church leaders are expected to become role models and trainers of their church members on the word of God to strengthen their faith and spiritual maturity.

Mentoring and teaching of the word of God in the African church is critical as it is also a biblical practice (Acts 17:11). Knowledge of the word strengthens the followership to grow in all dimensions including in integrity and knowledge of the word of God to enhance spiritual health (Edu, 2021). In Rwanda for instance, Mahlangu (2021) unmasked a deficit in mentoring and teaching of the word of God in various churches, which affected church growth. Pastors, elders and other church leaders are expected to become mentors of their church members so as

to strengthen their faith and spiritual maturity. The church is expected to have mentoring sessions and theological training projections as an evident of commitment to growth of their leaders.

The scholarship on church growth points out the correlation between knowledge of the word of God and church growth since trained leaders perform better (Matisi, 2021). There are indications of failure by some churches to mentor and teach church members resulting to negative impact on church growth since members will miss opportunity of gaining exposure in service to God (Mwangi, 2019). There was thus need to establish mentoring status of the church leaders and members for reason that this attribute affect church spiritual growth.

Guidance and counselling. Guidance and counseling basically denotes a process of assisting people in self-awareness in such a way that they can cope with environmental challenges and be able to master their own life (Ndwiga, 2022). In human resource management, guidance and counselling ensures employees obtain empowerment to perform better (Dierendonck & Patterson, 2018). They point out that capacity building of employees include guidance and counseling to ensure realization of organizational goals.

Guidance and counselling is handy in assisting individuals overcome their socio-psychological challenges. Lindquist (2023) posit that guidance and counseling in the church on marital matters not only addressess the welfare of members but also helps adherents overcome their social problems.

In Nigeria, a study done by Agi (2022) on importance of guidance and counseling in a school context revealed that Guidance and counselling services help students in behavioral change and mental health. It was therefore imperative to examine guidance and counseling to establish whether servant leaders could leverage it in enhancing church spiritual growth.

In Kenya the church plays a role in guidance and counseling in areas such as alcoholism, drug abuse and marriage. Mathai (2022) carried out a study on addressing alcohol and drug abuse in a Presbyterian Church of East Africa. The study revealed that the youth could be assisted through guidance and counseling that will in turn alleviate the decline in their spiritual growth. Macharia (2020) posits that suicidal behaviors prevalent amongst the Kenyan youth can be mitigated through various means including guidance and counselling. Spiritual health and maturity are quite key in determining church growth and there is notable decline on the same (Muthuku et al., 2023). Guidance and counseling in the church context is a key effort to salvage those overcome by social circumstances like addictions and family crisis. Guidance and counseling practices help church leaders and members to overcome their day to day challenges through professional advice provided by their supervisors. Assessment of the level of guidance and counseling in the church context is therefore pertinent as it points out whether the church leadership is concerned about members growth that in turn affects their involvement in church activities such as prayer, fellowships and evangelism. When church members face psychological challenges, their spiritual health could be affected negatively.

A study by Nzioka (2022) uncovered that the churches in Kenya did little to in providing members with socio-psychological therapy on matters, human sexuality. This led to Christians obtaining information about sexual behavior from wrong sources that resulted to sexual perversions. There is therefore dire need to establish whether Pentecostal churches deliberately provide programs on guidance and counseling to avert social deviation from moral and spiritual norms. This study sought to assess whether the church leadership provides guidance and counselling services to their membership to enhance spiritual church growth.

Rewards. Rewards entail both financial and non-financial awards that include wages, bonuses, promotions, holidays, training and good work environment (Chantal et al, 2022). The study by Chantal (2022) revealed that there is a relationship between employee recognition

programs and their performance. The study also established that rewards and punishments determine work effectiveness.

Persuasion, commitment to growth of people and building community are among the attributes of servant leadership (Northouse, 2021). Servant leaders are expected to reward their followers by empowering them through providing authority, freedom and independence in making decisions (Bercerra, 2017). A pastor could even appreciate a resourceful, active and punctual church member by writing them a letter or acknowledging publicly their good deeds.

Boya (2022) undertook a qualitative study in a South African church context on church managers' provision of rewards. The study exposed diminishing volunteering service in the church. The study further recommended the importance of rewards for church leaders for their efforts and time dedicated on church activities. This act could encourage others to imitate members who received such rewards and therefore enhancing organizational growth.

The spiritual leadership theory (Fry, 2003) underscores the need for leaders to motivate their followers so as to empower them to attain organizational goals. Krumrei-Mancuso & Rowatt (2021) posits that church members get inspired and perform better when leaders cater for their needs therefore enhancing church growth. Church leaders can reward their members with non-monetary gains by writing them appreciation letters or even giving them higher responsibilities in the church. Workers empowerment on a psychological aspect gives them a sense of value, independence and appreciation (Latifa, 2017).

In the Kenyan church context, assessment of provision of rewards which may not necessarily be financial motivates membership to serve in different capacities in the church. Rewards for employees in an organization demonstrate recognition for their contribution towards achievement of goals. A study by Boya (2022) established that church members receive monetary and non-monetary rewards they would be more productive in achieving desired goals. Rewards therefore play a key role in empowering church members who in turn

get motivated to participate in activities that result in church spiritual growth. Kithokilo et al. (2022) argue that motivation of church leaders has significant relationship with church performance. This leaves room for further interrogation on how rewards can be used to enhance church growth that this study sought to establish.

Community Building and Church Spiritual Growth

Community Building. Servant leadership underpins service to community which enhances community building (Sousa and Dierendonck, 2021). According to Masenya (2021) global Pentecostalism impacts greatly on socio economic lives of their members. It is along this vein that community building in servant leadership component is a potential phenomenon that can impact greatly in motivating followers in the church context to inspire growth. Servant leaders encourage and motivate workers for high morale and productivity in the organization. Dutta and Khatri (2017) opines that empowering followers is crucial in servant leadership. Promotion of social rights and well-being of people is a Christian call for believers has a responsibility to create a just global society (Ryan, 2017). Servant leaders serve, are ethical and follower centered, giving priority to interests of other people, and act in ways that benefit others. This could inspire followers to gain the zeal to support their leader therefore giving them room to nurture them spiritually.

Pentecostal churches in Africa have greatly contributed to community development (Chitando, 2020). When communities are involved in decision making and their rights taken care of, this forms a crucial part of their empowerment. Servant leaders who advocate and support community growth impact of followers' life who gets inspired to trust and accept their mentorship. Components of community building that affects church spiritual growth are: Encouraging community to volunteer work and giving back to the community.

Volunteer Work. Volunteer work entail unpaid services provided as a welfare measure but commitment for the same could be withdrawn (Iqbal, 2023). Servant leadership underpins

support and service to others (Sousa & Dierendonck, 2021). It is an others oriented leadership that underscores care of followers by their leaders. Servant leadership unlocks people's potential through treatment with dignity and respect (Blanchard and Broadwell, 2021). This means people can obtain volunteer services without necessarily paying for them.

Among famous volunteers to social services to humanity is Mother Theresa. Alpion (2020) argues that celebrities like Mother Theresa should not be sidelined in the academia as they contributed in transformation of society through their personal sacrifice to serve humanity. According to Alpion, volunteer workers in the church scenario seems to have been sidelined despite playing a key role in society. Volunteer work can be mainstreamed by helping the needy which is an act of supporting the followership by empowering them so as to improve their lives especially caring the less privileged in society (Zein, 2021). Greenleaf points out that a servant leader is responsible for caring the "have nots" in society through addressing prevalent inequalities and injustices (Northouse, 2021).

There is a problem in volunteer services as Boya (2022) observed decline of volunteer service in the church. It was therefore pertinent to establish whether church leadership provide voluntary services to the community. Provision of community services such as general cleaning, medical camps, and tree planting ventures could trigger church growth. Such activities in the church context could captivate people to support the leadership in furthering church goals like reaching the unreached with the Gospel and more attendance of fellowships hence triggering spiritual maturity and growth.

Volunteer work in Kenya is becoming significant that expectation from volunteer leaders is much higher than those of elected leaders (Mutua & Kiruhi, 2021). This raises concern on the contribution of volunteer workers in organizational growth. The church grows more if all stakeholders including church leadership, followership and community join efforts together to take care of society's welfare (Ng'ang'a, 2023). This means the church growth is affected by deliberate efforts to introduce volunteer projects like cleaning environment and

other general services to the public. The Kenyan church require to increase efforts in volunteer work to the community. In the foregoing, this study endeavored to establish deliberate measures put in place by Pentecostal churches to ensure community building through volunteer work as a strategy to increase spiritual church growth.

Giving back to the Community. Giving back to the community involve service to people with an expression of love that brings about change in their lives (Blanchard & Broadwell, 2021). The scholarship on servant leadership agree that a servant leader ensures meeting other people's needs and underpins growth of those people being served (Resane, 2020). A servant leader similar to Jesus Christ is like a shepherd who is expected to feed and protect the flock (Psalm 23; John 10:11-18, NIV). The Bible asserts that the Christians should consider how to stir up one another to love and good works (Hebrews 10:24, NIV). Biblical love in leadership is crucial for servant leaders in the church (Crowther, 2018).

Nkansah-Obrempong (2018) asserts that the church in Africa is dismally giving back to the community. Dutta and Khatri (2017), posits that growth of people and community building contribute to a sense of direction, empowerment and partnership within people through inclusivity, corporate citizenship and social responsibility. This practice demonstrate stewardship that empowers and binds leaders and followers together in achieving organizational goals. Servant leaders demonstrate characters of trustees whom responsibility is bestowed upon them to manage public resources.

There has been concern on whether the Pentecostal church leadership in Kenya have had impact on followers in the aspect of spiritual growth. Many urban PEFA churches in Kenya could not attract many adherents due to its peasant nature that lack impact on society (Ang'ana, 2019). The role of all church stakeholders is pertinent in giving back to the society. Ng'ang'a (2023) study on church growth in Kenya established that a synergy of church leadership and followership in meeting community needs can enhance church.

Community building is key in ensuring the church grows spiritually as people get trust in what they see than in what they are told. There is need to establish why the church is yet to demonstrate a great impact on society through social activities (Angana, 2019; Bariu, 2017). Sirengo's (2021) study on Woodley Christ is The Answer Ministry (CITAM) church in Kenya unmasked that Christians embraced outreach missions and supported missionaries to preach and support the needy but were themselves not willing to visit the needy on the ground. There was therefore a need to establish whether Pentecostal churches in Kenya do help the needy in areas such as education, health, food, shelter as a way to empower them for spiritual growth. This issue needs investigation to establish whether people shun away from the church due to lack of participation in community activities. This study therefore sought to find out whether the church is active in giving back to the community which in turn triggers church spiritual growth.

Empowerment and Church Spiritual Growth

Empowerment is generally an act of leaders giving followers freedom to make decisions independently without interference. When leaders give freedom of choice, authority and self determination to their subordinates, it results to higher work productivity (Bercerra, 2017). In this study, an assessment was done to establish how empowerment moderates the relationship between servant leadership and church spiritual growth. The moderating variable is empowerment of church members through training, involvement and sharing responsibilities by church leaders.

Empowerment by training. Rocha's theory of empowerment (1997) underscored the need for individual self-development by acquisition of knowledge. Skills, competencies and knowledge acquired by an individual improves efficacy and satisfaction. Servant leaders do endeavor to support their followers to grow through training on new relevant skills.

In the global perspective, there is a relationship between training and performance in the organizational dimension (Dessler, 2017). Church training on theology plays a key role in

empowering church leaders and members. According to Keita (2019) Pentecostal churches in the United States had no ability to train their members due to lack of adequate programs. There was a gap on taking members through training forums to sharpen their ministry skills. Further, the churches used outdated strategies in management without leveraging on modern technology hence affecting church growth negatively. This means empowering congregants through seminars and conferences could positively enhance the ability to contribute to church spiritual growth like for instance attaining skills for evangelism and discipleship.

In the African perspective, Augustain et al., (2019) conducted a study which assessed employee empowerment influence on performance in a manufacturing industry at Nigeria (Enugu State). Revelation of this study pointed out that training directly affects productivity in manufacturing industries. In the foregoing, there is an indication that training of church leaders provides empowerment that affects church spiritual growth. Lack of training on church ministers negatively affects church activities like evangelism and discipleship affecting numerical followership (Ang'ana, 2019). The challenge within the Pentecostal churches is low level of training that affect church missions like evangelism (Kamanzi, 2020). Training is a crucial tool that positively affects organizational growth that the church should underscore its importance on church growth.

In Kenya, Sirengo (2019) explored on the impact of servant leadership on missionary activity in Kenyan Pentecostal churches respectively. This study revealed a gap on training missionaries that negatively affected church spiritual growth. A study carried out by Matisi (2021) on PEFA churches in Bungoma County, in Kenya, revealed that trained church leaders performed better than untrained ones. Using a sample of 160 respondents, the study uncovered that church leaders who were trained proved to have more confidence and demonstrated more maturity in handling of church conflicts than the untrained ones.

The studies point out that theological training and church seminars are essential empowerment components that enhance church spiritual growth in the aspect of reaching the unreached with the Gospel (evangelism). There is a notable gap in the church on church training through theological studies and seminars that need to be bridged. It is on this ground that this study sought to assess the effect of church leadership on church spiritual growth through testing empowerment as a moderating factor.

Empowerment by involvement. Involvement entail a deliberate action by leaders to delegate authority, provide freedom and self determination to their followers in discharge of their duties (Becerra, 2017). It is worthwhile to note that when leaders provide their followers with opportunity to air their views during decision making forums, such practice forms part of empowerment.

In organizations across the world, it has been observed that there is a significant relationship between followers' involvement in decision making with their commitment in organizations (Augustain et al., 2019). Becerra (2017) argues that organizational performance gets improved when the leadership provide followership with freedom to perform their duties. Servant leaders are characterized by desire to engage and consult their followers in decisions they make within their organizations. Eva et al. (2019) posit that servant leadership underpins prioritization of individual follower interests and needs that translate to service upon organizations and community at large. Servant leaders provide attention to their followers, serve them and nurture them to grow through care to meet their needs by ensuring they grow, become healthier, wiser, autonomous, freer and themselves become servants (Northouse, 2021).

Study by Hamu (2023) underpins the essence of congregant's participation in key decision making processes when serving in the church as a way to empower them. The study on leadership styles in an Indonesian Catholic Church sought to establish how church

leadership style could result to transformation and church growth. In the findings of the study, it was revealed that church members were not involved in many church activities of which they had discretion to make important decisions. This affected church transformation and church spiritual growth. Servant leadership underpins growth and involvement of followers in decision making processes so as to enhance organizational growth.

A servant leader in Africa is viewed as a steward and community builder who inspires people to grow through engagement so as to achieve organizational goal and in doing so increases quality of the followership (Ferreira & Chipenyu, 2021). When leadership empowers followers through mentorship and involvement in critical decision making processes, they grow spiritually and in turn enables the church to mature. Involvement of followers in decision making processes in an organization through encouragement by their leaders therefore enforces church spiritual

In Kenya, the PEFA church scenario study by Thiga et al. (2021) exposed a weakness by the leadership in giving their members the freedom to independently make decisions. The study revealed that the church leadership to a great extent did not involve their members in decision making processes therefore affecting members' empowerment. This study is concerned about church efforts in empowering their leaders and congregants so as to enhance spiritual growth which is be missing in some Pentecostal churches as in PEFA church (Matisi, 2021). This can only be achieved by giving followers opportunity to air their views in matters that concern them, in this case church matters like organizing church activities such as fellowships, prayer and sharing of possessions. Church servant leaders, purpose to care for their members to ensure they grow spiritually through attending church services, fellowships, prayer and practice of sharing possessions. In this study, involvement of church members in decision making forms a sub-construct that is key for servant church leaders who are expected to enable their followers to stir church growth spiritually.

Empowerment by sharing of responsibilities. Study by Andrews (2020) revealed that servant leaders who empower their followers enhance organizational trust and efficiency. In the biblical perspective, sharing of responsibilities entail leaders action of delegating roles and responsibilities to their juniors as long as they are capable and qualified to performed such roles (Exodus18). Effective leaders do share roles and responsibilities with their followership. According to Chauhan (2017) employees in an organization would work harder and perform better when they know they are empowered by the leadership and their actions rewarded. Organizational leaders are therefore obliged to delegate roles, share power and resources to their followership to effectively realize their goals.

Delegation is a key component in empowerment of followers in an organization to enable them achieve targeted goals. This is apparent since leadership is a process of inspiring, influencing and motivating people to achieve a particular goal (Robbins & Judge, 2017). It is a Biblical principle used by Moses in leadership after getting advice from Jethro (Exodus 18:21). His work was made easier and more effective when he delegated some simpler roles to capable, God fearing, and trustworthy men who performed such roles on his behalf. Moses was left to perform higher roles of leadership that could not be delegated. The leadership should also emulate this practice by selecting capable church elders and other leaders who can assist in pastoral duties. This would not only help pastors to recuperate and gain more energy to serve and but also enhance church members to grow through mentorship.

Another crucial component of sharing responsibilities is the sharing of power. Servant leaders are not greedy of power but share the same with their followers to enable them become more efficient and effective. Mcquade et al. (2021) posit that a servant exhibit selflessness putting follower's interests and needs first as opposed to selfish acquisition of power and wealth. Servant leadership prioritizes service to people first rather than possession of control and power (Dierendonck, 2011). Servant leaders therefore are ready to relinquish part of their powers to their followers to ensure they grow together for the benefit of the organizations they

serve. Pastors in the church context should share some of their decision making powers to the other church leaders for the betterment of the ministry.

Sharing of resources is crucial if sharing of responsibilities should be realized. It cannot be assumed that a leader is ready to share responsibilities without sharing resources to support functions of such responsibilities. Coetzer et al. (2017) point out that servant leadership involves cooperate citizenship, work engagement, commitment and performance in organizations. Servant leadership empowers people through provision of resources to enable them to grow hence positively impacts spiritual growth among followers (Edu, 2021). Organizational growth is influenced by empowerment of employees (Nadeem et al., 2018; Dierendonck & Patterson, 2018). Church servant leaders are expected to appreciate, reward and share resources with their followers as a way of empowering them.

Nzeng'e (2021) revealed that sharing authority, responsibilities and power with followers is an indication of trust on the leadership that can further cultivate satisfaction of the subordinates. The study further suggested that church members' involvement and sharing of responsibilities by the leadership is a strategy that could be used to improve church growth. Matisi (2020) uncovered a notable gap where church leadership fails to share responsibilities with their congregants and in doing so affect church growth. The study recommends delegation of responsibilities by church leadership to their membership so as to enhance church growth.

Ng'ang'a (2023) carried out a study on the role of church leaders and members on church growth in Presbyterian Church of East Africa (P.C.E.A.). The study made conclusions that that for church growth to be realized, all stakeholders should be involved in decision making including pastors, church elders and members. Successful leadership is anchored on vision bearers, believer's prayers and delegation of duties that all help to curb conflicts and trigger church growth in all dimensions. This calls for the church to infuse sharing of responsibilities, shun working on silos to avoid church spiritual decline. This study therefore

seeks to establish church leadership efforts in sharing of responsibilities for such action positively influences church spiritual growth.

Church Spiritual Growth in Pentecostal Churches in Kenya

According to the Old Testament of the Bible, the church stands for “gathering”, “congregation or “assembly” (Deuteronomy 9:10 and 1 Samuel 17:47, NIV). In the New Testament it is viewed as the body of Christ or congregation of believers of Jesus Christ (Acts 20:28, NIV). In contrary to what many people believe, a church is not a building but an assembly of “called out” believers of Christ. The word “church” is derived from Greek words *ek* meaning ‘out of’ and *kaleo* meaning ‘to call’ (Okendo, 2018). According to the New Testament, the church means the body of Christ and also believers of Jesus Christ (Acts 20:28, NIV). The church is therefore a congregation of Jesus Christ believers.

The purpose of the church is to grow through making disciples and evangelists who spread the Gospel of Jesus Christ to the world (Mathew 28:19-20, NIV). The church’s responsibilities that affects spiritual growth include; worship, evangelism, sharing possessions with the needy and equipping of Gospel workers (Worancha, 2012). Decline in spiritual growth could be pointed out by a drop in faith, prayers, and Bible study (Thiga et al., (2021).

In the New Testament of the Bible, the church also known as the body of Christ is alive and grows from one level to another (1 Corinthians 12:12; Mathew 13:31, NIV). The church is a living organism and it grows like any other living animal or plant. It can grow through birth of new believers or transfer to different church. De Jesus (2018) opined that church growth is the numerical increase of people in a church over a period of time. These could be members, converts and those baptized. The Book of Ephesians 4:15-16(NIV), asserts that the rest of the body receives direction from the head. It is apparent that church growth is a biblical phenomenon. God intends to expand His kingdom and this is through growth of the church in all positive aspects such as active participation in evangelism and prayer.

Church Spiritual Growth. Spiritual growth and movement of Pentecostal churches can be traced from the apostle's church in the book of Acts. The New Testament Pentecostal movement had its origin in the first century when Christ's disciples were filled with the Holy Spirit as narrated in Acts 1 and 2. Modern Pentecostal movement originated from revival in Bethel Bible School students taught by Charles Parham, an American preacher, who spoke in tongues and spread the message of baptism of the Holy Spirit.

Africa experienced church numerical growth but quantitatively not indicating substantial growth (Bariu, 2017). In the same vein, Atuahene (2018) argues that a number of churches in Africa grew in church numbers but unhealthy spirituality. In a way to provide a panacea to declining church spiritual immaturity, Ishola and Ayangbekun (2018) view servant leadership as the remedy to such decline.

The fruits of Pentecostalism were witnessed in Kenya through gospel ministers who reinforced spiritual awakening (Gathogo, 2022). Pentecostal preachers underpinned spiritual revival and reaching souls for Jesus Christ. Pentecostalism means churches that embrace teachings such as baptism of the Holy Spirit with the initial evidence of speaking in tongues (Kgatle, 2021).

Church spiritual growth in Kenya is a subject that require in-depth interrogation. Despite Kenya National Bureau of Statistics (2019) revelation that the Christian population in Kenya stands at 85.5%, church spiritual growth has declined due to Scriptures misinterpretation (Finch, 2020), scams by church ministers (Ngotho, 2021), and surge of atheism to 700,000 in Kenya (Gumbihi, 2021). This is a worrisome trend to the spiritual growth of the Church. Conforming to the worldly standards which are in opposition of the will of God indicates church spiritual decline (Ferreira & Chipenyu, 2021). According to Wafula (2019) economic scandals witnessed in Kenya including fertilizer scandal of the 70s, the Goldenberg scandal, Anglo-leasing scandals, National Youth Service scam, and many others had a negative effect

on the economy. This is quite ironical in a country where most of the population are Christians. It implies a gross spiritual deficit that require a proper leadership and spiritual remedy.

Matisi (2020) points out leadership wrangles in Pentecostal Churches that affected spiritual growth. Further, Matisi identifies that out that leadership style employed in the church promotes member's commitment in service to God and active participation in fellowship attendance, prayer and other activities that indicate spiritual maturity. Such practices attract other people into having fellowship in the church. Pentecostal churches in Kenya including some Pentecostal Evangelical Fellowship of Africa (PEFA) and Deliverance Church experienced drop in growth arising from conflicts and splits (Thiga et al., (2021). Servant leaders are key agents that inspire church members to grow spiritually.

Indicators of a Spiritually Growing Church. A typically growing church in spiritual and numerical dimensions was the apostolic church narrated in the Bible in Acts 2: 40-42 where repentance, devotion, teaching, fellowship prayer and sharing of bread practices were exercised. In doing so, the number of those who believed grew spiritually as well as numerically. The Apostolic Church had five indicators of growth: Evangelism (2:1-41); education (2:42); fellowship (2:42), worship (2:42) and service to one another and community (2:43-46). Through these indicators, numerical growth of those who were saved was witnessed (2:47). Further, spiritual growth according to Apostle Paul and Peter is one becoming a believer in Christ and growing in Christ-like living (Colossians 1:27; Peter 3:18; and 1 Peter 2:2). The components of church growth are mainly; spiritual, numerical and financial dimensions. However, this study primarily focuses on church spiritual growth.

There is a dwindling trend in church numerical growth in the United States and Europe (De Jesus, 2018). There is a serious decline of church attendance in the United States of America especially by African Americans that has risen to 80% (Tate, 2023). This calls for an

urgent need to examine the church growth indicators to establish how to deal with such crisis by leveraging on servant leadership attributes and empowerment interventions to the church leadership and followership.

Church growth is basically enhanced by winning souls for Christ and becoming responsible church members. Church growth have been defined differently by various scholars. Ishola and Ayangbekun (2018) opines that churches with servant leaders experience more health, stability, peace, and growth than those without. There is practice of inspiration between leaders and followers that triggers growth of a church in spiritual, numerical and financial dimensions. Scholars have related church spiritual growth to servant leadership.

Diverse views on church growth and decline have been observed. Flatt et al. (2018) opined that clergy and congregants both contribute to church growth and decline. In their research, internal church growth was attributed to congregants while declining churches blamed external forces for their situation. The reasons for church decline is a serious matter that require a selfless and effective leadership style that cares about followership growth and this is none other than servant leadership. Rise of secularism and materialism in the contemporary church affects church growth; the mitigation to this is providing relevant attractive spiritual programs (Kang'entu, 2017). Secularism not only affects church growth in terms of numerical attendance but also weakens Christian moral behavior. This study attempts to interrogate church spiritual growth and focuses on servant leadership and empowerment attributes that can enhance its growth.

Kimotho (2019) opines that the spirit of servant leadership entails moral conviction and authority and that servant leadership is an ethical imperative that enhances growth to individuals and organizations they serve. Church growth can be qualitative as well as quantitative members (Thiga et al., 2021). According to Nzeng'e (2021) ministry, empowerment of members, pastors factor, welfare of members and worship service

demonstrate a growing church. Demonstration of church spiritual growth according to the book of Acts was a believers' tendency of meeting and breaking bread together, praising God and fellowship (Thiga et al., 2021).

Church growth in Kenya is pertinent especially that decline threats are currently facing the church due to accusation of commercialization of faith. Kuria (2017) argues that in the Pentecostal Churches like Jesus Is Alive Ministry (JIAM), Neno Evangelism and Maximum Miracle Center, crisis of reputation is experienced. Pastors' greed, immorality, and corruption is a crisis situation in some Kenyan churches. This risks church spiritual growth since it lacks servant leadership and follower empowerment. This trend calls for interrogation on leadership and followership attributes that could salvage the church from spiritual, numerical and financial decline. The main sub constructs of church spiritual growth in this study are: Worship, church attendance, evangelism and sharing of possessions. The study sought to establish how these components are affected by servant leadership and empowerment.

Worship. The Biblical meaning of worship is fellowship among believers where they strengthen one another through study of Scriptures, praising God, praying and encouraging one another (Acts 2:46-47; Hebrews 10:25, NIV). Worship is an Anglo-Saxon term that denotes worthiness or honor to a deity demonstrating adoration (Emmanuel, 2020). The first apostolic church underscored unity of purpose among believers through worship in fellowships. This indicated spiritual maturity that is key in church spiritual growth. In the Bible, spiritual maturity was also demonstrated by the Berean believers who diligently studied the Scripture to affirm that whatever they were taught was in line with the Word of God (Acts 17:11, NIV).

Praise and prayer of God are two components of worship that indicate a spiritually growing church. Biblically, praise to God is dedication of men to glorify the Name of Christ

(Acts 2). The act of praise is worship to God through the strength of the Holy who enables the church to grow (Goodhew, 2016). Praise is a key Christian activity that church leaders should underpin by facilitating choirs and praise teams within their ministries. Empowering leadership through praises increases member's spirituality and inspiration to true worship of God that gives way to His presence that happens in fellowships (Ferreira & Chipenyu, 2021).

There is a concern that scholars have not been giving praise as a worship phenomenon importance it deserves (Deressa, 2020). There is need to establish praise activity in the church context and its contribution to church spiritual growth. This study sought to establish whether the praise subcontract is noticeable in Pentecostal churches in Kenya, as it is an indicator to whether the church is spiritually growing or not.

Prayer is on the other hand is crucial part of worship that entails communication with God and practice of it indicate believer's maturity. A prayerful church is a spiritually mature church whereas a prayer less church is tantamount to unhealthy church. One of the principles of a spiritually growing church according to Ferreira and Chipenyu, (2021) is; inspiring to worship, engaging in prayers, the Word of God and music which indicates spiritual maturity of believers. It invokes the presence and power of the Holy Spirit and conviction to people to be drawn to God. Believers grounded in the Word of God and prayer are likely to stand firm without wavering. They are likely to remain faithful members and shun false prophets and teachers. Ferreira and Chipenyu (2021), argue that the increase of atheism within society in the recent past can be attributed to decline in spiritual growth in protestant churches. This points at dire need for believers to have the passion to pray, study the Bible and obey God to be able to counter opposing forces of the Gospel. Truthful worship of God through praises and prayer indicates maturity of believers.

Commitment in worship could curtail church conflicts. Leadership wrangles witnessed in a number of Pentecostal churches in Kenya have had negative implications on spiritual

growth. (Matisi, 2020; Thiga et al., 2021). Leadership styles in the church do affect member's encouragement to participation in church activities including prayer, therefore causing impact on spiritual and numerical growth of the church. The church leadership and membership is therefore expected to be prayerful so as to seek Gods intervention in resolving conflicts. Prayer and praises to God by itself is an indication of spiritual maturity as it was manifested in the Apostolic Church in Acts Chapters 2 and 3.

Church Attendance. Mature believers in Christ are expected to be faithful in gathering together in fellowship as they worship God as asserted in the Bible (Hebrews 10:25). Commitment to church attendance and believer's fellowships is an indicator that Christians are growing spiritually. According to Burdick (2018) the decrease in church attendance noticeable in North America is a pointer of spiritual decline. In the United States, decline in church attendance was by 12% as from 2009 to 2019 (Lawton, 2022). A research by Tate (2023) revealed that there is a decrease of between 70 to 80% of black American men who attend church services both physically and online. This is further demonstrated by the fact that the number of people who claim no faith are increasing in number. The practice of church attendance, belief in God, and role of religion in society has been on the decline in the United States (De Jesus, 2018). It is therefore apparent that consistent decline in church attendance also affects spiritual growth within churches.

The church in Africa has over time experienced a quantitative but not a qualitative increase (Bariu, 2017). There is an indication of dwindling church spiritual growth in Africa due lack of passion for service to God hence negatively affecting the church growth, more so, when the leadership fails to empower members through training and mentorship (Baba, 2022).

In Kenya the scenario is the same where poor leadership is affecting church growth (Matisi, 2020; Nzeng'e et al., 2021). Muthuku et al. (2023) study revealed a deficit in the Kenyan church despite its numerical growth. Church attendance in this study is among the

dependent sub constructs to be assessed. Servant leaders are expected to empower their church members so as to be committed in church attendance. When church members adopt a tendency of consistent church attendance, they receive sound biblical teachings and continue maturing in the spirit. Consistent attendance to church services and fellowships is therefore an outcome of a spirited servant leader empowerment on church members that need to be assessed.

Evangelism. Evangelism is the great commission or task Jesus Christ bestowed upon the Church was to spread the good news to all nations (Mathew 28:18-20; Acts 1:8, NIV). Church commitment to evangelism is demonstrated by programs of evangelism, participation in witnessing and resources in support of evangelism missions. Globally, evangelism is a widespread phenomenon but the key factor is equipping church members for evangelism activities is that which affect church growth positively (Lawton, 2022).

Ferreira and Chipenyu (2021) underscore the importance of the need-oriented evangelism that not only target conversion of non-believers to believe in Christ but also meeting their spiritual and physical needs. They further assert that a healthy and spiritually growing church endeavor to make disciples for Jesus Christ. Nkansah (2018) argues that evangelism and social responsibility in the African church is still meagre therefore negatively affecting church growth.

A study undertaken by Kamanzi (2020) on a local church in Rwanda revealed weaknesses in evangelism missions in the Pentecostal church. There is a loophole in integral missions and especially on reaching the unreached. Social evangelism that endeavors to share the Gospel of Christ through meeting people's social needs was not well strategized by the church resulting to negative effect on church spiritual growth. This calls for the need to research further on leadership issues that ails the Pentecostal churches to address the problem of decline.

Evangelical work in Kenya experienced shortcomings during colonial and post-colonial era which negatively affected church growth (Gathogo, 2022). According Thiga et al. (2021),

it has been revealed that sponsorship of evangelism missions reduced to less than 10% among the Nairobi Churches. This happening calls for further investigation to establish whether the Kenyan church is actively involved in sharing the gospel of Christ to all nations. This is through finding out whether there are evangelism programs and resources set aside to sponsor evangelists on outreach missions. More evangelical events enhance winning of new converts that in turn result in church numerical growth.

Further, study by Sirengo (2019) on outreach mission of Woodley Church (A branch of Christ is The Answer Ministry –CITAM) revealed a gap in reaching the unreached with the Gospel of Jesus Christ. Out of 4000 believers, only 50 were active missionaries. Although believers in the church offered prayers for evangelists and contributed finances to support outreach missions, but many were not willing to travel to the ground and share the Gospel. The study recommends the need of making theological education a major requirement for missionaries. Evangelism is one of the key indicators of spiritual maturity as the Apostles in Acts 2 also shared the Gospel with the unreached. Jesus Christ commissioned His disciplines to go to the whole world and share the Gospel (Mathew 28:19-20).

The key indicator that demonstrates church commitment in evangelism is by developing and implementing a program for witnessing good news to non-believers. A local church is expected to incorporate evangelistic events in the yearly activities calendar such as crusades, face to face witnessing and social evangelism (sharing the word through social support). There is dire need sought by this study to uncover whether servant leaders in the church context are empowered, encouraged to participate, and facilitated so as to enable them to evangelize and in turn affect spiritual and numerical growth of the church.

Sharing of possessions. Sharing of possessions is a biblical practice underpinned by Jesus Christ in His teachings that emanates from love to God and man and it was practiced by His apostles who distributed resources they had amongst themselves in a way that no one

lacked (Acts 4:32-35). Sharing of possessions is a way of empowering followers' and this results to improves organizational performance (Ammons & McLaughlin, 2017). Sharing possessions is therefore a servant leadership attribute that enhances church spiritual growth through empowerment of church members.

Resane (2020) points out that community building involve motivating followers through empowerment so as to realize church spiritual growth. Within the realms of worship, commitment to glorifying God in believer's fellowships and encouraging one another is underscored in the Bible (Hebrews 10:25). Fellowship meetings by Apostles of Christ in Acts 4 and 5 demonstrate true worship and spiritual maturity of Christians. Sharing of possession in the church context should give priority to the needy in society. Helping the needy is a requirement in the Bible. Whoever is kind to the poor lends to the Lord and He will reward them for what they have done (Proverbs 19:17, NIV).

The church across the globe have been involved in sharing of resources and support of the needy and have-nots within communities as a way to empower followers towards enhancing economy, community and lives (Zein, 2021). Support to communities is a Christian's practice that depict good works that Christ and the apostles in the book of Acts did. Sharing of possessions in the church context is also viewed in form of corporate social responsibility. Organizations are expected to possess a moral responsibility to society (Dierendonck, 2018). Such entities underpin servant leadership culture of helping the needy are also likely to offer social responsibility to marginalized societies outside the organization (Northouse, 2021). The church should not only play a significant role in supporting the needy in society but also engage in corporate social responsibility with local communities.

The church in Africa is under criticism due to her minimal commitment in supporting the needy in society (Nkansah-Obrempong, 2018). However, a number of churches have contributed in supporting vulnerable groups in society (Chitando, 2020). In the church context,

the church leadership is expected to mobilize resources within and without the church to cater for vulnerable groups such as widows, orphans, persons with disabilities and the poor elderly people. Such activities can trigger church spiritual growth.

In the Kenyan scenario, it is observed that the church could not attract many followers due to its decimal involvement in social activities that affects lives of communities (Ang'ana, 2019). Sharing of resources and care for the needy in society play a critical role in corporate social responsibility. Corporate social responsibility is vital both in church and society. Service to the people motivates them to be committed to serve God through the church. This study therefore sought to establish whether Pentecostal churches of Kenya possess the indicator of sharing of possessions that demonstrate the church spiritual growth.

Empirical Literature Review

There are a number of related studies undertaken by researchers on servant leadership, empowerment and church spiritual growth. This section delves into studies related to these constructs and also identifies gaps that this study sought to fill.

Servant Leadership and Church Spiritual Growth

There are a number of studies done on servant leadership that relate to church growth. A number of studies indicate that there is a decline in church growth in various dimensions but a surge in numerical growth of churches in Africa. In separate studies Keita (2021) and Lawton (2022) established that in the United States, there is a noticeable trend of church decline. Nonetheless, servant leadership could act as a solution to the quagmire through empowerment (Rocha, 1997).

In the United States, Brook (2018) carried out a study on the relationship between transformational leadership practices of pastors and church growth in Assembly of God churches in Tennessee, United States of America. Quantitative, cross-sectional and

correlational approach was used in the study. The study was guided by the transformational leadership theory. A sample of the study was drawn from 189 pastors from both rural and urban setting. The findings of the research revealed that there is no significant relationship between the two. The findings of the study may not be applicable in the African or Kenyan scenario due to dissimilar contexts in the church. The quantitative approach used by the researcher may also not be adequate when interrogating people's perceptions. This study attempted to bridge the glaring contextual and methodological gaps in the study by using mixed methods in more than one church.

Keita (2021) also explored on the leadership styles impact on church growth in Pentecostal churches within the American context. The study employed a qualitative approach guided by Bass full range and servant leadership theories. The study used semi-structured, face to face interviews among 40 church members and leaders. A five (5) member focus discussion group was also used to derive views of participants. Review of documents was also carried out. The study revealed areas ailing the church growth include; lack of adequate training programs for church members, outdated strategies used to progress the church and absence of new technology. Contextual and methodological research gaps were noted in the study. It only delved on the American context and focused only on qualitative aspects. Nonetheless, this study called for the church to embrace change in ways of running church administration and train leaders and members to adopt current effective ways of leadership and technology.

Studies on servant leadership and church growth in Africa point at a numerical surge and increase in greed for power, corruption and selfishness (Ishola & Ayangbekun, 2018). In their study, Ishola and Ayangbekun sought to establish whether servant leadership could be a panacea for a growing healthy church. The servant leadership theory guided the study. The study was not clear on the methodology used to arrive conclusions. It was revealed that the church in Nigeria to a larger extent failed to meet servant leadership tenets of Jesus Christ and

Paul the Apostle due to selfishness, pride and titles. The study only focused on Nigerian church context leaving behind a contextual gap that this study sought to fill.

Kamanzi (2020) explored on the impact of servant leadership on missionary activity in a Rwandan Pentecostal church. This study employed a qualitative approach without a clear theoretical framework. The study used a sample of 14 church leaders in a population of 42. Study findings revealed that 13 out of fourteen participants were of view that integral mission was a pressing need for the church. Nevertheless, the study exposed a gap in evangelistic missions that affected church spiritual growth and impact. In addition, the study pointed need of servant leaders' involvement in training missionaries on missions as there was lack of knowledge on the same. The research gap observed in the study is its narrow scope (only examined one church) and lack of well-articulated theories that the study is anchored on. It was therefore prudent to explore more on issues affecting church spiritual growth more so in evangelism so as to address the gap.

Mahlangu (2021) did a study on leadership practices impact in an African Pentecostal church in South Africa. The study used a qualitative approach with servant leadership and cultural leadership used to guide it. The study used desktop study, face to face interviews, and survey questionnaires. A total of 179(71%) church council members gave their views

The findings indicated a training gap among church leaders. This is critical since church spiritual growth is affected positively or negatively by leadership knowledge and experiences that impacts on their ministry. This study however had a narrow perspective focusing only on one church. In the foregoing, this study sought to bridge this gap by bringing in three theories: servant leadership, spiritual leadership and empowerment leadership theories that are relevant in addressing the puzzle of declining spiritual growth.

Study by Matisi (2020) delved on effects of leadership styles in growth and development of PEFA churches in Bungoma County in Kenya. The study adopted a descriptive research design and examined various styles of leadership including participatory and dictatorial.

Questionnaires, focus group discussions and in-depth interviews were used to collect data. Constructivism and instrumentalism theories were used. A sample of 164 respondents derived through simple random sample were used in the study.

It was established that leadership styles do affect church spiritual growth. The respondents for instance preferred participatory as opposed to dictatorial leadership style. Deacons preferred delegated and strategic leadership styles. Findings further indicated that church leaders should demonstrate love, prayerful and visionary life as well as being inclusive and accountable in financial matters to affect unity and growth of the church. In addition, the study uncovered that successful leadership is anchored on vision bearers, believer's prayers and delegation of duties that all help to curb conflicts and trigger church growth in all dimensions. However, various gaps are noticeable in this study. It lacks a wider scope since there exists 47 counties in Kenya. There should be a representative sample of at least 10% of all counties. This study also did not focus on one leadership style that could enable detailed understanding for choice of it as a preferable style. This study selected servant leadership with a wider scope of five counties to enable representativeness and comprehensive understanding of how servant leadership affects church spiritual growth.

Study was undertaken by Muthuku et al. (2023) that delved on transformational leadership and church health in selected churches within Nairobi County in Kenya. With a sample size of 330 members, participants filled questionnaires and natural church development tools. Results of the study showed that transformational leadership positively affected church health. The study however, recommended further studies on the subject matter of leadership and church health. The study took a narrow scope of examining churches within Nairobi County and leaving out rural churches with a different context that could yield contrasting findings. This study covered five counties that include both urban and rural churches within Nairobi metropolitan region.

Ndonye (2018) researched on church growth that delved on Nairobi Gospel Centers International Church in Kenya. The study pointed out ways church leaders can enhance church growth holistically. However, the study was observed to have had a narrow scope only focusing on one denomination. Besides, element of numerical church growth was underpinned and leaving out spiritual growth components like prayer. Nevertheless, the study recommended for further research on the element of corporate prayer influence on church growth. In the foregoing, this study addressed the gap of scope and infusing the church spiritual growth element that was not addressed.

Studies by Nzung'e (2021) on empowerment and church growth within selected Pentecostal churches in Kenya pointed out that previous studies on employee empowerment focused on education and health sector as opposed to the church perspective. The mixed method study was done within Pentecostal churches in Kenya adopted a simple size of 245 respondents. The findings of the study revealed that church members' empowerment had a significant relationship with church growth. The study however only focused on numerical church growth but did not explore the aspect of spiritual growth. This study therefore added more value on contextually by exploring the spiritual aspect of church growth.

In their study on church numerical growth among the Pentecostal churches in Embu West Sub-county in Kenya, Njiru & Warue (2019) observed how church growth can be enhanced. In the study variables of church organization structure, culture and leadership styles were assessed whether they impact church growth. The findings indicated that the variables had a significant impact on church growth. Nevertheless, the study covered a small scope (Sub County) which may not be representative in a qualitative approach of study. Quantitative approach used in the study may not adequately collect sufficient information from respondents meaning a mixed method approach could be more effective as it can be used to obtain both qualitative and quantitative data. Conclusively therefore, this study intended to assess effects of servant leadership and empowerment on church spiritual growth to fill conspicuous gaps in

previous studies as well as contributing to the body of knowledge on servant leadership and church spiritual growth.

Empowerment, Servant Leadership and Church Spiritual Growth

Yukl (2013) posits that empowerment entails leaders giving their followers opportunity to exercise influence in an organization. Bureaucratic systems affect effective discharge of tasks in an organization (Becerra, 2017). In this study, empowerment is the moderator variable. The moderator variable according to (Creswell & Clark, 2018) plays a role of changing relationships between one variable and another. In this study, empowerment is assessed to establish whether it has any moderating effect between servant leadership and church spiritual growth.

Andrew (2020) did a study in the department of defense in the United States of America on servant leadership effect on employee empowerment. The study used descriptive research design and servant leadership theory. The study revealed that servant leadership positively affects employee empowerment by enhancing trust and efficiency within an organization. However, the study depicted a narrow focus by only using one research question: How does servant leadership affect employee empowerment? It only utilized one theory - servant leadership. Contextually, the quantitative research only delved on one government department (Defense) therefore leaving conspicuous research gaps. This study intended to fill such gaps by enlarging the research scope and theories as well as approach to include not only quantitative but also qualitative.

Hastings & Kane (2018) point out that training in a way of mentorship contributes to success in organizations. Hamu (2023) undertook a study on leadership styles in an Indonesian Catholic Church so as to determine how to transform the church and in turn empower church members in enhancement of church growth. Transformational leadership theory was used by the study. This case study adopted a qualitative approach to obtain views of church leaders and

members on empowerment and church growth. The study established that church members were not involved in many church activities. This was as a result of poor pastoral leadership style that failed to empower the congregants through involvement in decision making. The study calls for the church leadership to involve their members in socio-economic in addition to spiritual activities so as to attain transformation and church spiritual growth. This study however focused on one local church within one denomination therefore indicating a contextual gap that need to be addressed.

Thiga et al. (2021) explored effect of Pentecostal church conflicts on church growth in Nairobi, Kenya. The study employed a qualitative approach and conflict resolution theory. Through the study, it was established that there exists a practice where church leadership in some Pentecostal churches did not involve their members on training programs or in decision making processes. This means servant leadership principal of empowering followers lacks in some of the churches. Training is a crucial way of empowering church members to mature spiritually. Church maturity is a significant factor in enhancement of church growth (Muthuku et al,2023).The study by Thiga (2021) depicts a contextual gap where it only assessed churches within Nairobi without exploring on the rural context. Further, on the methodological aspect, the study only employed qualitative approach therefore leaving out quantitative measurement of church numerical growth which is quite crucial. According to Johnson and Christensen (2019), the use of multiple methods creates complimentary strength in educational research.

Mwangi (2019) undertook a study on FGCK church within Kiambu District in Kenya to determine how leaders empower their followership through mentorship and training on mission activities. The study used a descriptive research design without a theory to guide the study. Study findings pointed out that even though church members have the passion to serve God through missions, the church leadership was reluctant to allow them participate in the same. In addition, church members expressed their will to support church missions but

opportunity for participation was not provided for by the leadership. This demonstrates lack of servant leadership in the churches since genuine servant leaders inspire and ensure their followers grow (Dierendonck & Patterson, 2018). The study by Mwangi was however devoid of theories to guide it. Again, the study had a narrow scope that only focused on one county (Kiambu). This study intended to bridge the gaps by engaging theories of servant leadership, empowerment and spiritual leadership. A wider scope of five counties (10%) of all Kenya counties was covered by the study.

Mbogori (2020) explored performance of Full Gospel Churches in Meru region in Kenya and how servant leadership and internal environment influence church performance. The study took a quantitative approach with a descriptive cross-sectional survey design. It used servant leadership, contingency, stewardship and institutional theories. The study established a positive effect of servant leadership and internal environment on church performance. The contextual gap observed on the study is that it limited itself to Meru County leaving out cosmopolitan counties like Nairobi. Selecting a sample from Nairobi ensures diverse races and ethnicities perspectives are well represented.

Theoretical Framework and Conceptual Framework

A theory is an explanatory system that demystifies how a phenomenon operates giving reasons as to why it behaves in a specific trend (Johnson & Chistensen, 2014). Eliogu-Anenih (2017) posits that different leadership theories have been developed after assessing various leadership styles. Three theories were used namely; servant leadership, empowerment and spiritual leadership theories. The three theories have a commonality whereby servant leaders empower their followers to enable them achieve organizational goals. The study revealed that use of servant leadership, empowerment, and spiritual leadership theories demonstrated that church leadership should serve people first, empower and spiritually motivate their followership to ensure church spiritual growth.

Servant Leadership Theory

The servant leadership theory was first coined by Greenleaf (1970). Later on Dierendonck (2011) and Eva et al (2019) revised the theory. Greenleaf opines that servant leaders do not prioritize control and power but put service to people first. Servant leadership is other-oriented, prioritizing follower individual interests and needs and concern for organization and larger community (Mcquade et al., 2021). Servant leadership underpins having a heart for followers and leading by first serving them (Du Plessis & Nkambule, 2020). Greenleaf (1970) underpins the following questions that help to understand whether servant leadership is successfully imparted in people: Firstly, “do people being served grow?” Secondly, “Do they become wiser, healthier, freer, autonomous and servant leaders?” Thirdly, “What is the effect of the leadership to the most underprivileged in society; will they benefit from the leadership?” Referring to refugees’ migrants in South Africa, Msabah (2018) asserts that empowering the powerless restores their dignity and provides them answer to self-reliance. There is uniqueness of servant leadership as compared to other types of leadership in that it underpins the essence of conscience that produces endurance and service to others (Greenleaf, 1970). Further, it carries with it a number of leader-follower influential attributes such as care, love, empathy, geared towards empowering people and building community.

Dierendonck (2011) servant leadership model is relevant in this study in a number of ways. A genuine servant church leader is expected to demonstrate characters that empower followers towards achievement of church spiritual growth. The theory of servant leadership therefore underpins the empowerment moderating construct in which leaders underpins communities well-being and growth, sharing of power, and enables people to grow and perform their roles to the best of their ability (Neale, 2020). The model therefore relates servant leadership with member’s empowerment which is the moderating variable. Servant leadership

is thus a lead construct that require thorough interrogation to explore whether it can be of use in addressing church decline problem within the church.

Eva et al (2019) revised Dierendonck's (2011) servant leadership model and further defined of servant leadership phenomena. The model contains three constructs: Motive, mode and mindset. Motive means focusing on service to others. Mode indicates prioritizing individual follower interests and needs. Mindset of servant leadership is translating service to the organization and community at large. Leaders in this case serve as trustees or stewards who take care of resources entrusted to them by the community. The third category (mindset) forms one of the key variables of servant leadership that is stewardship. Stewardship functions as one of servant leadership independent variable that if well exercised with followers, would positively enhance church spiritual growth. In a nutshell, according to the servant leadership theory, what is crucial is not positions but enhanced power through empathy and service to other people. Then conscious choice brings one to aspire to lead while prioritizing service over authority and power.

In this study servant leadership is measured through characteristics of a servant leader. McQuade et al., (2021), identified nine characteristics of a servant leader namely: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community. A servant leader works with followers in consideration to situational and values factors (George, 2018). This study focused on three components namely stewardship, commitment to people's growth and community building that covers most of servant leadership behaviors.

Dierendonck (2011) model informs the school of thought by utilizing attributes of stewardship, community building and commitment to growth of people derived from this theory to assess effect they have on church spiritual growth. Servant leaders utilize the sub-

constructs to persuade and inspire members to have fellowships, prayer and other indicators that stir church spiritual growth.

Among the main constructs of servant leadership in this study is stewardship. Stewardship entails having a good manager in an organization, and it underpins ethical service to the people and enables servant leaders develop follower's altruism and ethical orientations (Eva et al., 2019). Stewardship in this study is key as the church needs to address existing ethical dilemma in the church context where the followership gain trust from the leadership if they receive response on accountability on the use of their resources (Nkambule, 2020). Stewardship underscores prudent use of resources as a key element that inspire efficient and effective management of resources and in turn affects church spiritual growth positively. Leadership that demonstrate stewardship is trusted by followers in enhancing church spiritual growth.

Dierendonck (2011) model on servant leadership contain six characteristics namely: Humility, empowering and developing people, stewardship, authenticity, interpersonal acceptance and providing direction. The model underscores measurement of servant leadership from impact of their actions to the have-nots or rather under privileged in society. The main question of assessment would be: Will people served by the leader benefit or be harmed by the leadership? (Greenleaf, 1970).

The model by Dierendonck (2011) is quite relevant to this study as it underscores the characteristics expected of a servant leader in the church context. The independent sub constructs of stewardship, commitment for growth, community building and moderator variable (empowerment) are reinforced by this model. The assessment of a servant leader would be pegged on some of the characteristics pointed out in the model and they ultimately result in commitment to change in church spiritual growth. Such outcome includes; satisfaction

of followers, contribution to community, positive attitude, higher commitment and performance (Northouse, 2021).

Critics of the theory raise concerns on whether servant leadership is “following” or “leading” making it appear like a fanciful concept. Many varying definitions of the servant leadership concept resulted to confusion of scholars and leaders (Eva et al., 2019). According to Northouse (2021) servant leadership is not clear on how it can change organizations and how serving people first can translate to organizational productivity. Servant leadership is therefore paradoxical viewed as a utopian style of leadership that requires further research to unveil its conceptual interpretation and operationalization in organizational functions.

Empowerment Theory

It has been argued that empowerment is a construct that forms a suitable framework and theory when using a mixed method research design (Joseph, 2020). Rocha Elizabeth coined an empowerment model referred to as “A ladder of empowerment” in the year 1997. In the theory, each empowerment is located in a ladder depending on their emphasis. There are five ladders of empowerment starting from individual to community: atomistic individual empowerment, embedded individual empowerment, mediated empowerment, socio-political empowerment and political empowerment.

Atomistic individual empowerment is gained by supporting an individual by building their capacity and efficacy like for instance supporting persons with disability by offering physical and psychological support. Embedded individual empowerment entails self-development such as attaining professionalism with an aim of improving efficacy and satisfaction so as to succeed in an existing system. Mediated empowerment seeks an expert to provide knowledge and skills as a parent (prevention model) and as to the powerless (rights model). Socio-political empowerment means groups or individuals act of accumulating power to challenge institutions in authority like non-governmental organization sensitization to the

public on community development skills or human rights. Political empowerment involves taking care of silenced or marginalized groups through legislative or electoral system. The A ladder of empowerment theory is illustrated in the figure 1.1.

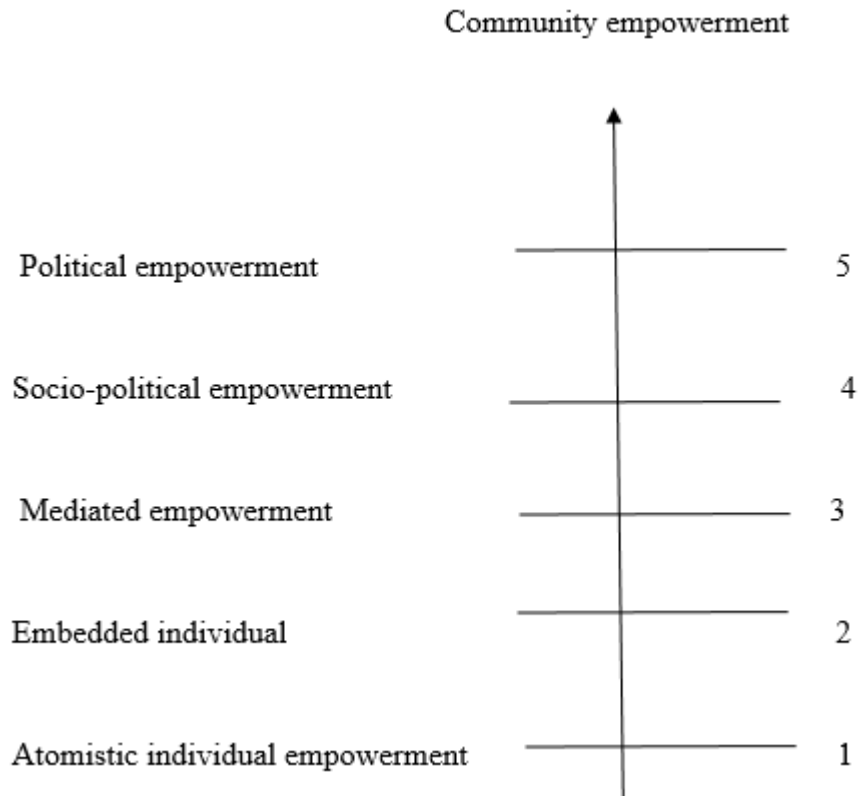


Figure 1.1: *A Ladder of Empowerment Theory*

Source: Rocha (1997)

Rocha's empowerment theory is applicable on the moderating variable that delves on empowerment of church members through training, involvement and sharing of responsibilities. Embedded individual empowerment can be enhanced by servant leaders empowering their followers through professional training to improve their efficiency and effectiveness in service delivery. In this case, the church is expected to provide relevant training to its pastors, elders, other leaders as well as members as a way of empowerment that in turn enhances growth. Empowerment is crucial in church spiritual growth and development.

Russel (2016) further revised the empowerment model providing characteristics of a servant leader that revolve around empowerment to the followership which can be understood by answering these questions: Do people being served grow? Do they become wiser, healthier, freer, autonomous and servant leaders? What is the effect of the leadership to the most underprivileged in society; will they benefit from the leadership? In the Rocha's theory, empowerment, training lifts one from a lower level, get elevated to a higher level in the ladder after attaining more skills. A servant leader who empowers church members contribute in triggering spiritual growth of a church. All in all, empowerment by servant leaders on followers results in church spiritual growth as an outcome. It is upon this backdrop that the study sought to find out how servant leadership and empowerment affects church spiritual growth.

Empowerment theory by Monje et al (2021) strengthened Rocha's theory of 1997 by underpinning the importance of employee empowerment in workplace. The study undertaken in Spain and the United Kingdom revealed a relationship between psychological and structural empowerment of employees with work engagement. When employees are empowered by organizations, they engage more in their work therefore enhancing organizational performance. In the church context, church leadership can boost member's performance by empowering them through theological training and seminars.

Even though the Rocha's empowerment theory touches on crucial matters that enhance growth and success on people and institutions, it lacks some key aspects. The theory fails to bring out other elements of empowerment such as innovation and creativeness. Nzenge et al, (2021) posit that freedom of creativity and innovation was a key component that stirs growth in Pentecostal churches in Kenya. In the contemporary society technological development is a priority for competitiveness especially in the business world. Missing of spiritual and ministry link in the theory also weakens it in its applicability to this study. Nevertheless, the theory is

quite relevant as it points out critical areas that organizations including the church could leverage on so as to enhance growth.

The empowerment theory is quite handy in this study as its variables namely training, involvement and sharing of responsibilities do affect church spiritual growth. On the aspect of training for example, study by Dessler (2017) revealed a relationship between training and performance in the organizational dimension. Church training on theology plays a key role in empowering church leaders and members. Keita (2019) pointed out the significance of members going through training forums to sharpen their ministry skills in the Pentecostal churches in the United States. Empowerment theory therefore enhances the servant leaders in their goal to effect church spiritual growth.

Separate studies by Matisi (2020) and Mbogori (2020) on challenges in leadership observed in FGCK and PEFA churches respectively, there was an indication that the solution is church leader's empowerment upon their members through inclusivity and sharing of responsibilities so as to manage conflicts. Such practice in turn results to enhancement of church spiritual growth. There is a synergetic interlink between servant leadership, empowerment and spiritual leadership theories whereby servant leaders are expected to empower the followership so as to attain desired organizational goals.

Spiritual Leadership Theory

Spiritual leadership theory was coined by Fry (2003). The theory opines that spiritual leadership compose of behaviors and norms that motivate people so as to survive spiritually through calling and membership in the church. The theory was developed on a church context to address factors that trigger church growth and development. It comprises of vision, faith and love. These three attributes affect organizational performance and growth. The theory point at concern, motivation and empowerment towards followers that in turn affects organizational growth and success. A servant leader major concern is to satisfy follower's needs through

empowerment and they get motivated resulting to more productivity and in turn enhance church spiritual growth by being committed to worship, prayer, attending fellowships and commitment in evangelism. Msabah (2018) asserts that empowering the powerless restores their dignity and provides them an answer of becoming independent.

Fry's (2003) theory was revised by Hunsaker (2019) who revealed that spiritual leadership plays a critical role in alleviating job burnout through enhancement of employee satisfaction and well-being. When organizations improve employee's satisfaction and well-being, job-burnout reduces resulting to increased performance. The church leadership therefore could positively enhance productivity of their congregants through the use of spiritual leadership theory that underpins satisfaction and well-being of church members.

Fry's theory is applicable in the study in that it aims at assessing how community building affects church spiritual growth. The theory's emphasis on altruistic love, hope and vision enforces the spirit of community building. Having a mutual vision, bound by love and encouraged by hope enhances church members to have fellowships, pray together and share possessions. This theory further strengthens the dependent variable of church spiritual growth that can only happen when spiritual leadership exists. Fry (2003) posits that vision, hope and love enhances commitment and organizational performance.

Spiritual leadership is considered as a crucial element in organizations which affects employees job satisfaction and caters for spiritual welfare (Sharma, 2021). The theory also underscores servant leadership culture of supporting and empowering followers to achieve organizational goal. The bedrock of spiritual growth is demonstrated by direct access and understanding of the scriptures and intimate relationship with the Holy Spirit.

Lack of spiritual maturity and leadership affects church spiritual growth negatively (Nyirenda, 2021). Spiritual leadership theory is appropriate in this study as it motivates and

enhances church members as they view their leaders as concerned with their welfare and not just focusing on organizational profit making. In the church context, member's satisfaction and motivation is depended on spiritual inspiration of their leaders. Study by Muthuku et al. (2023) revealed that inspirational motivation in transformational leadership carries more weight than other factors. This supports the spiritual leadership theory that underscores servant leaders to inspire church members to dedicate themselves to church growing tendencies like evangelism and prayer. This is through spiritual nourishment, care and concern about their welfare. Such motivation positively affects church spiritual growth.

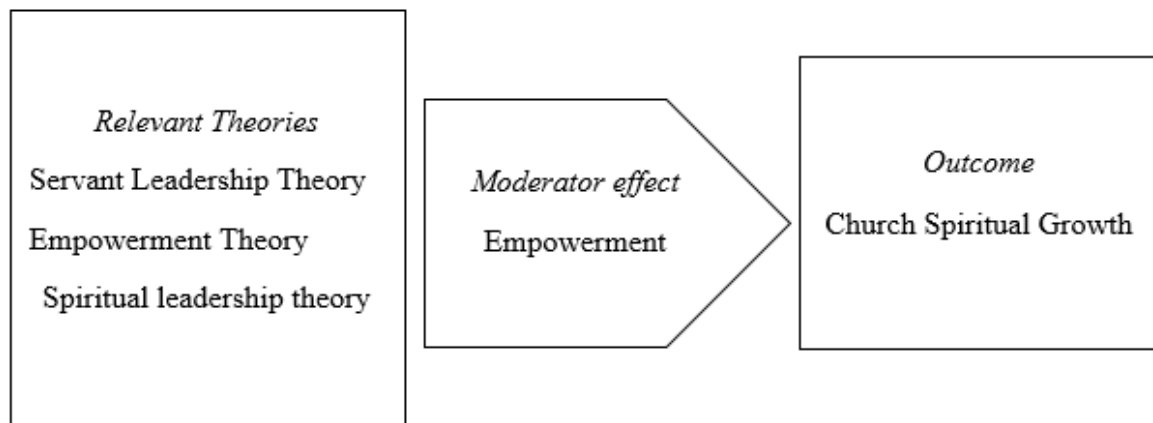
Critics of spiritual leadership question on the kind of behavior it implies since it puts emphasis on culture rather than behavior as well as unclear understanding about the meaning of spirituality which can be differently interpreted (Dierendonck, 2011). In addition, measurability of spirituality cannot be easily undertaken quantitatively. The theory is key on how servant leadership affect church spiritual growth. The theory demystifies the indicators of a growing church namely; worship, prayer, evangelism and sharing possessions as parameters that are key in assessing servant leader spirituality.

Servant leaders do empower their followers by prioritizing their needs (Robbins & Judge, 2017). This study sought to establish how best servant church leaders positively motivate their followers in church as a way to ensure growth. The findings of the research will be pertinent in enhancing church spiritual growth through adoption of the best strategies of motivating and inspiring congregants.

The spiritual leadership theory is relevant as it connects servant leadership, followership and church spiritual growth. The theory assesses the relationship between empowerment of church members with church spiritual growth. Sub-constructs of training, involvement and sharing of responsibilities could affect church spiritual growth through servant leadership.

Spiritual leadership establishes a leader follower relationship. Wang et al. (2019), opines that spirituality motivates, enhances creativity, better learning, and performance within organizations. Intrinsically satisfied members perform better than those with discontent. The study assessed ways in which servant leaders motivate their members towards church spiritual growth. Spiritual leadership theory underpins promotion of follower's development and growth which is a key construct in servant leadership. It also underscores knowledge sharing that is key for individual and community growth. Kimotho (2019) argues that servant leadership builds community, gives room for involvement of others in decision making, and manifests ethical and caring behavior. Biblically, servant leadership was demonstrated by Jesus Christ through emphasis in service to others (Mark 10:44-45; John 13:14-15 NIV). It is against this background that the theory is chosen to strengthen the study. Figure 2.2 below summarizes the relationship between study theories and the main constructs of the study (servant leadership, empowerment and church spiritual growth).

Figure 1.2: *A Theoretical Framework of the Study*



Source: Author (2024)

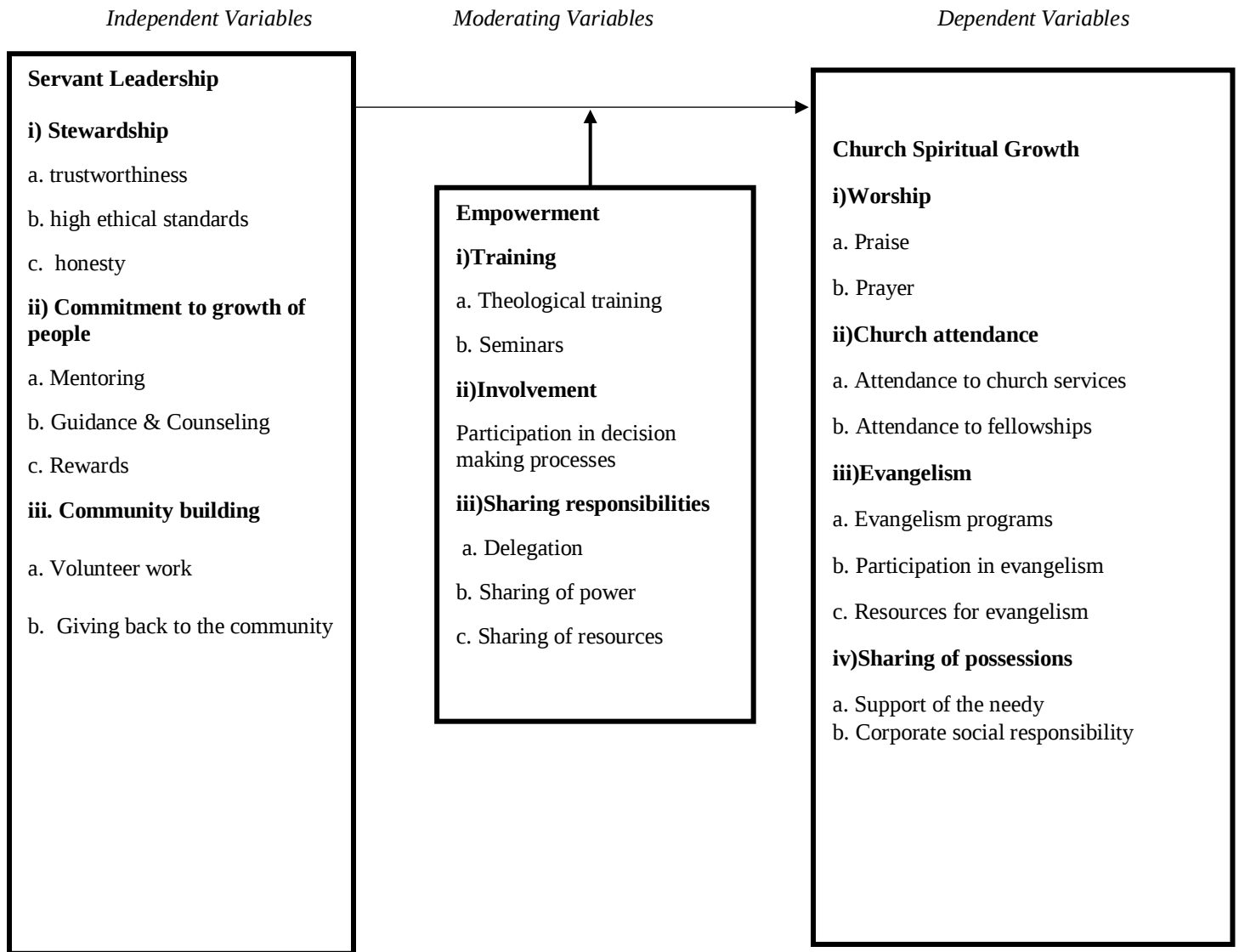
Theories of servant leadership, empowerment and spiritual leadership work together to trigger church spiritual growth. Dirk Van Dierendock's (2011) servant leadership model, Rocha's empowerment model (1997) and Fry's (2003) spiritual leadership theory all

underscores empowerment of people that trigger church spiritual growth. The study in the next section delves on conceptual framework.

Conceptual Framework

The three constructs that formed the conceptual framework are: servant leadership, empowerment and church spiritual growth. Servant leadership is the independent variable that comprise of sub-constructs namely: stewardship, commitment to growth of people and community building. Empowerment is the moderating variable that comprises: Church member training, involvement and sharing of responsibilities. The dependent variable which is church spiritual growth consists of commitment to worship, evangelism, church attendance, and sharing of possessions as sub-constructs. Ishola and Ayangbekun (2018) argues that servant leaders are modelled by Jesus Christ who aspire to make a difference to lives of those they lead using one's resources through caring, motivating and encouraging them. Figure 1.3 summarizes the conceptual framework of the study.

Figure 1.3: Conceptual Framework: Effect of Servant Leadership and Empowerment on Church Spiritual Growth



Source: Author, 2024

Research Gaps

There are conceptual, theoretical, contextual and empirical glaring research gaps in area of servant leadership, empowerment and church spiritual growth that prompted the need for further research. Ongeti (2014) points out that conceptual gaps entail noticeable discrepancies when comparing relationships of various concepts in a study. On methodological gaps, Mutungi (2019) describes them as revolving around research design, respondents engaged, data collection and analysis utilized in the study. On the other hand, contextual gaps refer to the locality or geographical location of a study (Kothari, 2004).

Conceptually, there are diverse views on the meaning of leadership as well as servant leadership. In two different research studies by Crowther (2018) and Eva (2019), there is no concrete agreement on the explanation of leadership and servant leadership. Nonetheless, there is a general consensus among leadership pundits that leadership entail influence upon followers in achievement of shared objectives (Robbins & Judge, 2017). Leadership concept has been a paradox to researchers without a common definition. Leadership and servant leadership concepts remain a dilemma in their denotations and integration. Servant leadership needs further interrogation to affirm whether its operationalization could benefit organizations and society at large. Eva et al. (2019) review on servant leadership underpinned prioritizing individual follower interests and needs that translate to service upon organizations and community. There is need for more researchers to measure servant leadership impact on society (Northouse, 2021). There was therefore a need for further research to establish the linkage between servant leadership and church spiritual growth and to determine measurability of these constructs.

There are scanty studies that combine servant leadership, empowerment and spiritual growth together therefore calling for a need to bridge a glaring conceptual gap. Muthimi and Kilika (2018) posit that the leadership is a paradox that is yet to be fully understood. Even

though a study by Nzenge (2021) explored the concepts of leadership, empowerment of church members and church performance, the study did not focus on the dimension of spiritual growth. It delved on emotional intelligence whereas this study makes an assessment of servant leadership constructs that affect spiritual growth in a church context. It is upon such a backdrop that this study sought to bridge the conceptual gap apparent in the previous studies on servant leadership and church spiritual growth.

Contextually, many studies on leadership, servant leadership, empowerment and church growth delved more on secular organizations leaving out religious organizations. Besides, the American scholarship focused more on their church context leaving out the African church context. Lawton (2022) study on church growth in the United States revealed that there is a noticeable decline due to a number of factors including; evangelism practices, social media, and entertainment. In the study, he refers to Pew research (2020) that indicated Sunday church attendance decline by 12% as from 2009 to 2019. This study however only focused on the United States church leaving a contextual gap, bearing in mind that the African church context is different from the American context and use of three research questions to investigate the entire quagmire of decline on church growth also makes the research narrow. This study intended to bridge this gaps by assessing church spiritual growth in the African (Kenyan) context by use of both qualitative and quantitative approaches so as to bring out a comprehensive understanding and solution to the problem.

Nzenge (2021) posits that many studies on leadership have focused more on non-religious organizations with few exploring on the church context. A number of studies in Kenya focused on the church context (Matisi 2020; Mbogori, 2020; Nzenge 2021; Thiga et al 2021) and underpinned church numerical growth as opposed to the spiritual growth dimension. Although Muthuku et al. (2023) delved on church health, the study scope was only in Nairobi County leaving out the rural context. The study also delved on transformational leadership

effect on church health without interrogating servant leadership style. This study purposed to fill the contextual gaps by assessing the servant leadership and empowerment effects on the church spiritual growth in a broader scope of five counties covering both urban and rural contexts that the Nairobi metropolitan region provides.

Methodologically, many previous studies that delved on servant leadership, empowerment, and church growth employed descriptive research design (Andrews, 2020; Ishola & Ayangbekun, 2018; Matisi, 2020; Mwangi, 2019; Nzenge, 2021). These studies mainly delved on the quantitative approach in collection and analysis of data without incorporating qualitative aspects that make research more comprehensive. According to Johnson and Christensen (2019), educational research gets strengthened by use of several approaches. This research filled the gap created when studies omit pertinent relevant research data by employing a mixed method approach. Mixed approach in research enables coverage of wider areas of research and therefore attaining more detailed, accurate and comprehensive knowledge about a phenomenon that benefits future researchers (McKim, 2017).

Andrews (2020) undertook a study on servant leadership significance on followership empowerment which unveiled that followers' support to their leaders triggers higher productivity in organizations. However, the study utilized the quantitative approach in data collection and analysis. Again, Ishola and Ayangbekun (2018) study that explored servant leadership and church health also adopted a quantitative approach. Besides, the study only focused on Nigerian church without reflecting on other African countries. This study sought to use a mixed method approach that was not used by a number of researchers so as to provide more insight on the subject matter of servant leadership, empowerment and church spiritual growth.

The study by Nzenge (2021) on empowerment of church members and church growth in Pentecostal churches covered a wider geographical scope and four religious institutions.

However, it had not taken consideration of inclusivity in the sampling of participants. The study only involved pastors and church elders to give views on the subject matter leaving congregants who could also provide key information on empowerment and church spiritual growth. Leadership is anchored on followership influence (Robbins & Judge, 2017) and therefore it is imperative to involve church members' views. This points out a methodological gap noticeable in the study that needed to be addressed. This study filled the gap by engaging church leaders (pastors and elders) as well as church members in obtaining relevant information.

The study by Matisi (2020) on leadership styles effect on growth of PEFA churches in Bungoma County, appears to have taken a narrow scope. The study used PEFA churches from only one county to represent the other 47 counties in Kenya. This may not be representative bearing in mind that the study is quantitative in nature. Further, the study also delved much on numerical church growth instead of also investigating the spiritual dimension. It is against this backdrop that this research intended to bridge the noticeable contextual gap by expanding the study area to five counties and employing a mixed method that is broader in scope.

The study by Nzung'e (2019) that assessed effect of shared leadership and emotional intelligence upon Pentecostal churches in Kenya focused more on how the church grows quantitatively without addressing the spiritual growth depicted by member views and perspectives that could be derived from their views and perceptions. The same case applies to Thiga (2021) of which the study was based on Nairobi churches giving a narrow quantitative scope. In a nutshell, a number of studies on leadership and church growth in Kenya including Nzung'e (2019); Thiga (2021), Mbogori (2020), Matisi (2020) and Nzung'e (2021) focused more on church numerical growth as opposed to spiritual growth. This leaves behind a contextual gap that needs to be filled by this study.

In view of the above research gaps, the dissertation sought to contribute to current body of knowledge as well as attempt to bridge the gaps through bringing in relevant ideas to the field. This is crucial in leadership scholarship since integrating pieces of knowledge stand to benefit future scholars (Kilika, 2018). Research gaps within servant leadership, empowerment and church spiritual growth phenomena calls for a more congruent and integrated research on the subject matter. It is against this background that the study intended to assess the effect of servant leadership and empowerment on spiritual church growth. A summary of empirical studies, findings, gaps and how this study addressed the gaps is summarized in table 2.1.

Table 2.1: Research Gaps

Study Name	Study Context	Concepts used	Methodology	Theories	Study Findings	Gap	How current study filled the gaps
Understanding decline in church attendance and strategies for growth (Lawton, 2022)	Church In the US	Change and servant leadership	Qualitative approach	Change theory Servant leadership theory	Evangelism practices, social media, age, entertainment, equipping members affects growth	Methodological	Focused on qualitative Methodological approach American context This study adds methodological and contextual synergy
The relationship between transformational leadership practices of pastors and church growth in Assembly of God churches in Tennessee (Brooks, 2018)	Church growth in US	Transformational leadership Church Growth	Quantitative, cross sectional and Correlational approach	Transformational leadership theory	No significant relationship between transformational leadership and church numerical growth	Methodological	Methodological gap focusing on numerical growth using only quantitative methodology This study triangulation of methodology will bridge the gap.
Leadership styles and their impact on church growth in Alexandria and Springfield (Keita, 2019)	Church in American context	Leadership styles Church Management Motivation Church Attendance	Qualitative approach	Bass full range theory Greenleaf Servant leadership theory	Pentecostal church inability to train members due to lack adequate programs -outdated strategies used -absence of current technology	Contextual	Contextual gap, missing empowerment/ motivational theories
The effect of Servant leadership on employee empowerment In DOD Context (Andrews, 2020)	Public Sector (Department of Defense-United States)	Servant leadership and employee empowerment	Descriptive research design	Servant Leadership Theory	Servant leadership results in increased trust and efficiency in the organization	Contextual	Narrow perspective only focusing on one research question. -The study inputs more research questions/wider scope in terms of theoretical review and broader methodological) Mixed methods approach)

Servant Leadership Model as a Panacea for a growing a healthy church and organization (Ishola & Ayangbekun, 2018)	Church context	Servant Leadership, church growth	Literature review	Servant leadership	Servant leadership reduces levels of disunity, crisis and confusion	Contextual	Narrow focus on Nigeria No sufficient statistical justification
Liturgical Transformation of Diosesan church in Palangkaraya, Indonesia, (Hamu et al,2023)	Church context	Transformation on Worship Leadership	Qualitative	Transformation leadership	Noninvolvement of church congregants in decision making processes affecting transformation and church growth	Contextual and Methodological	Contextual and methodological gaps: Use of one local church and qualitative approach by obtaining perceptions of participants. This study will bridge the gap by expanding scope of institutions to be interrogated and research approach that is mixed methods
Effects of leadership styles in Pentecostal Evangelistic Fellowship of Africa on growth and development (Matisi,2021)	Church context	Leadership styles: Participatory, dictatorial	Descriptive research design	Constructivism and instrumentalism theories	Inefficient leadership led to decline of growth including withdrawal of members and break ups. Youth view PEFA church as dictatorial and prefer participatory style whereas Elders prefer strategic leadership style	Contextual	Narrow context to PEFA churches within one county- this study widens scope to five counties scope
The possibility for short term mission program in activating missional effectiveness for Full Gospel Churches of Kenya, Kiambu district (Mwangi,2019)	Church context (FGCK) Kiambu	Missions in FGCK	Descriptive research design	No clarity on theory used	Deficiency in mentorship and training of church members	Theoretical and Contextual	Theoretical gap and narrow scope This study have well defined theories and will cover five counties
Relationship between Transformational Leadership and Church Health: A Survey of Selected Denominational Churches in Nairobi City County, Kenya Muthuku et al, 2023	Church context Nairobi	Transformational Leadership and Church health	Quantitative	Transformational leadership theory	Transformational leadership affects church health positively	Contextual	Narrow scope (Only Nairobi County) Quantitative approach leaving out qualitative. This study covers 5 counties both selecting urban and rural churches and utilizing both quantitative and qualitative (Mixed Methodology)
Effect of shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya Nzeng'e D.M(2021)	Church Context: Shared Leadership Effect on emotional intelligence	Variables used are: -Shared Leadership -Effect on emotional intelligence	Descriptive Survey	-Shared Leadership Theory -Goleman Theory -Social identity -Meads theory of Church growth	Shared Leadership Had Effect on emotional intelligence	Contextual And Methodological	-Numerical (quantitative as opposed to qualitative effect) -Case study
Servant Leadership, Internal environment and Performance of the Full Gospel Churches	Church, internal environment and	Servant Leadership, internal environment	Descriptive cross-sectional Survey	Servant Leadership, Stewardship ,contingency,	Noticeable effect of Servant Leadership and	Methodological	-Qualitative aspect of servant leadership and environmental effect on

of Kenya, Meru Region Mbogori, 2020)	performance	and Church performance		and Institutional theory	internal environment on Church Performance		church performance not thoroughly explored - This study will capture both quantitative and qualitative aspects.
Leadership challenges and performance of the Full Gospel Churches of Kenya (Mbogori, 2019)	Church Context in Kenya	Leadership practices Church performance	Descriptive cross-sectional survey	Transformational, Behavioral and emotional intelligence theory	Strong relationship between Leadership styles, educational level of leaders and communication style of leaders with church performance	Contextual	Narrow scope (one denomination)
An investigation of leadership approaches and their impact on church growth: A case study of Nairobi Gospel Centres International Church Ndonge, D.M. (2018)	Church Context: Leadership styles verses church spiritual and numerical growth	Leadership characteristics; Administrative structures; Numerical growth approaches; Sustainable church growth	Mixed Methods	Fry's Model of spiritual leadership Servant leadership theory	Significant Positive relationship between spiritual leadership approaches and church growth. Decline on corporate prayer	Contextual and Conceptual	Narrow scope covering only one church and leaving out prayer which is a key attribute in church growth This study intent to bridge the gap by covering a wider scope of churches It also assesses prayer as a key indicator of church spiritual growth
The effect of church members' empowerment on church growth among Pentecostal Churches in Kenya Nzenge D.M. Gathogo N., Kamunyu, R., (2021)	Church growth	Empowerment Training -Freedom of creativity and innovation -Involvement in decision making	Mixed methods	Shared leadership theory (Conger & Pearce, 2003) Meads theory of church growth (1993)	Members empowerment had significant impact on church growth	Methodological	Engaged church leaders and left out congregants. They underpinned shared leadership which focuses on organizational profitability as opposed to this study that underpins service to others without transactional attitude
Factors affecting numerical growth of Pentecostal churches in Embu County West Sub County)Njiru, 2019)	Pentecostal Church growth	Church context	Descriptive design	No clear theoretical framework	Significant influence of Church structures, culture and leadership styles on church numerical growth	Contextual	Narrow scope of sub county. This study will cover five counties
Role of Organizational Structure in Firm Growth among Pentecostal Churches in Nairobi County, Kenya Okendo (2018)	Pentecostal churches Nairobi	Church Structure and Growth	Descriptive research design	No clarity on theory used	Well-structured organizations affect church growth in Pentecostal churches	Theoretical	Theoretical gap that this study fills
The Effect of Church Conflict on the Growth of Pentecostal Churches in Kenya: A Case Study of Selected Churches in Nairobi (Thiga 2021)	Church growth in Urban Area (Nairobi)	Conflict, church growth in Pentecostal churches (Including PEFA)	Qualitative approach	Conflict resolution	Conflict negatively affected church growth	Contextual and Methodological	Only delved on Urban Pentecostal churches; only qualitative aspect of church conflict and growth. This study covers both urban and rural church aspects and takes up a mixed method that is more comprehensive
Kamanzi (2020) Impact of Servant Leadership on Integral Mission in the	Church Context in Africa (Rwanda)	Servant leadership and	Qualitative Study	Transformational Theory	Lack of Evangelistic strategies especially	Theoretical	Theoretical framework not well articulated.

Pentecostal Church of Rwanda: a case study of Kicukiro Local church		Pentecostal Mission			social evangelism		Use of one local church and a sample of 14 church leaders could be too narrow This study provides 3 key theories that guide and strengthens the study Its scope cuts across a number of Pentecostal studies
Mahlangu (2021) A practical theological exploration of leadership practices and its impact to the united apostolic faith church in South Africa	Church context in South Africa	Leadership practices Church progress	Qualitative approach	Servant leadership Cultural leadership People management	Training needs on church leaders	Contextual	Narrow scope focusing on one church. This study widens scope to a number of churches

Chapter Summary

This chapter has covered literature review and theories that are related to the subject matter under research. It delved on conceptual literature review, empirical literature review, theoretical framework and conceptual framework. Further it explores and provides extant literature on concepts of servant leadership, empowerment, and church spiritual growth. The chapter also provides a critical discussion of theories that the study is anchored on namely: Servant leadership, empowerment, and spiritual leadership theories. Further, reviews of various scholars on servant leadership and empowerment effect on church spiritual growth is explored. Research gaps are also identified and ways in which the current study attempts to fill the gaps.

Chapter 3: Research Methodology

Introduction

This chapter contains sections that explore procedures that were followed in conducting the study that include: The research philosophy, research design, population studied, sampling methods, types of data, data collection procedures, data instruments, data analysis and ethical considerations.

Research Philosophy

Research philosophies are assumptions and epistemological frameworks that direct research enquiries. Research philosophy is the worldview that acts as a guide for a researcher (Žukauskas et al., 2018). Research philosophies guide and inform researchers on the best approach to use in their studies (Creswell & Poth, 2017). According to Bryman (2012) the two major worldviews are epistemological and ontological. Whereas epistemology is prone to subjectivity, it is ideal for qualitative study in obtaining perceptions of participants. Ontological worldview on the other hand entails holding to objectivity and reality which fits well with quantitative approach in research.

Positivism is a common paradigm in research which underpins knowledge and reality as based on beliefs that are socially constructed (Kaushik & Walsh, 2019). This paradigm is handy in offering solution to practical real world problems, therefore a convenient method of investigation for practical minded researchers (Creswell & Clark, 2018). Positivism philosophy enables researchers to handle complex phenomena and come up with recommendations that solve social world problems (Creswell & Poth, 2017). It is handy in leadership research for it provides in depth understanding of phenomena under study in a diverse and holistic perspective. It is therefore convenient in this study when collecting and analyzing quantitative data.

The main guiding research philosophy for this study was pragmatism. Pragmatism is a worldview that underscores that what is important and valid is that which works in a particular situation (Johnson & Chistensen, 2014). The relevance of pragmatism to this study is that it underscores flexibility in research therefore applicable in a mixed method approach. According to Zukauskas et al (2018), the focus underpinned by the pragmatism philosophy is on research questions as opposed to methodologies used in research. In addition, researchers decide on which procedures, methods and strategies to employ in research handy to their investigations. The use of a philosophical approach that is fit for purpose in a particular situation forms the basis of pragmatic worldview (Kaushik Walsh, 2019).

Pragmatism focuses on what works in the real world (Creswell, 2014). Pragmatic epistemology puts emphasis on knowledge being based on experience and people's views are determined by day to day social experiences. This worldview is quite relevant in a mixed research approach for takes into cognizance both qualitative and quantitative aspects of a phenomena. This philosophy is significant due to its flexibility in understanding reality without rigidity but taking into account existing situation. Church spiritual growth is not a rigid but a dynamic phenomenon changing overtime depending on numerous factors. This philosophy is thus convenient for use in this study that delves on a church context that experiences dynamic environment.

The advantage of the use of pragmatism as compared to positivism and interpretivism is that it is cross cutting giving room for both objective and subjective views about reality of life. Johnson & Chistensen (2014) asserts that pragmatism is a situational world view meaning it can work both for qualitative as well as quantitative approaches of research. Bearing in mind that the current study delves on an organization(church) of which composition are human beings with varied views, the philosophy becomes handy in assessing their behavioral traits on how they conceptualize servant leadership, empowerment and church spiritual growth. It is

against this backdrop of universalism, flexibility and fit for purpose that this study preferred pragmatism is the best fit philosophy.

Interpretivist paradigm is also a crucial epistemological framework that is relevant in guiding the study. This paradigm requires interpretation of particular phenomena without measurement of the same and it takes a phenomenological aspect that make an assumption that human beings possess commonality in experience and endeavors to seek understanding of such experiences to help understand more about the world (Bloomberg, 2019). According to Ndlovu (2022) interpretivist worldview entail researchers view that people give their subjective opinion about their understanding of the outside world. This helps researchers gain in-depth understanding of a given phenomenon.

Interpretivism philosophy is informed by its practicality in research of organizational processes and therefore handy in addressing human social problems. The focus is not merely seeking to know the truth and reality like other paradigms but to understand practical life matters. Again, interpretivism being flexible in nature, enables researchers to handle complex phenomena in qualitative approach and come up with a recommendation that help in addressing a problem with flexibility in solving problems in the social world (Creswell and Poth, 2017). This makes it a preferred paradigm in qualitative research. The worldview fits well when collection of data emanates from participant's views and experiences. It is handy in leadership research for it provides in depth understanding of phenomena under study in a diverse and holistic perspective. Interpretivism applies well in this study as it obtains views of participants in focus group discussions to be carried out in selected groups of people in the church context.

Research Design

Research design is basically a detailed guiding plan on how the researcher intends to investigate the research question in a given study. This study adopted a descriptive cross-sectional survey research design and exploratory research design to assess effect of servant

leadership and empowerment on church spiritual growth. According to Matisi (2020) descriptive survey design gives room for the researcher to assess relationships of various variables. On the quantitative dimension, relevant data would be collected and interpreted to enable the study bring out informed findings. On the other hand, exploratory design is pertinent in a qualitative aspect of research to find out information about a phenomenon that is not well known (Amjad et al., 2020). Exploratory design is convenient in mixed methods study for its nature of obtaining insight information from participants (Creswell, 2014).

A descriptive cross-sectional survey research design fits well in both qualitative and quantitative study as it enables in-depth understanding of meaning and situation of people (Bloomberg, 2019). A descriptive cross-sectional survey research design is therefore convenient as it explores people views and attitudes about a specific phenomenon. According to Mbogori et al., (2019), descriptive cross-sectional survey research design gives room for researchers to assess and analyze relationships between variables and further evaluating, distributions, frequencies and other characteristics of population under study. Research design made data collection and analysis more efficient and cost effective since data was collected across selected churches in the five selected counties in one given time.

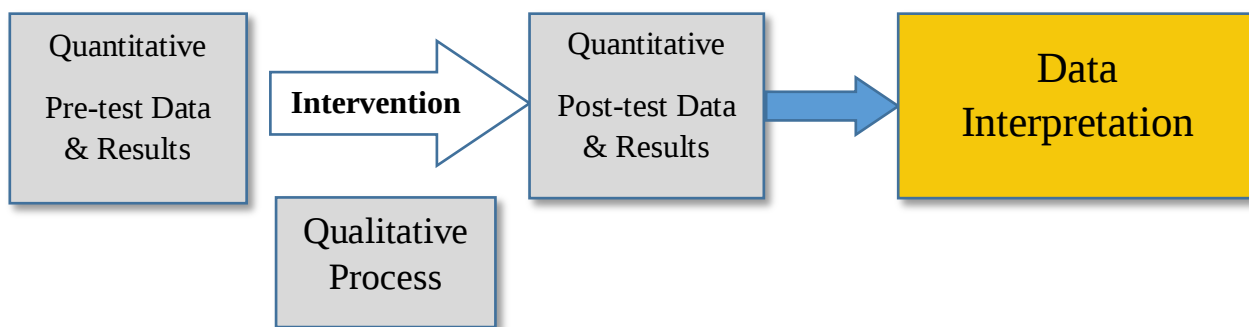
Embedded Mixed Method Design was used in data collection, analysis and interpretation. In embedded research design, both quantitative and qualitative data is collected and analyzed simultaneously. However, one type of data is primary and the other is secondary. Findings of both quantitative and qualitative data are designed, analyzed, merged and interpreted at the same time (Creswell & Clark, 2018). In this study, quantitative data is primary to qualitative but the collection, analysis and interpretation of data is done simultaneously. The qualitative supports the quantitative data.

An embedded mixed study design provides room for multiple parts of population to be incorporated in a research activity (Larmer-Haslam et al, 2021). According to Maxwell (2016) mixed method approach not only provides flexibility in methodology but also enables in-depth

understanding of phenomenon being studied. Mixed method integrates both qualitative to make research issues more meaningful (Fetters, 2016). It is imperative to note that mixed method approach entails collection of quantitative and qualitative data simultaneously, but the quantitative data becomes primary and supported by qualitative data which formed part of the larger data.

In the study, quantitative data was obtained through use of open ended questionnaires while qualitative data was derived from interview guides. Quantitative data formed the primary data and qualitative data was used to support the findings. Figure 1.4 below illustrates a framework of a mixed method

Figure 1.4: Embedded Mixed Method



The Rationale of using Mixed Method

The use of mixed method is significant as it enhances understanding of complex research elements that require further clarity. Behavioral issues like views and perception of church members on church leaders will to empower them through training, involvement in decision making and sharing of responsibilities cannot be measured quantitatively therefore requiring a qualitative inquiry.

The rationale behind the use of mixed method is grounded on bridging the research gap where many studies on servant leadership and church spiritual growth employed descriptive

research design. Such studies include: Andrews, (2020); Ishola & Ayangbekun, (2018); Matisi, (2020); Mwangi, (2019); and Nzenge, (2021). Again, mixed approach is quite handy in enriching research, it provides insightful understanding that contributes to alleviation of societal problems.

The advantage of mixed method is its ability to take care of both qualitative and quantitative aspects in research therefore bridging gaps that could occur. Use of multiple perspectives in this approach bring in complimentary strength in educational research (Johnson & Chistensen, 2014). According to McKim (2017) mixed methods not only provide a broader deeper findings and interpretation in research but also nurtures knowledge for future use by researchers. A combination of research methods ensures significant elements are included and accuracy is enhanced.

This design is handy bearing in mind that the nature of research is descriptive in nature and collects views of church leaders and members on the effect of servant leadership on church spiritual growth. In qualitative research aspect, individual views on a specific phenomenon are examined, which entails search of opinions, feelings and experiences of participants (Creswell & Poth, 2017). Qualitative technique provides researchers room to find out people's perceptions and understanding on issues they encounter in daily lives (Berg, 2017).

Qualitative research is exposed to biases when the researcher is independent to choose aspects like research organization to undertake research and respondents to interview (Creswell & Poth, 2017). Mixed method approach acted as a panacea to such biases by providing wealthy relevant information in both qualitative and quantitative dimensions. Its handy as it ensures broader and insightful findings and interpretations that gives opportunity for further research of a phenomena by other researchers (McKim, 2017). Further, the researcher curtailed such biases by being neutral in the choice of respondents. The role of the researcher is to be as consistent and accurate as possible when obtaining relevant information.

The study employed descriptive cross-sectional survey research design to assess the effect of servant leadership and empowerment on church spiritual growth. The justification of use of this design is that it ensures the data is factual and as accurate as much as possible. The design is more consistent with the general objective of the study which is to assess the effect of servant leadership and empowerment on church spiritual growth.

The two sets of data (quantitative and qualitative) were both collected, analyzed and interpreted simultaneously. While quantitative data analysis entailed descriptive, correlation and regression assessments, qualitative data entailed thematic analysis through bringing out noticeable themes in participant views.

Population

Target population according to Mugenda Mugenda (2019) is a group of subjects that share similar characteristics that a researcher intent to generalize its results after final stage of studies. It therefore denotes a population in which researchers derive their samples for use in research. The target population in this study was 2000 people comprising pastors, elders and members from nine local churches of PEFA, KAG and FGCK denominations. The sample derived from Slovin's formula was 333 church leaders and members who provided relevant information for the study. The 2000 target was used in the study justified by use of Slovin's formula which is handy when distribution of attributes being measured in the study population are not known by the researcher. (Muyembe & Anselemo, 2023).

Among a total of 333 participants, PEFA church provided 173 and KAG 80 whereas FGCK 80. Pastors and elders who served in leadership positions for at least two years were selected for the study with a reason that they bear commonality since they understand church operations and are the key decision makers in the local church level. This category therefore possesses knowledge about church matters. According to Madu (2012) such senior strata in an organization is the one which establishes, promotes and maintain characteristics of an

organization. They are therefore in a position to provide relevant and wealthy data required for the study. The incorporation of church members that represent the followership provide an objective and all-inclusive view of the church on the subject matter of servant leadership, empowerment and church spiritual growth. Summary of population sample in the three denominations (PEFA, KAG, and FGCK) is shown in Table 3.1.

Table 3.1: Population Sample

S/No	Denomination	Population	Total
1.	Pentecostal Evangelistic Fellowship of Africa	Pastors, elders and church members	173
2.	Kenya Assemblies of God	Pastors, elders and church members	80
3.	Full Gospel Churches of Kenya	Pastors, elders and church members	80
	Total		333

Source: Author (2023).

Samples and Sampling Method

A sample size is a part of a population used as representation of the total population (Muyembe & Anselemo, 2023). This study employed purposive and stratified random sampling. According to Mugenda and Mugenda (2019) stratified random sampling entail selecting subjects in a way that available sub groups are almost reproduced in the sample. This type of sampling eases accessibility to data collection in research as well as being expedient as it provides discretion, efficiency and inexpensiveness in obtaining preliminary data (Berg, 2017).

This study employed purposive and stratified sampling to pick church members from three Pentecostal churches in Kenya. Purposive sampling is more concerned on readily accessible population over proportionality and it is advantageous as it takes less time and cheaper (Oribhabor & Anyanwu, 2019). Using Slovin's formula, the sample size of target

population of 2000 translates to 333 participants who provided relevant data for the study. The 333 targeted population is divided into strata consisting of church leadership (Pastors and elders) and church members. The sample size obtained in nine different Pentecostal local churches were as follows: pastors - 23, elders - 150 and members - 160. The reason for involving both the leadership and followership in obtaining information is to ensure that the process is objective and balanced.

In both purposive and random sampling, each subset member was chosen as a component of population sample. Purposive sampling is handy in making the choice of quality participants fit for purpose of providing relevant information. Stratified sampling provides probability of sampling of the target population. In addition, purposive and random sampling techniques and procedures are justified by their advantage to provide in-depth information about a phenomenon.

The reason behind the selection of the three denominations is attributed by their populous congregants among the Pentecostal churches. For instance, PEFA church is one of the largest Pentecostal denominations in Kenya (Gathogo, 2022). According to Kihara (2015) KAG church is one of the largest Pentecostal denomination in Kenya with more than 4,000 local churches. FGCK denomination is also among the most prominent Pentecostal churches in Kenya (Mbogori et al, 2019).

Slovin's formula was used to calculate the sample size. Muyembe & Anselemo (2023) asserts that Slovin's formula is used when distribution of attributes being measured in the study population are unknown to the researcher. Slovin's formula was used to compute the sample size of a target population of 2000 as follows:

$$n = \frac{N}{1 + Ne^2}$$

where:

n = Sample size

N = Population size

e = Margin of error

$n = 2000/1+2000 \times 0.0025 = 333$.

The population sample size used in the study was therefore 333.

Summary of population sample size is shown in table 3.2 below.

Table 3.2: Sample Size Distribution

Local Church	Pastors	Elders	Members	Total
PEFA Gikomba	6	44	50	100
PEFA Kenanie	5	15	15	35
PEFA Olturoto	5	15	15	35
KAG Kitengela	1	13	13	27
KAG Community Church	1	13	13	27
KAG Kajiado	1	13	13	27
FGCK Nairobi	2	13	15	30
FGCK Kiambu	1	12	13	26
FGCK Muranga	1	12	13	26
Totals	23	150	160	333

Source: Author (2023).

Types of Data

Primary data was used in the study. According to Currie (2005), primary data is unknown information obtained directly by researchers for research project purpose. For the three variables of servant leadership, empowerment and church spiritual growth, quantitative and qualitative primary data was collected using closed and open ended questionnaires and interview guides. Primary data was obtained from questionnaires and FGDs interview guides in the church context.

Data Collection Methods

It is worth mentioning that the study used a mixed method approach where both quantitative and qualitative data was collected and analyzed. Quantitative data was collected by use of open questionnaires. Each questionnaire had two parts: One for church leaders and another for church members was used to collect data. Closed and open ended questions were used in the questionnaires and there after descriptive statistics were generated, collated and interpreted. Questionnaires were administered with help of a research assistant. Questionnaires were desirable in research due to their ability of larger coverage, low cost and devoid of biases observed in interview method (Kothari, 2004). Besides, two church focus group discussions (FGDs) one from KAG and another from PEFA church were engaged to provide qualitative data pertinent the study. Interviews were undertaken with help of research assistance with audio recording used to obtain in-depth information.

Focus Group Discussions (FGDs)

Members of focus group discussions were selected using purposive sampling. For qualitative data, interview guides were the chief primary tools employed in collecting data. Interview guides were used to obtain relevant information from two focus group discussions in two different churches. The focus discussion group in PEFA Olturoto church consisted of 10 participants while the one from KAG Kajiado consisted of 7 participants who are all church pastors and elders. One group (in KAG Church Kajiado) reflected an urban setting and another (PEFA Olturoto) was in a rural setting. This arrangement is crucial to ensure diverse views of participants on servant leadership, empowerment and church spiritual growth.

The choice of church leaders was informed by reason that they are familiar with church operations and policies since they must have served in their current position for at least two years. Open ended questions provided relevant qualitative data that was analyzed using

thematic analysis method. Interview guide was used as a tool with audio recording done with the help of a research assistant. Capture and transcription of the conversation from the audio recording was done and there after a thematic analysis of the same carried out.

Focus group discussions (FGDs) was a technique handy in collecting qualitative data. Lindlof (2011) points out that focus groups are useful in undertaking qualitative research for they enable the researcher obtain feelings and attitudes of participants and provides detailed information for research. The size of focus group discussions was between six and ten participants acceptable according to Sahaya (2017). The interview guide was then structured in a way that the first section provided general information and the second part related to the topic under study. The interview questions asked were relevant to the subject matter; servant leadership and empowerment effect on church spiritual growth. The research questions on how servant leadership and empowerment variables affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya were addressed. Themes that emerged from focus group discussions were trust, mentorship, motivation, awareness creation, participation and helping the needy.

There are a number of advantages of using interview guides with FGDs. Use of semi structured interview guides enables respondents to provide a wealth of information without fear as they can express themselves freely. It is an easier and direct means of obtaining first hand relevant information. Furthermore, physical engagement with participants provides room for the researcher to explore issues raised by informants which would not have been possible through the use of questionnaires. Besides, interview guides use open ended as opposed to closed questionnaires thus they provide in-depth information.

Data Collection Procedures

Before collecting data, permission for undertaking research was obtained from the Pan African Christian University and National Commission for Science Technology and

Innovation. In addition, permission for collecting data was sought in writing from leaders of respective churches.

The study sought to obtain data from three Pentecostal denominations within Nairobi Metropolitan counties: Nairobi, Kajiado, Muranga, Kiambu and Machakos. Data was derived from 333 church leaders and members; 173 from PEFA; 80 from KAG and 80 from FGCK. There were two categories of respondents: Church leaders (pastors and elders) and church members each filling separate part of the questionnaire. An interview guide was used to interview two discussion groups consisting of pastors and elders.

Data triangulation strategy was used where interview guides and questionnaires (both closed and open ended) were utilized. According to Creswell (2014) triangulation is helpful in minimizing investigation errors involved in single study approaches. Two research assistants were recruited to assist in data collection and analysis. The purpose of the research was first clarified to the research assistant and respondents. Research assistants were sensitized on ethical matters and best strategies to use in data collection. Thereafter, the actual data collection involving interviews, recording, transcription and collation was undertaken. Focus group discussions interviews sessions were recorded with a voice recorder to ensure accuracy of the conversation. Data was managed through audio tapes, recording responses, transferring files into computer and storage devices as backups. Processing data was done by editing, coding, classification, tabulation, entry and analysis of data.

Instrument Pre-Testing and Piloting

Pre-testing and piloting of research instruments is key to ascertain that they are fit- for purpose in collection of relevant data. According to Hassan et al (2006) pre-testing is handy in laying a healthy ground for the main research. Pre-testing of instruments ascertains their validity in research. Pre-testing of the questionnaire and interview guide was undertaken in two selected Pentecostal churches that were not among the ones selected for the actual study.

Two research assistants were sensitized on how to undertake data collection. A pre-testing sample size of 10% of the targeted population was conducted as it is appropriate proportion sample for pre-testing purpose (Mugenda and Mugenda, 2019). The questionnaires and interview guides were pilot tested on thirty-four (34) respondents (10% of target population of 333) in the two selected Pentecostal churches. The pre-test sample constituted 10 pastors and elders together with 24 church members. One focus discussion group of six (6) participants from a Pentecostal church (Jesus Exaltation Church) at Kajiado County provided qualitative data. Audio recording and transcription of discussions with participants was undertaken with help of a research assistant. Changes on the questionnaires and interview guide were then incorporated after the pilot study. However, data obtained from instrument testing exercise was not used as part of research data in the tail end of this study.

Reliability and Validity

Reliability of research instruments are demonstrated by their consistency even when administered at different times with different samples (Mugenda and Mugenda, 2019). According to Bhattacharjee (2012) reliability is the extent at which testing instruments give consistent results whereas validity entails accuracy demonstrated by research findings. Reliability and validity tests are crucial in ensuring that instruments used in research are of acceptable quality (Mbogori, 2020).

Reliability and relationships of the research instruments were determined by use of Cronbach's Alpha that measures consistency and reliability. According to Field (2009), 0.6 and 0.7 values are viewed as satisfactory, therefore this study took consideration of these values as acceptable. Below value 0.7 is below reliability whereas 1.0 indicates perfect reliability. Saunders et al (2019) posits that reliability entails consistency in results collected and analyzed at different instances. This means that a measurement may be reliable but fails to be valid and vice versa.

Pre-testing and piloting of research instruments was done in advance to assess study procedure to ascertain that they are fit- for purpose. Pre-testing and piloting of questionnaire was carried out to ensure reliability. Thirty-six (36) respondents in two Pentecostal churches (other than the ones under the study) translating to 11% of the study sample (333) filled questionnaires and among them 13 males and 23 females. Mugenda and Mugenda (2019) points out that a pre-testing sample size of not less than 10% of the targeted population is appropriate proportion sample for pre-testing purpose. Changes on the questionnaires were incorporated to the main questionnaire used in the study after the pilot study. However, data obtained from instrument testing exercise was not used as part of research data in the tail end of this study.

Cronbach Alpha was used to test reliability of the questionnaires used to collect data as shown in Table 3.3. According to Benz et al. (2018) whereas Cronbach Alpha value of 0.7 is acceptable, 0.8 is taken to be excellent. The main variables of the study that were assessed were Servant leadership, empowerment and church spiritual growth, Servant leadership with three sub-constructs (stewardship, commitment to growth of church members and community building) had 8 questions. The results depict that the alpha coefficient for servant leadership was 0.955. Empowerment was a moderating variable with sub constructs of Training, involvement and sharing of responsibilities had 7 questions with alpha coefficient of 0.948. The church spiritual growth with four sub constructs: Worship, church attendance, evangelism and sharing of possessions had 12 questions with alpha coefficient of 0.972. Ng'ang'a (2018) study on strategic leadership and performance arrived at Cronbach alpha ranging between 0.68 and 0.83 that was quite acceptable. Munyao (2020) conducted a study on organizational culture and its effect on African Inland theological training Institutions of which the average Cronbach Alpha for variables was 0.644. The mean Cronbach Alpha of 0.96 is therefore a pointer of a high level of consistent reliability of the study constructs that gave way for analysis of data.

Table 3.3: Reliability Coefficient

Variable	Cronbach's Alpha	Remarks
Servant Leadership	0.955	Reliable
Empowerment	0.948	Reliable
Spiritual Growth	0.972	Reliable
Mean	0.96	Reliable

Validity Testing

Testing of validity entailed both internal and external assessment. Internal validity was obtained through operationalization of all study variables used in the study. External validity on the other hand emanated from Slovin's formula through which an acceptable sample size of a target population of 2000 church leaders and members was achieved. On face validity, a word to word scrutiny was undertaken to ensure accuracy on the questionnaires and interview guide. In addition, content validity was undertaken by involving research experts. Taherdoost (2016) explains Lawshe's method of Content Validity Ratio (CVR) with the following formula:

$$\text{CVR} = \frac{ne}{N/2}$$

where *ne* number of experts that regard the instrument as vital;

$$N/2$$

N - Number of experts assessing the questionnaire

$$5 - (5/2)$$

$$= 2.5$$

$$5/2$$

$$2.5 / 2.5 = 1$$

In this study five (5) experts consisting of supervisors, reviewers and leadership pundits were involved in scrutiny and improvement of the research instruments. In the formula One (1) meets the threshold for it is greater than 0.99 that experts view as validity threshold.

On qualitative data collection tool (interview guide), validity was ensured through pre-testing. A few churches were selected where the tool was used and a few areas later on

adjusted to align to the study needs. This enabled the instrument to measure what the study intended.

Data Analysis Plan

Data analysis in research approach is challenging and requires creativity (Bloomberg, 2019). In this study, mixed approach that involved combining both qualitative and quantitative study into one was undertaken. On quantitative data analysis testing hypothesis was undertaken so as to provide interpretation and results arising from data collected (Kothari, 2004). According to Ng'ang'a (2018), the aim of data analysis is to give out research results in tandem with research questions answered by respondents. Data analysis entail organization, interpretation and presentation of data collected. The data analysis plan consists of research questions, hypotheses, relevant data, and its analysis. The data was collected from the field, scrutinized, edited, collated and getting it into the Statistical Package for Social Sciences (SPSS) software version 29. The advantage the SPSS software is its ability to ensure efficiency through calculation and tabulation of data (Mugenda & Mugenda, 2019). The software is further handy in analyzing quantitative data and producing both descriptive and inferential statistics.

On the quantitative data analysis, descriptive statistics, pertinent to this study was generated. According to (Mugenda & Mugenda, 2019), descriptive statistics entail measurement of sample scores in terms of distribution and can be nominal, ordinal, interval or ratio. In this study the measurement of the sub variables in relation to the outcome obtained from respondents was done through a five point Likert scale, where respondents were requested to give their views about servant leadership, empowerment and church spiritual growth.

Further correlation analysis was undertaken that entail comparing degree of relationship between different variables using Karl Pearson's coefficient of correlation model. Correlation analysis is a convenient way to determine relationships of variables (Schober et al, 2018).

According to Saunders et al (2019) specifically Pearson's product moment correlation analysis is suitable for a studies that delve on linear relationships between variables. Correlation coefficient illustrates association of variables of which the measurement is between -1 and 1 where negative implies absence of relationship.

According to Bryman (2016), if the correlation is zero (0) then it means there is no relationship between variables. Correlation analysis was employed to determine links between moderating sub variables (Church member training, involvement and sharing of responsibilities); and church spiritual growth dependent variables of commitment to worship, evangelism, church attendance, and sharing of possessions. The correlation analysis findings informed variables that do matter in church spiritual growth for recommendations of their use by the church leadership.

Inferential (inductive statistics) were also used in data interpretation of collected data. According to Ruscio (2017) inferential statistics is using a small sample data to make conclusions on a larger population sample through testing of hypothesis. Simple and multiple regression analysis was carried out in the study. In addition, this study used samples selected from the church leadership and membership to inductively make interpretations on the meaning of views in the larger body of Christ.

Regression analysis was used in testing hypotheses, carried out at 95% confidence level. According to Kothari, 2014 *p* values that are greater than 0.05 (confidence level below 95%) translated to rejection of a null hypothesis and vice versa. This type of analysis is convenient in investigating two or more independent variables and providing a prediction for dependent variable outcome (Kothari & Garg, 2014).

Hypotheses testing done upon three servant leadership sub variables (stewardship, commitment to growth of people and community building) to find out their effect on church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya. In

addition, testing was done on the extent as to which church members' empowerment moderate the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya.

In this study, there were four hypotheses tested. The first hypothesis was "There is no significant relationship between stewardship and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya. The second: "There is no significant relationship between leaders' commitment to growth of church members and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya." The third: "There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya. The forth was: "Church members' empowerment has no significant moderating effect on the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties of Kenya."

Linear regression was used in testing hypotheses for its convenient in this purpose. According to Kothari and Garg (2014) linear regression is handy in predicting a dependent variable. It is advantageous due to its ability to predict variables as well as measuring the variances. Data to be collected from the field was coded using Statistical Package for Social Sciences (SPSS) version 29. Descriptive statistics such as frequencies, percentages, mean scores and standard deviations were used to analyze quantitative data. Computing of such statistics was conveniently helpful in describing characteristics of variables used in the study.

In qualitative data analysis approach, thematic analysis method was employed. According to Skovdal and Cornish (2015), thematic analysis is breaking qualitative data into themes, a strategy inspired by Attride-Stirling's (2001). This is by identifying, analyzing and interpreting themes that appear frequently within a qualitative data which are thereafter presented as narratives. In analysis of written notes derived from participants in the field,

review of the same was undertaken appropriately. Organization of themes was done in such a way that they are categorized to identify various patterns of views from the participants.

The step by step thematic analysis adopted from Maring & Fenzl (2016) was used by the study. The data was manually analyzed in the following stages: Preparation stage; de-contextualization; categorization; compilation and presentation of results. Focus groups discussion data was collated and patterns analysis undertaken. In this study, thematic analysis was used to examine qualitative data which was obtained from participants in focus group discussions. There after a narration was given describing pattern of relationships of variables of the study. Conclusions and recommendations were drawn in reference to observations and findings of the data analyzed. Other activities include data display and conclusions that are crucial (Berg, 2017).

The advantage of thematic analysis method is that it is ideal for exploring participant's perceptions and experiences about a phenomenon. In addition, it allows flexibility in data interpretation through categorization into broad themes that can be narrowed into smaller themes. When the data get analyzed, its interpretation, presentation and dissemination was undertaken to ensure the research benefits various stakeholders.

Conclusively therefore, employed a mixed method meaning both quantitative and qualitative data was collected and analyzed. In collecting quantitative data, two questionnaires were used (one for church leaders and another for members). The data was then analyzed using the SPSS software version 29. Interview guide was used to collect qualitative data. All the qualitative data was organized for ease of analysis. The embedded mixed method approach was used where both quantitative and qualitative data was collected and analyzed simultaneously. Whereas quantitative data entailed collection of data through use of open ended questionnaires qualitative data was derived from interview guides. Quantitative data formed the primary data and qualitative data was used to support the findings. The quantitative and qualitative data was

both compared to determine whether they match and support each other. Quantitative and quantitative data results were combined to provide informed conclusion. The end product after data analysis was interpretation and presentation of results and thereafter conclusions and recommendations from the study.

Study Variables Operationalization

A summary of study variables operationalization outlined in Table 3.4 below.

Table 3.4: *Operationalization and Measurement of Study Variables*

Variable	Variable description	Operationalization	Indicators	Measurement	Criteria on the Research Instrument
Independent Variable	Stewardship	Demonstration of: Trustworthiness, high ethical standards honesty among church leadership and followership	Trust High ethical standards	Honesty and openness with followers	5 Point Likert Scale and Interview Guide Appendix I Part I &II
Independent Variable	Commitment to growth of people	Leadership commitment in: Mentoring, counseling rewards	People growth through: Mentoring, guidance counseling.	Increased empowerment through: Mentoring, Counseling, rewards	5 Point Likert Scale and Interview Guide Appendix I Part I &II
Independent Variable	Community building	Involvement in community Activities discharged to community	Volunteer work Giving back to community	Increased Giving back to the community	5 Point Likert Scale and Interview Guide Appendix I Part I &II
Moderating Variable	Empowerment	Training programs on: -Theological training and church seminars -participation of members in decisions making church committees -Delegation of roles, sharing of power and resources	Training Involvement Sharing responsibilities	Informed leadership Increased commitment to church activities Increased spiritual growth	5 Point Likert Scale and Interview Guide Appendix I Part III
Dependent Variable	Church Spiritual growth	Praise team/choir Prayer, Attendance in church services and fellowships	Worship Church attendance Evangelism	Praises and worship plans and commitment Church services attendance,	5 Point Likert Scale and Interview Guide Appendix I Part IV

		Program, participation and resources in support for evangelism Roadmaps, participation and support to the needy	Sharing of possessions	Witnessing and support to the needy	
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Ethical Considerations

In the study, ethical issues in regards to church organizations, University guidelines and respondents involved. Research ethics involve compliance to norms of scientific conduct (Bhattacharjee, 2012). Practice of ethics in research is important to ensure credibility and prevent manipulation of research activities in attainment of selfish private agenda. Prior to the research, authority and approvals to carry out the study from all relevant authorities was requested in writing. These include; the academic institution's ethical committee for clearance, letter from the Institution's registrar, and National Commission for Science Technology and Innovation (NACOSTI).

Permission was then sought to obtain relevant information from churches under study. Scholarly norm requires researchers' compliance to ethical requirements in data collection, analysis and reporting (Saunders et al., 2007). Voluntary consent from participants was also sought in the process of undertaking the study. This study underpinned credibility and dependability as a priority in the whole process of the research.

The researcher ensured that respondents were informed the purpose of the study and confidentiality therein. Measures in place to enhance confidentiality through anonymity of respondents who were not required to mention their names in the questionnaire and during FGDs. The researcher assured participants that their participation in providing information is voluntary and were free to receive feedback of research results at the end of the exercise.

Chapter Summary

The chapter covered introduction to the study, research design, target population, sampling methods, sample size, and data collection methods. The chapter also delved on instrument testing, reliability and validity, data analysis plan, study variables operationalization, diagnostic tests and ethical considerations.

Chapter 4: Results and Discussions

Introduction

This chapter highlights the response rate, diagnostic tests, descriptive statistics, correlation and regression analysis and findings of the study. The general objective of this study was to establish the effect of servant leadership and empowerment on church spiritual growth within Pentecostal Churches in Kenya within five Nairobi metropolitan counties. The research process was guided by four specific objectives. This chapter presents results and discussions derived from data analysis. The data collection process was done using a mixed research approach where both quantitative and qualitative data was collected. The data consists of descriptive and inferential statistics as well as thematic analysis of themes.

Response Rate

Response rate means ratio of participants who gave feedback to questions asked in a research survey divided by those people who are contacted to get involved in a survey (Beehr, 2024). The targeted population sample was 333 church leaders and members from nine Pentecostal churches within the Nairobi metropolitan counties of Nairobi, Kiambu, Murang'a, Kajiado and Machakos. Table 4.1 below indicate response rate per church of all the 333 questionnaires as distributed to the sampled population of 333 church leaders and members in nine churches within five counties.

Table 4.1: Response Rate (Per Church)

Local Church	Distributed	Returned	Percentage	Not Returned	Percentage
PEFA Gikomba	100	83	83%	17	17%
PEFA Kenanie	35	25	71%	10	29%
PEFA Olturoto	35	35	100	0	0%
KAG Kitengela	27	27	100	0	0%
KAG Community Church	27	27	100%	0	0%
KAG Kajiado	27	27	100%	0	0%
FGCK Nairobi	30	30	100%	0	0%
FGCK Kiambu	26	26	100%	0	0%
FGCK Muranga	26	24	92%	2	8%
Totals	333	304	91%	29	9%

Source: Research data (2024)

Out of the 333 questionnaires distributed, 304 were returned translating to 91% per cent which were used for final analysis. However, after collection and reorganization of questionnaires it was noted that 29 (representing 9%) were not returned. There was no explanation given for failure by the respondents to return the questionnaires. Nonetheless the study achieved an acceptable threshold as it is in recent surveys (Holtom et al; 2022). Besides, a threshold of 50% is also acceptable in a study (Mugenda Mugenda, 2019). Response rates ranging between 50% and 80% provide confidence to study results according to views of many researchers (Beehr, 2024).

Reliability Test

According to Mbogori (2020) reliability tests assists in enhancing acceptability of research instruments. The aim of this study was to assess the effect of servant leadership and empowerment on church spiritual growth of Pentecostal churches within Nairobi metropolitan counties. The predictor variable, servant leadership had three sub variables; stewardship, commitment to growth of people and community building. The moderator variable was empowerment of church members while the dependent variable was church spiritual growth. The assessment of servant leadership was done using 8 questions. Cronbach Alpha was used to test reliability of servant leadership constructs of stewardship, commitment to growth of people and community building and yielded 0.681. Empowerment which was a moderating variable containing sub variables of training, involvement and sharing of responsibilities had 8 questions and Cronbach value of 0.719 while spiritual growth with indicators of worship, attendance, fellowship and sharing of possessions accounted for 12 questions with a tested value of 0.85. Average results for reliability tests are summarized in table 4.2 below.

Table 4.2: Reliability Test

Variables	Cronbach Alpha	Status
Servant Leadership	0.681	Reliable
Empowerment	0.719	Reliable
Church Spiritual Growth	0.85	Reliable
Overall mean	0.861	

Table 4.2 indicates that alpha values are over 0.7 and therefore pointing out a high level of internal reliability on constructs of servant leadership, empowerment and church spiritual growth. The overall mean of all variables was quite high at 0.861. This indicates that all the main variables in the study are reliable for use in the study. Study by Nzenge (2021) that delved on church had also indicated a high reliability rate of between 0.630 and 0.848. The study variables are there for dependable to be used in obtaining consistent and valid outcome.

Validity Test

Face, construct and content validity was further established through engaging supervisors and experts of leadership profession. Face validity entails finding out whether a test measures what a researcher intent to measure. The face validity of the research instrument was improved by having an instrument pre-testing before the actual data collection. According to Creswell & Clark (2018), construct validity means the extent to which relevant data depict accurate representation of the theoretical concept. Mugenda Mugenda (2019) asserts that construct validity is the degree to which a questionnaire represents study concepts in a theoretical sense. This was established to ensure the questionnaires used serve the right purpose by providing relevant, accurate and representative data.

Content validity was also measured. It is the degree to which a measurement tool like a questionnaire represents the measured construct and the process of assessment should be systematic and based on best practice (Yusoff, 2019). This means ensuring that measurement is directed to what is relevant and rightful to measure. There were two sections within the questionnaires, open ended questions to take care of qualitative data and closed questions to serve quantitative data. There were two main parts of questionnaires: Part A for church

Pastors and Elders Part B for church members. Respondents are only allowed to fill either of the parts depending on their status (leaders or members).

Demographic Characteristics of Respondents

The study sought to identify a number of respondent's characteristics as namely age of respondents, their education level, positions they serve and duration. According to Mbaidin (2024) demographic characteristics influences perceptions of participants therefore assessment of such features are vital in writing research report.

Gender Distribution

Table 4.3 below indicate the gender distribution within the nine Pentecostal churches where the study was undertaken.

Table 4.3: *Response Rate by Gender in Pentecostal Churches*

Gender	Total	Percent
Male	137	45.1%
Female	166	54.6%
Undisclosed	1	0.3%
Totals	304	100%

Source: Research data (2024)

Table 4.3 indicates that majority of the respondents were female comprising of 54.6% whereas male respondents were 45.1%. This finding reveals that the bulk of Pentecostal members are female.

Age of Respondent

Table 4.4 below shows the age of respondents in Pentecostal churches under the study.

Table 4.4: *Age of respondents*

Age bracket	Frequency	Percent
18-19yrs	16	5.3%
20-29yrs	54	17.8%
30-39yrs	64	21.1%
40yrs and above	170	55.9%
Total	304	100.0%

Source: Research data (2024)

Insight on demographic features in a population is crucial in research as diverse categories of participants have differing worldviews (Mbaidin, 2024). Demographic knowledge provides a background information that builds a foundation from which the research is established. It is therefore pertinent to understand the type of participant the study deals with before proceeding to the actual data analysis. As indicated by table 5.3 most respondents in the Pentecostal churches were 40 years and above translating to 55.9% of the total population. The next category in order of majority are those with between 30 to 39years that accounted for 21% of the total population sampled. This gives an indication that older people constituted a greater percentage of adult population within the Pentecostal churches. These findings are in tandem with study by Ndonye (2019) on leadership approaches and church growth within a Pentecostal church context that pointed out gender imbalance in leadership positions in the church. Most leaders in the top leadership were men with over forty (40) years of age. Study with similar results was undertaken by Njoroge (2019) in a Presbyterian Church of East Africa Kajiado that revealed elderly men holding senior positions in the church for lack of committed youths to take up such positions. Study by Nzenge (2021) done within Pentecostal churches in Kenya also uncovered the same trend where most pastors and church elders were aged men with minimal number of women. There is therefore an indicator that Pentecostal churches prefer having elderly men serve in the senior most positions in the church as opposed to women and youth.

The relevance of this finding in this study revolves around the servant leadership attributes of helping people to grow without discrimination. Empowerment theory by Rocha (1997) underscores the value of each church member in contributing to organizational goals. According to Latifa (2017) empowering of workers in an organization provides a sense of appreciation and independence. A genuine servant leader would prefer to nurture female, males, youth and elderly at equal measure as they all contribute to church objectives. The Pentecostal church should therefore examine the issues of inclusivity in church leadership and empowerment of church members to harness a diverse potential of congregants.

Respondents Age by Role in Church

Table 4.5 shows respondents' age and roles they play in church.

Table 4.5: *Respondents Age by Role in Church*

What role do you play in the church * Respondent's Age Cross tabulation

		Respondent's Age				Total
		18-19 Yrs	20-29 Yrs	30-39 Yrs	40 Yrs and Above	
What role do you play in the church	Church member	15	48	44	74	181
	Pastor	0	1	5	48	54
	Elder	1	5	15	47	68
Total		16	54	64	169	303

The provided result in the table above offers an insightful glimpse into the distribution of church roles across various age groups within the surveyed population. A clear trend emerges, indicating a notable shift in church roles with advancing age. Specifically, the proportion of individuals serving as Pastors increases substantially in older age groups, while the number of Church members decreases proportionally. This pattern suggests a potential progression or transition within the church community, where individuals may assume more leadership roles as they mature within the congregation. Additionally, the consistent presence of elders across all age groups underscores their enduring role and influence within the church.

structure. These findings highlight the dynamic interplay between age demographics and church roles, offering valuable insights for understanding the composition and dynamics of church communities. Furthermore, they provide a foundation for tailored strategies and initiatives aimed at engaging individuals across different age brackets, fostering a more inclusive and supportive church environment. Ng'ang'a (2023) study done Presbyterian Church of East Africa (P.C.E.A.) church in Kenya, revealed that everyone has a critical role to play in church leadership no matter the age if church growth is to be enhanced. Pentecostal churches therefore require to underscore involvement of members in church leadership of all ages so as to enhance growth.

Table 4.6 below demonstrate correlation coefficient of roles and age of respondents.

Table 4.6: *Correlations of roles and age*

		Respondent's Age	What role do you play in the church
Respondent's Age	Pearson Correlation	1	.321**
	Sig. (2-tailed)		.000
	N	304	303
What role do you play in the church	Pearson Correlation	.321**	1
	Sig. (2-tailed)	.000	
	N	303	303

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation table provides further insights into the relationship between respondents' age and their respective roles within the church. The Pearson correlation coefficient of 0.321 (significant at $p < 0.01$) indicates a moderately positive correlation between age and the role individuals play in the church. This suggests that as individuals grow older, they are more likely to take on leadership roles or positions of authority within the church community. Conversely,

younger individuals may be more inclined to participate as regular members without assuming leadership responsibilities.

These findings complement the earlier observations regarding the distribution of church roles across different age groups. Specifically, they reinforce the notion of a progressive transition within the church, where age serves as a contributing factor in determining the nature of individuals' involvement and level of engagement. Older respondents are more likely to hold positions such as Pastors or Elders, whereas younger respondents are predominantly represented as Church members. This is relevant in this study as servant leadership underpins its indiscriminative empowerment of followers through training, involvement in decision making processes and sharing of responsibilities. Objective four of this study explores moderating effect of empowerment on servant leadership and church spiritual growth. Empowerment can only be effective if all church members are brought on board without discrimination on basis of age. Mwangi (2019) carried a study on Pentecostal churches in Kenya and affirmed that senior positions of leadership are held by older people while the youthful population played junior roles in the church. This may not be a healthy practice as it excludes other members from contributing towards attainment of church goals.

In addition, this correlation analysis enriches our understanding of the interplay between age dynamics and church roles, highlighting age as a significant factor influencing individuals' roles and contributions within the church community. Such insights can inform strategic planning efforts aimed at nurturing leadership development, fostering intergenerational collaboration, and promoting inclusivity within the church.

Education Level

Table 4.7 below outlines education level of respondents of the Pentecostal churches.

Table 4.7: *Respondent's Education Level*

Education level	Frequency	Percent
Primary	45	14.8%
Secondary	93	30.6%
Certificate	10	3.3%
Diploma	91	29.9%
Bachelors	47	15.5%
Masters	13	4.3%
PHD	1	0.3%
Undisclosed	4	1.3%
Total	304	100%

Source: Research data (2024)

Table 4.7 indicates that majority of respondents in the Pentecostal churches possess secondary school education (36%) followed by Diploma holders at rate of 29.9%. Education levels points at church status in terms of her ability to attract and retain leaders and members with knowledge and skills. Education is crucial especially in leadership since it empowers the church to transform people through training. This study is supported by Nzenge (2021) on Pentecostal churches in Kenya that established that majority of respondents possessed academic level of a college diploma. This indicates that Pentecostal churches are attracting educated congregants. Study by Ndonye (2019) also revealed that most members of Pentecostal churches within Nairobi have post college education. However, these studies did not demystify the kind of education pursued by the respondents.

Diagnostic Tests

The diagnostic tests were undertaken in the study were, linearity and multicollinearity. These tests were aimed at ensuring that statistics meet requisite threshold for regression analysis. Kothari (2014) points out that study tests confirms statistical compliance to the laid down requirements.

Multicollinearity Test

The Multicollinearity test was undertaken through regression analysis to eliminate errors and ensure accuracy. According to Ng'ang'a, 2018, multicollinearity test ensures that

data variables are highly correlated and qualifies for regression analysis tests. Multicollinearity happens when there exists a strong correlation or association of two or more predictor variables (Bryman, 2016). The tests result of independent variables of servant leadership and moderating variables of servant leadership and empowerment respectively portrayed a VIF of less than 10 points translating to multicollinearity as guided by Hair (2019). According to table 5.8, VIF among the independent variables of servant leadership and empowerment were both 1.996. According to Kabetu & Iravo (2018) VIF that is less than 5.0 is acceptable.

This study sought to evaluate the independent variables alignment with the assumption that there existed no multicollinearity.

Table 4.2: *Test of Multicollinearity*

	Collinearity Statistics	
	Tolerance	VIF
Empowerment	0.501	1.996
Servant_Leadership	0.501	1.996

As shown in table 4.8 results indicate that the statistic VIF values are below 10 therefore there is no multicollinearity on the variables of servant leadership and empowerment. This means the predictor variables are fit for use in regression model.

Linearity Tests

According to Stockemer (2019) linearity test entails linear relationship between independent and dependent variables. A threshold of 95% confidence level is required to establish a linear relationship of an independent with a dependent variable (Mugenda Mugenda, 2019). In this study, linearity test was used to establish the strength of relationships among variables. Linearity tests were undertaken through Pearson's Correlation Coefficient to test the linearity of data of servant leadership and spiritual growth as shown in 4.10.

Table 4.10 shows measure of association between spiritual growth and servant leadership

Table 4.3: *Measures of Association: Spiritual Growth and Servant Leadership*

	R	R Squared
Spiritual Growth and Servant Leadership	.707	.500

The measures of association provide valuable insights into the relationship between spiritual growth and servant leadership:

Pearson's Correlation Coefficient (R): The correlation coefficient (R) of 0.707 indicates a strong positive correlation between spiritual growth and servant leadership. This suggests that as one variable increases, the other tends to increase as well.

Coefficient of Determination (R Squared): The R-squared value of 0.500 indicates that 50% of the variability in one variable (spiritual growth) can be explained by the variability in the other variable (servant leadership). This highlights the substantial influence that servant leadership has on spiritual growth, and vice versa.

In overall, these measures underscore the significant and influential relationship between spiritual growth and servant leadership, highlighting the interconnectedness of these constructs. Study by Keita (2021) in Pentecostal churches in the United States revealed that leadership styles do affect leader's effectiveness as well as church growth. Servant leadership is an exemplary leadership style used by Jesus Christ that could also be used by church leaders to nurture their church members. This finding confirms the servant leadership theory that underpins commitment to growth of people of which realization is through counselling, guidance, training and rewarding followers. Servant leadership could therefore be leveraged to provide church spiritual growth within different congregations.

The Pearson's correlation coefficient was used to measures of association between church spiritual growth and empowerment.

Table 4.12 shows measures of association between church spiritual growth and empowerment.

Table 4.4: *Measures of Association between Church Spiritual Growth and Empowerment*

	R	R Squared
Spiritual Growth * Empowerment	.609	.371

As demonstrated in Table 4.12, the measures of association between spiritual growth and empowerment reveal a notable correlation and explanatory power within organizational contexts. The Pearson's correlation coefficient (R) of 0.609 signifies a moderately strong positive relationship between spiritual growth and empowerment, indicating that as one variable increases, the other tends to increase as well. The coefficient of determination (R Squared) of 0.371 suggests that approximately 37.1% of the variability in spiritual growth can be accounted for by empowerment, demonstrating a substantial influence of empowerment on spiritual growth. In overall, these results highlight the interconnectedness and importance of empowerment in facilitating spiritual growth.

In study on emotional intelligence, empowerment and church growth by Nzenge (2021) findings indicated a strong relationship between empowerment and church growth (co-efficient of 0.342, $p < 0.05$). Findings by Nzenge are therefore in line with those of this study as both point out a strong correlation between empowerment of church members and church growth. This indicates that if Pentecostal churches underscore empowerment of their members through training, involvement and sharing of responsibilities, church spiritual growth is likely to happen.

Descriptive Analysis

Servant leadership and empowerment were assessed using sub variables namely: Stewardship, commitment to growth of people and community building. Empowerment comprise of training, involvement and sharing responsibilities. Church spiritual growth is the

dependent variable with sub constructs of worship, evangelism, attendance and sharing of possessions. This section provides the measurement of the sub variables in relation to the outcome obtained from respondents. Through a five point Likert scale, respondents were requested to give their views about servant leadership, empowerment and church spiritual growth. A five point Likert had the following abbreviations with their meaning: 1= Strongly Disagree (SD); 2=Disagree (D); 3=Uncertain (U); 4=Agree (A); 5=Strongly Agree (SA).

Servant Leadership

The servant leadership constructs were stewardship, commitment to growth of people and community building. The study sought to assess the stewardship practices in the church of which indicators are trust, trustworthiness and honesty. Commitment to growth of people was assessed using attributes of mentorship, guidance and counseling as well as provision of rewards. Community building variable was measured using attributes of involvement in volunteer work and giving back to the community. A summary of responses by respondents is outlined in table 4.13.

Table 4.5: Servant Leadership Item Statistics

S/No	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
Stewardship										
1	The Pastor is trusted in the management of church resources	Freq	8	22	24	125	125	304	4.11	1.004
		%	3%	7%	8%	41%	41%			
2	The Pastor does things the right way when serving God	Freq	5	10	22	132	135	304	4.26	0.856
		%	2%	3%	7%	43%	44%			
3	The Pastor is honest in service to God	Freq	5	12	33	125	129	304	4.19	0.898
		%	2%	4%	11%	41%	42%			
Commitment to Growth of People										
S/N	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
1	The pastor organizes mentorship programs for church members	Freq	6	14	15	151	118	304	4.19	0.876
		%	2%	5%	5%	50%	39%			

2	Our church leadership provides guidance and counselling services for church members	Freq	5	27	19	136	117	304	4.10	0.972
		%	2%	9%	6%	45%	38%			
4	Our church leadership rewards church members for good work done.	Freq	17	37	72	108	70	304	3.58	1.134
		%	6%	12%	24%	36%	23%			

Community Building										
	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
	Our church frequently gets involved in community volunteer work	Freq	14	42	48	117	83	304	3.7	1.146
		%	5%	14%	16%	38%	27%			
	Our church is active in giving back to the community	Freq	20	25	28	124	107	304	3.9	1.166
		%	7%	8%	9%	41%	35%			

Table 4.13 shows that the aspect of pastors doing things the right way when serving God is rated highest with a mean of 4.26 and a standard deviation of 1.004. This indicate that pastors possess high ethical standards in the way they conduct themselves in serving God. Majority of respondents agreed on honesty as an attribute practiced by pastors with a mean of 4.19 and a standard deviation of 0.898. According to Northouse (2021), attribute of demonstrating high ethical standards is crucial in making leaders successful. Kaur et al. (2021) posit that honesty among leaders is key in attaining organizational goals. The positivity of views on high ethical standards are a pointer of servant leadership attributes demonstrated by Pentecostal church leaders.

On commitment to growth of people, the views of respondents rated pastors provision of mentorship programs as highest with a mean of 4.19 and a standard deviation of 0.876 whereas the church leadership rewards for good work done by the membership was ranked the lowest with a mean of 3.58 and a standard deviation of 1.134. Even though the Pentecostal church leadership nurtures their members through mentorship programs, there is a gap on

reward systems where often good performers in service to God in the church are not appreciated by issuance of rewards. This points a need to sensitize church leaders on the significance of rewards in enhancing commitment to serve by church members.

This finding is in tandem with study by Boya (2022) done within the church context in South Africa. The study revealed downward trend of volunteering services and reward provisions by church leadership to the followership. There is therefore need for church leaders to offer rewards to their members as a way to encourage and motivate them to get committed in the work of God and by so doing enhance church growth.

The aspect of community building had the attribute of giving back to the community ranked higher with a mean of 3.9 and a standard deviation of 1.166 while community volunteer work was ranked lower with a mean of 3.7 and a standard deviation of 1.146. Mutua & Kiruhi (2021) study on volunteer services among public leaders revealed that effective servant leaders are both ethical and committed to offer voluntary services to community. Voluntary services enhance organizational growth. Lower ranking of volunteer services calls for sensitization to the church on the importance of volunteer services to the communities within their premises so as to enhance both numerical and spiritual growth.

Empowerment of Church Members Variables

Empowerment which is a moderating variable comprised of training, involvement and sharing responsibilities. A summary of responses by respondents is outlined in table 4.14.

Table 4.14 shows rating of empowerment variables

Table 4.6: Empowerment Item Statistics

S/N	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
Training										
1	Our church provides theological training for leaders	Freq	16	21	42	123	102	304	3.9	1.104
		%	5.3%	6.9%	13.8%	40.5%	33.6%			
2	Our church provides seminars for leaders	Freq	7	8	23	126	140	304	4.26	0.884
		%	2%	3%	8%	41%	46%			
Involvement in Decision Making										
	Our pastor involve church members in decision making	Freq	9	17	38	127	113	304	4.05	0.994
		%	3.0%	5.6%	12.5%	41.8%	37.2%			
	Suggestion boxes are availed to enhance expression of opinions among church members	Freq	34	63	67	71	69	304	3.26	1.318
		%	11.2%	20.7%	22.0%	23.4%	22.7%			
Sharing of responsibilities										
	The pastor delegates duties and responsibilities to church members	Freq	6	9	31	117	141	304	4.25	0.902
		%	2%	3%	10%	38%	46%			
	Our church leaders shares power with members	Freq	13	34	50	112	95	304	3.8	1.128
		%	4%	11%	16%	37%	31%			
	The pastor shares resources with the church members	Freq	20	30	60	109	85	304	3.69	1.171
		%	7%	10%	20%	36%	28%			

Table 4.14 indicates that provision of training for leaders is quite satisfactory. The highest ranking is aspect is that of the Pentecostal churches providing training seminars with a mean of 4.26 and a standard deviation of 0.884 while theological training for church leaders had a mean score of 3.9 and a standard deviation of 1.104. This points out a strong support and emphasis by Pentecostal churches on training and especially holding seminars. This study mirrors the studies by Nzenge (2021) and by Ndongye (2019) that both revealed high level

provision of training for church leaders within the Pentecostal churches in Kenya. However, in the contrary, study by Mahlangu (2021) pointed out gaps in training of church leaders in Pentecostal churches in South Africa.

On the aspect of involvement of church members in decision making processes, pastors involving members in decision making had a higher ranking of 4.5 and 0.994 for mean and standard deviation respectively. However, the use of suggestion boxes by churches in obtaining views from people had a mean of 3.26 while the standard deviation was 1.318. This demonstrates involvement bestowed upon church members by their leadership in area of participating in decision making processes such as determining projects to be undertaken by the church. This is key in empowering church members to make them have a sense of ownership on activities carried out by the church. However, the church members were not provided with platform to express their independent views about the church through provision of suggestion boxes. Study by Matisi (2021) on leadership styles and church spiritual growth agrees with this study that involvement of church members in church decision making processes through delegation is key in enhancing spiritual growth. This is also supported by Nzenge (2021) which revealed Pentecostal church member's involvement by their leaders in decision making processes. In order to enhance church member's empowerment through involvement in decision making, there is need to embark on the use of suggestion boxes within the church premises so as to enable congregants to air their views in confidentiality.

On delegation of duties and responsibilities, the aspect had a higher mean of 4.25 and a standard deviation of 0.902. On the other hand, leaders sharing resources with church members had the least mean 3.69 and a standard deviation of 1.171. This indicate that although church leaders in Pentecostal churches delegate their duties to their membership, some do not provide power and resources required for discharge of the delegated duties and responsibilities. A study on PEFA churches done by Matisi (2020) revealed failure by church leaders to share duties and

responsibilities could affect church growth. It is prudent that church leaders should delegate duties and bestow their members with powers and resources to perform delegated duties.

Church Spiritual Growth

Table 4.15 shows spiritual growth indicators: Worship, church attendance, evangelism and sharing of possessions and how respondents gave their views on these attributes.

Table 4.7: *Church Spiritual Growth Indicators*

S/N	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
Worship										
	Our church has an active choir/praise and worship team	Freq	8	2	21	101	172	304	4.4	0.858
		%	3%	1%	7%	33%	57%			
	Our church is committed to praise and worship	Freq	8	1	22	113	160	304	4.37	0.846
		%	3%	0%	7%	37%	53%			
	Our church has an active prayer plan in place	Freq	2	6	24	116	156	304	4.38	0.769
		%	1%	2%	8%	38%	51%			
	Our church is committed to prayer	Freq	3	3	24	105	169	304	4.43	0.763
		%	1%	1%	8%	35%	56%			
Church Attendance										
	There is a noticeable increase in attendance of our services	Freq	4	17	38	144	101	304	4.06	0.894
		%	1%	6%	13%	47%	33%			
	There is a noticeable increase in attendance of other believers' fellowship	Freq	6	14	62	144	78	304	3.9	0.903
		%	2%	5%	20%	47%	26%			
Evangelism										
	Our church has evangelism programs in place	Freq	9	17	42	113	123	304	4.07	1.016
		%	3%	6%	14%	37%	40%			
	Our church actively participate in evangelism missions	Freq	11	15	36	122	120	304	4.07	1.017
		%	4%	5%	12%	40%	39%			
	The pastor and church members give their	Freq	10	10	40	113	131	304	4.13	0.987
		%	3%	3%	13%	37%	43%			

S/N	Description		SD	D	U	A	SA	Total	Mean	Std. Dev
	resources in support of evangelism									
	Sharing of possessions									
	Our church supports the needy in society.	Freq	15	27	43	121	98	304	3.86	1.116
		%	5%	9%	14%	40%	32%			
	Our church has a roadmap on how it supports the needy in the society	Freq	17	35	89	95	68	304	3.53	1.125
		%	6%	12%	29%	31%	22%			
	our church provides volunteer social services to the local community	Freq	18	38	76	106	66	304	3.54	1.137
		%	6%	13%	25%	35%	22%			

Table 4.15 reveals that on worship, commitment to prayer by the church congregants takes lead with a mean of 4.43 and a standard deviation of 0.763 where as active participation in choir/praise and worship takes the second position with a mean of 4.4 and a standard deviation of 0.858. These are the highest means amongst all the indicators of a growing church. It points out high dedication of Pentecostal churches in the area of worship to God through prayer, praise and worship. This finding is in line with study by Nzenge (2021) who posit that prayer and fasting as well as personal relationship of believers with God is emphasized in Pentecostal churches.

On church attendance the highest mean is on Sunday service church attendance with a mean of 4.06 and a standard deviation of 0.894 whereas attendance of other fellowships had a mean of 3.9 and a standard deviation of 0.903. Even though church members actively attend church services, there is reluctance in attending fellowships such as home fellowships in equal measure. This result is in tandem with findings of study by Nzenge (2021) that revealed a mammoth church attendance of mean 4.2326 and standard deviation of 1.3646. In addition, the study uncovered minimal attendance to interdenominational fellowships by only 27% within

the Kenyan Pentecostal churches. This according to the study could be due to church divisions and conflicts (Gathuki, 2015; Thiga, 2021). This can have a negative impact in church spiritual growth as believers will only be relying on Sunday services for spiritual nourishment. This therefore calls for more effort in encouraging other fellowships in addition to Sunday services.

Evangelism is another key indicator of church spiritual growth of which the attribute of resource provision in support of evangelism was placed the first with a mean of 4.13 and a standard deviation of 0.987. However, evangelism plan within churches and active participation in evangelism both accounted for a mean of 4.07 and a standard deviation of 1.016 and 1.017 respectively. These findings unravel efforts of Pentecostal churches in investing in support of evangelism missions. Nevertheless, there was a gap revealed in preparations for evangelism by having plans to guide on how it would be executed and a loophole in participation in reaching people on the ground. Study by Mwangi (2019) on missional effectiveness on FGCK churches in Kiambu District in Kenya revealed similar findings that established minimal participation of congregants in cross-cultural missions. This calls for Pentecostal churches to inject more efforts on development of robust structured evangelism plans and sensitize congregants on the importance of participating on face to face evangelism so as to enhance church numerical and spiritual growth.

This finding mirrors well with study on a Rwandese Pentecostal church by Kamanzi (2020) that delved on effect of servant leadership on missionary evangelistic activities. The study established a gap of inadequate support for evangelists especially on capacity building to enhance reaching the unreached. In addition, this finding is similar study by Sirengo (2019) on Pentecostal churches in Kenya that revealed that many believers are ready to send missionaries to the field with their resources but themselves prefer to stay behind.

On sharing of possessions, the highest mean was support of the needy with a mean of 3.86 and a standard deviation of 1.116. The least was a roadmap in place on how to support the

needy in society with a mean of 3.53 and a standard deviation of 1.125. This shows that Pentecostal churches do have believers with a passion to support the needy but at times the leadership does not provide an elaborate plan to guide them realize their goal in providing support for vulnerable groups in society. This calls for robust strategic church plans and calendars to be put in place to provide direction on a framework that spells how support the needy should be undertaken.

In summary, servant leadership constructs namely: Stewardship, commitment to growth of people and community building cumulatively had a mean of 3.99 effect on church spiritual growth. Among the servant leadership constructs, stewardship among Pentecostal leaders was the most dominant practice with a mean of 4.18 while community building was the least with a mean of 3.8. Empowerment constructs of training, involvement and sharing of responsibilities had a cumulative mean of 3.88. Training is more practiced with a mean of 4.08 whereas involvement in decision making had the least mean of 3.65. On the other hand, the indicators of church spiritual growth: Worship, attendance to services and fellowships, evangelism and sharing of possessions had a cumulative mean of 4.05. Worship practice (praise and prayer) was the most practiced indicator of church spiritual growth with a mean of 4.39 and the least is sharing of possessions with a mean of 3.64. The element of a roadmap that Pentecostal churches had put in place that guide on how to support the needy had the least mean (3.53). These results point out areas of strengths and weaknesses on servant leadership, empowerment and church spiritual growth practices in Pentecostal churches in Kenya. In a nutshell, the strong areas include: Stewardship behavior among church leaders, training provisions; and worship practices prevalent among the church leaders and members. The lower rated areas that require improvement include: Community building, involvement in decision making and sharing of possessions. This calls for the Pentecostal church to put more efforts in the areas with weak mean scores and maintain the areas with good performance.

Correlation Analysis

The study adopted the Karl Pearson's coefficient of correlation which compares degree of relationship between different variables. Schober et al (2018) asserts that correlation coefficient is useful in assessing association of variables. The values range from -1 to +1. There is a strong relationship (positive or negative) of variables when r is closer to +1 (-1). In this study, correlation analysis was undertaken between servant leadership and empowerment variables against those of variable of church spiritual growth.

Servant Leadership and Church Spiritual Growth

Pearson Correlation Coefficient was used to assess the relationship of the two major variables in the study: Servant leadership and church spiritual growth. Results of the assessment are outlined in table 4.16.

Table 4.8: *Coefficient Analysis: Servant Leadership and Church Spiritual Growth*

		Servant Leadership	Spiritual Growth
Servant Leadership	Pearson Correlation	1	.707**
	Sig. (2-tailed)		.000
	N	304	303
Spiritual Growth	Pearson Correlation	.707**	1
	Sig. (2-tailed)	.000	
	N	303	303

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.16 indicates that there is a strong positive relationship between servant leadership and church spiritual growth with a correlation coefficient of 0.707. This value is close to positive one which is a higher limit of correlation coefficient. This means if servant leadership is effectively applied in the church context, there will be church spiritual growth. In the same vein, Muthuku et al. (2023) carried out a study on Pentecostal churches in Nairobi County, Kenya on transformational leadership and church health and unraveled a relationship between the two variables. This depicts that a leadership style matters in enhancing or

negatively affecting church spiritual growth. Servant leadership could therefore be leveraged by church leaders to enhance church spiritual growth.

Stewardship and Church Spiritual Growth

Table 4.17 indicates the correlation between stewardship and church spiritual growth.

Table 4.9: *Coefficient Analysis between Stewardship and Church Spiritual Growth*

		Church Spiritual Growth	Stewardship
Spiritual Growth	Pearson Correlation	1	.415**
	Sig. (2-tailed)		.000
	N	303	303
Stewardship	Pearson Correlation	.415**	1
	Sig. (2-tailed)	.000	
	N	303	304

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.17 show a correlation coefficient of 0.415 between stewardship and church spiritual growth. This denotes a moderately weak positive correlation between the two variables. This points out that church leaders and members with stewardship attributes portray moderate positive effect on church spiritual growth.

Commitment to Growth of People and Church Spiritual Growth

Table 4.18 presents results of commitment to growth of people and church Spiritual growth.

Table 4.10: *Commitment to Growth of People and Church Spiritual Growth*

		Spiritual Growth	Commitment to Growth of People
Spiritual Growth	Pearson Correlation	1	.665**
	Sig. (2-tailed)		.000
	N	303	303
Commitment to Growth of People	Pearson Correlation	.665**	1
	Sig. (2-tailed)	.000	
	N	303	304

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.18 indicates presence of positive correlation between commitment to growth of people and church Spiritual Growth. The results show a correlation coefficient of $r=0.665$. This means there is a strong positive correlation between the variables. When pastors are committed to growth of their members, this practice to a greater degree influence them to grow spiritually. This results are in tandem with study by Nzege (2021) that point out that empowerment of church members positively affects church growth.

Community Building and Church Spiritual Growth

The correlation analysis results of the extent to which community building affects church spiritual growth is shown on table 5.19.

Table 4.11: *Correlation between Community Building and Church Spiritual Growth*

		Spiritual Growth	Community Building
Spiritual Growth	Pearson Correlation	1	.580**
	Sig. (2-tailed)		.000
	N	303	303
Community Building	Pearson Correlation	.580**	1
	Sig. (2-tailed)	.000	
	N	303	304

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.19 indicates that there exists a significant positive relationship of community building on church spiritual growth at the level of 0.580. There is indication that when the church is involved in community activities like volunteer services and helping the needy in society, people tend to have trust in the church and they not only attend services but they grow spiritually in areas of prayers, evangelism and fellowships. Njiru and Warue (2019) study on selected Pentecostal churches in Kenya revealed that leadership styles do affect its growth. Servant leadership style underpin service and growth of other people therefore enhances community activities such as volunteer services and helping the needy.

Empowerment and Church Spiritual Growth

The moderating variable of empowerment consists of three sub variables of training, involvement and sharing of responsibilities.

Table 4.20 shows how training correlates with church spiritual growth

Table 4.12: *Training Correlation with Church Spiritual Growth*

		Training	Spiritual Growth
Training	Pearson Correlation	1	.571**
	Sig. (2-tailed)		.000
	N	304	303
Spiritual Growth	Pearson Correlation	.571**	1
	Sig. (2-tailed)	.000	
	N	303	303

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.20 portrays correlation coefficients pointing the strength and direction of the relationship between training and spiritual growth. Pearson correlation coefficient was at 0.571 translating to a moderately strong positive correlation between the two variables. This means that when the level of training increases, spiritual growth also increases. There was also observed statistical significance of 0.000. Conclusively therefore, the analysis demonstrates a noticeable and statistically significant association between training and spiritual growth. These results are similar with study by Hastings & Kane (2018) that revealed training through mentorship being a key factor that enhance organizational growth and success.

Table 4.21 shows how church spiritual growth correlates with church members' involvement in decision making.

Table 4.13: *Involvement in Decision Making and Church Spiritual Growth*

		Spiritual Growth	Involvement in decision making
Spiritual Growth	Pearson Correlation	1	.429**
	Sig. (2-tailed)		.000
	N	303	303
Involvement in decision making	Pearson Correlation	.429**	1
	Sig. (2-tailed)	.000	
	N	303	304

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.21 depicts the correlation between church member's involvement in decision making and spiritual growth. The 0.429 correlation coefficient indicate a moderate positive correlation between the two variables. In addition, there is an observation that there is a statistical significance of 0.000 pointing a noticeable relationship between involvements of church members in decision making processes that affects church spiritual growth. However, more efforts need to be put in place by Pentecostal churches to allow participation of members in freely expressing their views by use of suggestion boxes. Study by Matisi (2020) on growth of PEFA churches in Kenya revealed that many congregants supported delegation of duties to church membership as this was viewed to empower them in decision making that would in turn stir church growth.

Table 4.22 shows how sharing of responsibilities correlates with church spiritual growth

Table 4.14: *Sharing of Responsibilities Correlation with Church Spiritual Growth*

		Spiritual Growth	Sharing of possessions
Spiritual Growth	Pearson Correlation	1	.824**
	Sig. (2-tailed)		.000
	N	303	303
Sharing of possessions	Pearson Correlation	.824**	1
	Sig. (2-tailed)	.000	
	N	303	304

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.22 illustrates the correlation between church spiritual growth and sharing of possessions. There was a strong positive correlation between these two variables at a level of 0.824 suggests. This shows that when the church puts emphasis on sharing of possessions greater church spiritual growth would be realized. The statistical significance level of 0.000 underscores the robustness of this correlation, indicating that the observed relationship is highly unlikely to be due to chance. Servant leaders underpin empowering their followership through sharing of resources to enable them grow and in turn enable the church to mature spiritually (Edu, 2021). These results suggest a compelling association between spiritual growth and the inclination to share possessions, implying that spiritual development may foster a sense of generosity and altruism in individuals, leading them to engage in acts of sharing and communal support. In a nutshell, hypothesis testing on the moderator variables indicate that empowerment had a positively strong moderating effect on the relationship between servant leadership and church spiritual growth.

Conclusively therefore, from the Pearson correlation co-efficient tests; servant leadership and empowerment have a significant positive effect in church spiritual growth in Pentecostal churches within the Nairobi metropolitan counties in Kenya. The church leadership could therefore leverage servant leadership and empowerment of church members to enhance church spiritual growth.

Regression Analysis

This study essentially was to assess the servant leadership and empowerment effect on church spiritual growth within Pentecostal churches in the Nairobi metropolitan counties in Kenya. In order to attain the main objective, specific objectives were drawn with corresponding hypotheses and research questions. Testing of hypotheses was carried out at 95% confidence

level. p values that were greater than 0.05 (confidence level below 95%) translated to rejection of a null hypothesis and vice versa (Kothari, 2014).

In addition, the study also delved on coefficient of determination (R^2), beta values and F-statistic. The correlation of determination is significant as an indicator of change within dependent variable(s) resulting from predictor variable(s). If R^2 is high, the interpretation is that there is a significant effect of servant leadership variables on church spiritual growth. There is also an assumption that the higher the F-statistic the greater the model significance. The beta (β) symbol signifies demonstrates effect of predictor variable upon dependent variable either positively or negatively.

Stewardship and Church Spiritual Growth

The first objective of the study was to assess the effect of stewardship on church spiritual growth within Pentecostal Churches of Nairobi metropolitan counties in Kenya. In line with the objective, was the null hypothesis which was: H_{01} : There is no significant relationship between stewardship and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya. A regression analysis was undertaken to assess whether there is a significant relationship between stewardship and church spiritual growth. Test took place at a confidence level of 95%, significance being 0.05. In the study, model summary and correlation coefficient were used to provide results.

The summary results are indicated in Table 4.23

Table 4.15: *Model Summary for Stewardship and Church Spiritual Growth*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.415	0.172	0.17	0.662

Table 5.23 indicate R Square value of 0.172 meaning stewardship among church leadership explains 17.2% of the variation in church spiritual growth. The 17.2% changes in

stewardship are explained by the model and the remaining changes were influenced by other factors that are not in the model. This results indicate that stewardship effect on church spiritual growth is average but statically significant. Pentecostal church and other churches could therefore underpin stewardship attributes like trust and high ethical standards to enhance church spiritual growth.

Table 4.24 presents results of coefficient model

Table 4.16: *Coefficient Model*

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.464	0.201		12.27	0.00
	Stewardship	0.373	0.047	0.415	7.919	0.00

Table 4.24 Indicate that the p-value (0.000) of the coefficient model is less than alpha level of 0.05. Further, the model shows that the beta coefficient level of 0.373 provides a moderate fit. The regression model below shows the relationship of church spiritual growth and stewardship:

$$CSG = 2.464 + 0.373ST + \varepsilon \text{ where;}$$

CSG = Church Spiritual Growth

ST= Stewardship

ε = Error

There is therefore revelation that stewardship was statistically significant at $\beta = 0.373$, $p = 0.000$ which is less than 0.05. At 5% significance level, stewardship had a significant positive effect on church spiritual growth. This means that if the church leadership put emphasis on doing things the right way, uphold honesty, and high ethical standards, there would be realization of church growth through high attendance of Sunday services, increased

attendance of fellowships, stirring of worship, more evangelistic missions and willingness in sharing of resources. The church will then be a replica of the apostle's church narrated in the book of Acts chapters 2 and 4 that grew daily.

The coefficient model therefore rejects the null hypothesis which stated: "There is no significant relationship between stewardship and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya" is rejected. The rejection of the null hypothesis is for the reason that there is a significant relationship between stewardship of pastors and church member's spiritual growth.

Becerra (2017) posits that servant leaders provide their followers a conducive environment to perform their duties. A genuine servant leader is a steward who is honest, upholds ethical standards and ensures followers grows for the better of an organization. Stewardship could therefore be leveraged by church leaders to enhance spiritual growth following its tremendous significance.

Commitment to Growth of People and Church spiritual growth

The second objective of the study was to evaluate the effect of commitment to growth of church members on church spiritual growth. The null hypothesis was outlined as follows: H₀₂: There is no significant relationship between leaders' commitment to growth of church members and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.

In order to determine the effect of commitment to growth of church members and church spiritual growth, a regression analysis was carried out. A confidence level of 95% was used as a threshold. Results were derived from model summary as well as correlation coefficient.

The summary results are indicated in Table 4.26.

Table 4.17: The Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.665a	0.442	0.44	0.544

From the regression analysis results in the table above, the R^2 values 0.442 mean that commitment to growth explains 44.2% of the variation in spiritual growth. The 44.2% of the changes in commitment of growth are explained by the model and the remaining amounting to 55.8% were explained by other factors outside the model. This points out a positive significance of commitment to growth of people to church spiritual growth.

Table 4.27 presents results from coefficient model

Table 4.27: The Regression Model Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.703	0.153		11.098	0.000
	Commitment to Growth of People	0.587	0.038	0.665	15.45	0.000

Table 4.27 indicate a p-value value of 0.000 which is less than alpha level of 0.05. The beta level of 0.587 is also quite significant in in commitment to growth of people causing change in church spiritual growth. This study reflects results of the study by Mbogori (2019) on challenges of FGCK churches in Meru County which revealed that when church leaders demonstrate ethical behavior such attributes improves church performance. In this study Pentecostal churches demonstrated servant leadership attributes of helping members to grow through mentorship, guidance and counselling therefore increasing church spiritual growth.

Further, model shows that the beta coefficient level of 0.587 provides a moderate fit. The regression model below shows the relationship of church spiritual growth and stewardship:

The regression model below presents the relationship between church spiritual growth and commitment to growth of people:

$$CSG = 1.703 + 0.587CG = \varepsilon \text{ where;}$$

CSG = Church Spiritual Growth

CG= Commitment to Growth of People

ε = Error

In a nutshell there is evidence that the three models point at a strong relationship between the predictor sub construct (commitment to growth of people) and the dependent variable (church spiritual growth). This leads to the rejection of the null hypothesis and conclusion made that there is a significant relationship between leaders' commitment to growth of church members and church spiritual growth among Pentecostal Churches. The churches could therefore use commitment to growth sub constructs (guidance and counselling as well as offer of rewards) to strengthen the church spiritual growth.

Community Building and Church Spiritual Growth

The third objective was to evaluate the effect of community building on church spiritual growth, with the following hypothesis: H₀₃- "There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya."

A regression analysis to determine the effect of community building on church spiritual growth was undertaken with a significance level of 0.05. The study utilized model summary and correlation to generate results.

Table 4.28 presents a Correlation Coefficient model for Community Building and Church Spiritual Growth.

Table 4.188: *Correlation Coefficient model*

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	53.641	1	53.641	152.42	.000b
	Residual	105.93	301	0.352		
	Total	159.571	302			

The results in the Correlation Coefficient in the table 4.28 above show a p-value 0.000 which is less than the significance level and therefore justifies rejection of the null hypothesis that stated “There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.” Indeed, there is a significant relationship between community building and spiritual growth among Pentecostal Churches within Metropolitan Counties in Kenya.

Table 4.29 shows the Model Summary of Community Building and Church Spiritual Growth.

Table 4.29: *Model Summary of Community Building and Church Spiritual Growth*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.580a	0.336	0.334	0.593

The R square values 0.336 for the two regression models in this model summary indicate that community building explains 33.6% of the variation in spiritual growth. The remaining changes (66.4 %) were explained by other factors not included in the model.

Table 4.30 presents the Coefficients Model relating Community Building and Church Spiritual Growth.

Table 4.30: *Coefficients Model*

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.486	0.129		19.241	0
	Community Building	0.405	0.033	0.58	12.346	0

The coefficient model table 4.30 indicates a significant p-value of 0.000 which means the null hypothesis is rejected. Further, model shows that the beta coefficient level of 0.405 provides a moderate effect of community building on church spiritual growth. It is evident that that the construct of the predictor variable which is community building affects spiritual growth since they are related. The model presented below shows the relationship between church spiritual growth and community building:

$$\text{CSG} = 2.8486 + 0.405\text{CB} + \varepsilon \text{ where;}$$

CSG = Church Spiritual Growth

CB= Community Building

ε = Error

The study findings in the two models: Model summary and Coefficient confirm the significance of community building in church spiritual growth. When church leadership participate in welfare activities such as helping the vulnerable in society, this positively affects church growth both spiritually and numerically. Study by Hamu et al (2023) on transformational leadership in an Indonesian Catholic Church agree with this finding. When Priests failed to involve church members in key decision making processes and not concerned with the needs of the congregation, this resulted in decline of church growth. These studies

point out the necessity of churches involving themselves in community building so as to realize church growth.

The church is bestowed with a responsibility of holistically taking care of its members. Jesus Christ Himself addressed societal needs in a holistic aspect by caring the body, soul and mind of human beings. He fed the hungry, set free the bound, forgave the sinful and healed the sick. Everywhere He went He did good by serving the community (Mathew 8:35 NIV). The church being followers of Christ need also to discharge services to the community including volunteer services, helping the vulnerable in society like persons with disabilities, widows, orphans and street children. Such acts not only demonstrate obedience to God but also indicates spiritual maturity of the church. Community building as shown by the study findings is a significant construct that determines spiritual growth of the church. The church should therefore embrace community building as a way of enhancing church spiritual growth.

Moderating Effect of Empowerment on Servant Leadership and Church Spiritual Growth

The fourth objective of the study was to establish how empowerment moderates the relationship between servant leadership and church spiritual growth. The null hypothesis was stated in the following manner: H₀₄. “Church members’ empowerment has no significant moderating effect in the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties of Kenya.”

A regression analysis to establish moderating effect of empowerment on church spiritual growth was run. The test took place at a confidence level of 95%. Model summary was utilized to generate results.

Table 4.31 Shows the Model summary results on empowerment moderating effect on Servant Leadership and Church Spiritual Growth.

Table 4.191: *Empowerment moderating effect on Servant Leadership and Church Spiritual Growth*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.716a	0.512	0.509	0.509

Table 4.31 above presents results for linear regression analysis to determine whether empowerment has any moderating effect on the relationship between servant leadership and spiritual growth. The moderately high R-squared value 0.512 suggests that the regression model explain a significant amount of the variance in church spiritual growth, and the high correlation. Coefficients $R = 0.716$ indicates a strong positive correlation/relationship between servant leadership, empowerment and church spiritual growth. In study of defense department in the United States of America that delved on servant leadership effect on employee empowerment, Andrew (2020) study revealed that empowerment of employees in an organization increases trust and efficiency. It is therefore evident that empowerment is a crucial mediator between servant leadership and church spiritual growth.

In summary, the low p-value provides strong support for rejecting the null hypothesis and accepting the alternative hypothesis, indicating that church members' empowerment plays a significant moderating role in this relationship. Lawton (2021) in study on church decline and strategies for growth in the United States underpinned the need of empowerment through formation of sensitization hubs where believers can be enlightened on strategies of church growth. Study by (Diara & Mokwenye, 2019) revealed a crisis in the Nigerian Church due to mercantization of the Gospel thus retraining empowerment of believers resulting to spiritual decline. On studies by Matisi (2020) in the Kenyan church context, it was established that empowerment can be attained through delegation of duties by the church leadership, for such practice positively affects church growth.

Qualitative Data Analysis

Qualitative data analysis entailed using thematic analysis data derived from two focus group discussions. Views of participants in regards to the effect of servant leadership and empowerment upon church spiritual growth was obtained by use of interview guides. The study sought to assess servant leadership constructs (Stewardship, commitment to growth of people and community building) effect on church spiritual growth. Thematic analysis carried out from focus group discussions demonstrated similar patterns where themes of trust, mentorship, motivation, awareness creation, participation and helping the needy emerged. Discussions were dominated by the five (5) themes pointing out that church spiritual growth in Pentecostal Churches were affected by factors surrounded by these themes

Thematic Analysis

The step by step thematic analysis adopted from Maring & Fenzl (2016) was used by the study. The data was manually analyzed in the following stages:

1. Preparation stage: In this stage raw data was transcribed word by word
2. De-contextualization: Arrangement of data to align to a particular objective
3. Categorization: Generating themes
4. Compilation: Making realistic conclusions on dominant themes
5. Presentation of results: Presentation of results done by linking findings, objectives and questions.

The codes were categorized and transcribed in line with the interviews carried out within two focus group discussions. The codes used letters with the meaning as follows:
S=Stewardship T =Trust C= Church S =Spiritual G= Growth H= Honesty G= Guidance C= Counseling R=Rewards I= Involvement E= Empowerment S= Sharing and R= resources. A sample of transcribed raw data is shown in appendix II.

The grouping of codes emanating from transcribed interviews created themes and sub-themes.

The primary themes were:

1. Trust
2. Mentorship
3. Motivation,
4. Awareness creation
5. Participation
6. Helping the needy.

Theme 1: Trust

Trust is a predominant theme emerging during interviews. Related to the theme was a sub theme: Doing things the right way. Excerpts on the theme of trust are shown in Table 3.2 below.

Table 4.32: Excerpts on trust on church leadership

Transcribed Interview	Sub Theme	Theme
STCSG1: They are trusted because there are leaders given responsibilities to lead in various departments. Without trust in the ministry there is no progress. Trust on members' influences trust of leaders. It helps the church to grow spiritually because there is unity and makes people love one another.	Doing things the right way	Trust

SHCSG1: They do things the right way by having fellowships, by the fellowship people see the unity and attracts them to come and join them. SHCSG2: Honesty in leadership and in matters of finances is key in spiritual growth as people would like to know what has been contributed and accountability of the same. SHCSG3 There is honesty on matters of giving like tithes and offering and obeying the church leadership. It affects the church growth because if people are not honest the church will not grow but if people are honest there is giving and also obedience which will lead to church growth.	Doing things the right way	Trust
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When participants were asked whether they trust the leadership common themes of trust emerged in their responses: Participant STCSG1 shared the following sentiment: “They are trusted because there are leaders given responsibilities to lead in various departments. Without trust in the ministry there is no progress. Trust on members’ influences trust of leaders. It helps the church to grow spiritually because there is unity and makes people love one another.” Participant SHCSG1 asserted: “They do things the right way by having fellowships, by the fellowship people see the unity and attracts them to come and join them.

SHCSG2 had the following to say: “Honesty in leadership and in matters of finances is key in spiritual growth as people would like to know what has been contributed and accountability of the same.”

The same pattern was reflected with the statement of SHCSG3 who said: “There is honesty on matters of giving like tithes and offering and obeying the church leadership. It affects the church growth because if people are not honest the church will not grow but if people are honest there is giving and also obedience which will lead to church growth.”

The above pattern implies leader’s behavior in matters of honesty and doing things the right which took prominence according to views expressed by participants during the FGDs discussions in Pentecostal churches. This trend was also noted in quantitative data analysis where honesty was rated at a mean of 4.19. In the study of FGCK, Mbogori (2019) revealed that leader’s behavior does affect church growth. It is evident that the stewardship attributes of honesty and doing things the right way are key practices that can be used by Pentecostal churches to enhance growth in the church.

Theme 2: Motivation

A number of participants demonstrated that motivation of church members by their leaders is key in enhancing church growth. Theme of motivation and sub theme of incentives formed dominant discussion among focus group discussions as shown on Table 4.33 below.

Table 4.33: Excerpts on motivation of church members

Transcribed Interview	Sub Theme	Theme
SRCSG1 We don’t have rewards per say but we just appreciate verbally. We as women reward in kind our colleagues but we do not have a written but verbal appreciation.	Incentives	Motivation
SRCSG2 We have an internal voluntary project that help children in their basic needs. This affects growth		

of the church as people come after witnessing such voluntary support to children. Cheaper water is provided to community members by the church.		
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Participant SRCSG1 asserted: “We don’t have rewards per say but we just appreciate verbally. We as women reward in kind our colleagues but we do not have a written but verbal appreciation.” SRCSG2 Pointed out: “We have an internal voluntary project that help children in their basic needs. This affects growth of the church as people come after witnessing such voluntary support to children. Cheaper water is provided to community members by the church.”

Participants pointed out how rewards and incentives motivates church members. This subsequesntly positively affects church growth. Krumrei-Mancuso & Rowatt (2021), asserts that motivation of church members enhances positive church growth. According to Kithokilo et al. (2022), motivation of church leaders has significant positive relationship with church growth.

Theme 3: Awareness Creation

Training is a moderating variable in the study that empowers church leaders and members to enhance church spiritual growth. Table 4.34 below demonstrates the theme of awareness and sub theme of understanding that emerged during focus group discussions.

Table 4.34: Excerpts on Awareness Creation

Transcribed Interview	Sub Theme	Theme
ETCSG1: There are about six members in our church that have attended theological training. It helps the church growth because spiritually people will get more advanced knowledge and spiritual teachings. ETCSG2: There are five church leaders in theological training college currently on going. We also hold seminars for leaders. It helps in spiritual growth for people will discern false doctrines and desist from them	Understanding	Awareness creation

Training is a key component in empowering church members. Training of church ministers that do affect their capability to teach, preach and reach the unreached (Kamanzi, 2020). Participant ETCSG1 demonstrates how Pentecostal Churches puts emphasis on training and importance of doing so: “There are about six members in our church that have attended theological training. It helps the church growth because spiritually people will get more advanced knowledge and spiritual teachings”. Participant ETCSG2 asserted: There are five church leaders in theological training college currently on going. We also hold seminars for leaders. It helps in spiritual growth for people will discern false doctrines and desist from them.”

Sentiments of participant demonstrate a common pattern of awareness creation and a sub theme of understanding by Pentecostal churches to their members. Participants used the word “involved” four different times meaning there is a common trend that church members are involved in decision making processes. In five times the participants used the word

“helps” demonstrating that training and church member’s involvement in decision making helps in church spiritual growth.

This finding aligns well with study by Nzenge (2021) on Pentecostal churches in Kenya that revealed majority of respondents having academic level of a college diploma. Study by Ndonge (2019) also pointed out that most members of Pentecostal churches within Nairobi have post college education.

On the quantitative aspect of this study, the trend is similar where Pentecostal churches were found to provide training seminars with a mean of 4.26 and a standard deviation of 0.884 while theological training for church leaders had a mean score of 3.9 and a standard deviation of 1.104. This points out a strong support and emphasis by Pentecostal churches on training and especially holding seminars. In a nutshell, awareness creation through training in Pentecostal churches is a common theme that empowers church leaders and members therefore affecting church growth positively.

Theme 4: Participation

The main theme of participation and sub theme of sense of ownership emerged when participants were interrogated. Table 4.35 below demonstrates how participation in decision making processes in the church enhances sense of ownership that consequently triggers church spiritual growth.

Table 4.35 Excerpts on Participation in Decision making processes

Transcribed Interview	Sub Theme	Theme
EICSG1: There are levels of leadership and departmental leadership and anytime there is a decision to be made everybody is involved. It helps in church growth because everybody is involved. EICSG2: Mainly we have such programs when there are church seminars for example youth rallies where they do evangelism. People got involved when people have seminars so people go for outdoor evangelism. ESRCSG1 Yes, there is delegation for example if the pastor is absent then there is someone who sits in for him. It helps in growth because everyone will have experience ESRCSG2: In our case there is none because the church is mature with various departments and duties as outlined in church program and timetable. One-man show will cause the church to decrease because things will be monotonous, it becomes more personal. ESRCSG2: In our case there is none because the church is mature with various departments and duties as outlined in church program and timetable. One-man show will cause the church to decrease because things will be monotonous, it becomes more personal.	Sense of ownership	Participation

ESRCSG3: Before we make any decision we call committees of different departments to involve them. When departmental leaders are not available their assistants are allowed to perform duties on their behalf. This helps the church to grow as individual's needs are met by the leadership on personal level.		
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Excerpts from participants pointed out that Pentecostal churches provided their members opportunities in participating in decision making processes. Participant EICSG1 asserted: “There are levels of leadership and departmental leadership and anytime there is a decision to be made everybody is involved. It helps in church growth because everybody is involved.” Another participant with the same sentiment was EICSG2 who asserted:” Mainly we have such programs when there are church seminars for example youth rallies where they do evangelism. People got involved when people have seminars so people go for outdoor evangelism.”

It was also noticeable that church leadership empowered their followership through delegation of duties. Participant ESRCSG1 stated “Yes, there is delegation for example if the pastor is absent then there is someone who sits in for him. It helps in growth because everyone will have experience.” Participant ESRCSG2 pointed out the negativity of making decisions without involving people: “In our case there is none because the church is mature with various departments and duties as outlined in church program and timetable. One-man show will cause the church to decrease because things will be monotonous, it becomes more personal.” In addition, participant ESRCSG3 demonstrates the significance of participation in decision

making in the church context: “Before we make any decision we call committees of different departments to involve them. When departmental leaders are not available their assistants are allowed to perform duties on their behalf. This helps the church to grow as individual’s needs are met by the leadership on personal level.”

Giving church members room for participation in decision making is a crucial emerging theme during focus discussion group interviews. When people are involved in decision making, such action strengthens sense of ownership in decisions made. This consequently forms a sub-theme of sense of ownership amongst believers. The Study by Hamu (2023) underpins the essence of congregant’s participation in key decision making processes when serving in the church as a way to empower them. According to Augustain et al. (2019), there is a substantial relationship between followers’ participation in decision making processes and their commitment to the organizations they serve.

However, the trend of participants painted a dark picture on face to face evangelism which they pointed as lacking in the church. For instance, participant ESRCSG3 asserted, “Face to face evangelism has not been done at least for now but it was almost two years back since we did.” This view was observed in descriptive data analysis there was a gap in face to face evangelism. There was also a trend where no structured plan to assist the needy or undertaking evangelistic missions was deliberately undertaken.

Involvement in decision making component was also prevalent as revealed in the descriptive data with a higher ranking of 4.5 and 0.994 for mean and standard deviation respectively. However, the use of suggestion boxes by churches in obtaining views from people observed a lower mean of 3.26 while the standard deviation was 1.318. Comparing the qualitative and quantitative data demonstrate a significant participation bestowed upon church members by their leadership in decision making processes that empowers them and the result of this is positive impact in church spiritual growth.

Theme 5: Excerpts on Mentorship

The theme of mentorship and sub theme of growth dominated participant's discussions.

Table 4.36 below shows how mentorship enhances church spiritual growth.

Table 4:36 Mentorship

SGCCSG There are guidance and counselling services among the youth and teenagers are involved in guidance and counselling and mentorship programs.	Growth	Mentorship
SGCCSG Guidance on youth is available in church with support of the Bishop. It enhances church spiritual growth.		

Mentorship is a component of significant factor that enhances organizational growth (Hastings & Kane, 2018). Mwangi, 2019 ps out lack of mentorship in church programs derails exposure in service to God hence affecting church growth. Mentorship as a theme and growth as a sub theme is noticeable in interview discussions with participants within the focus group discussions. For instance, participant SGCCSG asserted: "There are guidance and counselling services among the youth and teenagers are involved in guidance and counselling and mentorship programs." Another participant (SGCCSG) posit: "Guidance on youth is available in church with support of the Bishop. It enhances church spiritual growth."

As demonstrated by the themes, Pentecostal Churches carry out mentorship programs that enhance church spiritual growth. This is supported by views of respondents in descriptive data of this study that rated pastors provision of mentorship programs as highest with a mean

of 4.19 and a standard deviation of 0.876. This finding are supported by Mbogori (2019) study on challenges of FGCK churches in Meru County which revealed that when church leaders demonstrate positive mentorship attributes, church performance in growth gets enhanced.

Theme 6: Helping the needy

The main theme of helping the needy and sub theme of sharing emerged when participants were interrogated. Table 4.37 below demonstrates how the theme of helping the needy was dominant in participant's sentiments.

Table 4.37 Excerpts on Helping the needy

SICSG3 We have compassion program that serves the members of the local community, sometimes the church contributes food that can help the needy. It helps the church to grow because that is one way we can show love to the community. SICSG4 There is sharing to some degree for instance there are times pastor will ask people to bring items to be distributed to the needy. It helps in establishing a fellowship bringing people together and cause them to love each other more. ESRCSG4 The last time we gave them food, we contribute food and clothes. Definitely because you have met the need of this person and the will come near and easily joining you.	Sharing	Helping the needy
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The theme: Helping the needy is quite conspicuous in excerpts derived from participants in the focus group discussions. The theme is well supported by sub theme: Sharing noted in the conversations. For example, participant SICSG3 asserted: “We have compassion program that serves the members of the local community, sometimes the church contributes food that can help the needy. It helps the church to grow because that is one way we can show love to the community.”

In addition, participant SICSG4 stated: “There is sharing to some degree for instance there are times pastor will ask people to bring items to be distributed to the needy. It helps in establishing a fellowship bringing people together and cause them to love each other more.” Again participant ESRCSG4 posited “The last time we gave them food, we contribute food and clothes. Definitely because you have met the need of this person and the will come near and easily joining you.” Participant ESRCSG5 Stated: “On service to the needy, we have visited prisoners only done once. Helping the needy enhances the church to grow as people open up their church to growth.”

The emerging theme and sub theme of helping the needy and sharing of resources respectively points out the practice of Pentecostal Churches in sharing of resources similar to the apostle’s church narrated in the book of Acts chapters 2 and 4. This practiced enabled the church to grow daily. This finding is similar with the one by Nzeng’e (2021) that revealed that sharing authority, responsibilities and power with followers is an indication of trust on the leadership that can further cultivate satisfaction of the subordinates Church servant leaders are expected to appreciate, reward and share resources with their followers as a way of empowering them. This practice further results to church spiritual and numerical growth.

Conclusively therefore, theme 1,2 and 3 addressed research question one and two that states: How does stewardship affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya? and; In which ways does leaders’ commitment

to growth of church members affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya?

Theme 4, 5 and 6 addressed question three and four that states: How does community building affect church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya? and to what extent does Church members' empowerment moderate the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya?

Chapter Summary

This chapter delved on discussions on the key findings and results of the study. The discussions were derived from the research methodology that adopted mixed method approach where both quantitative and qualitative research methods were employed. The findings sought to assess the effect of servant leadership and empowerment on church spiritual growth. On quantitative data analysis, descriptive analysis was carried out using means and standard variations to gauge strength of every sub construct of servant leadership, empowerment and church spiritual growth. Correlation and regression analysis were also undertaken to relate constructs and test hypotheses. On the qualitative data analysis, thematic analysis carried out from focus group discussions demonstrated similar patterns where themes of trust, mentorship, motivation, awareness creation, participation and helping the needy emerged. In addition, the chapter covers response rate, descriptive statistics, various tests, correlation, and regression analysis.

Chapter 5: Summary of Findings, Implications, Conclusions, Recommendations, and Areas for Further Research

Introduction

This chapter summarizes the overall findings based on the study objectives and results of hypotheses tested as well as implications in line with literature review and conceptual framework. Conclusions are then made that provides answers to research questions. Thereafter, relevant recommendations are suggested with proposals for further research and lastly summary of the chapter.

Summary of Findings

The general objective of this study was to assess the effect of servant leadership and empowerment on church spiritual growth in Pentecostal churches of metropolitan counties in Kenya. Specific objectives were to assess the effect of stewardship; commitment to growth of church members, community building on church spiritual growth as well to establish how church members' empowerment moderates the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties in Kenya.

The research adopted descriptive cross sectional survey design. Mixed method research approach was employed where quantitative and qualitative data was collected and analyzed. Pragmatism and interpretivist epistemological philosophies were employed in the study. On data collection and analysis, open ended questionnaires were used to obtain quantitative data that was analyzed using SPSS version 29. Interview guides were used to collect qualitative data from focus group discussions. Thematic analysis was used to analyze qualitative data.

The response rate was high as 304 respondents (91%) of the target sample population provided information on the effect of servant leadership and empowerment on church spiritual

growth. There was a high response rate for both the leadership and membership where church pastors were 54, church elders 68 while church members were 181. Demographic characteristics of the respondents showed a well balance representation where whereby on gender, male were 137 (45.1%) and female were 166 (54.6%). Diverse ages were well represented from where the majority of respondents were above 40 years. In the aspect of education, most respondents were secondary school leavers (30.6%) and Diploma holders (29.9%) while the least were certificate (3.3%) and Ph.D. holders (0.3). Education was a key element that points at understanding of respondents as they provide information. The demographic characteristics of respondents had laid down a foundation for understanding the type of population the study worked on. Generally, the Pentecostal church composition was observed to have a balanced gender and a well-educated congregation. The respondents were mature and well informed on matters leadership and church affairs.

Stewardship and Church Spiritual Growth

The first objective of the study sought to establish the effect of stewardship on church spiritual growth in Pentecostal Churches within metropolitan counties in Kenya. Due to findings that demonstrated a significant relationship between stewardship and church spiritual growth the null hypothesis “There is no significant relationship between stewardship and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya” was therefore rejected. Stewardship puts emphasis on value based service to people and therefore it is a factor in stirring church spiritual growth. The coefficient correlation analysis on the relationship between stewardship and church spiritual growth realized a mean of 0.415. Even though the cumulative mean of servant leadership constructs (stewardship, commitment to growth of people and community building) adds up to a mean of 3.99, stewardship alone had a mean of 4.18. This indicates the eminent significant role stewardship plays in affecting church growth. Stewardship is a key ethical attribute that church members

use to gauge trust and commitment of their leadership in serving God in the right way. Stewardship provides followers an opportunity to examine trust of their leadership in the way they handle shared resources in an accountable manner. In a nutshell, stewardship was proved to be a pillar that can be used to stir church spiritual growth.

Stewardship is a core servant leadership attribute that cultivates trust and accountability in management of people and resources to ensure productivity and success in organizations. The implications of positive effect of stewardship on church spiritual growth would be dynamic changes that benefits the church to mature and increase. Strong stewardship means congregants would be willing to support the church goals of evangelism, fellowships, worship and sharing of resources. A negative implication is likely to happen when church leaders fail to uphold stewardship attributes of trustworthiness, honesty and high ethical standards. Church service being service to God requires high level of ethical standards from both the leadership and membership. Pentecostal churches which had previously undergone turmoil caused by conflicts, division and unethical practices are in dire need of stewards to take care of the members. The actors who are responsible to implement stewardship practices are both church leaders and members so as to enhance church spiritual growth. All in all, the practice of stewardship according to the study findings in Pentecostal churches indicate that the leadership possess moderately high ethical standards. This calls for the church to continue nurturing this practice and make it an organizational culture so as to attain higher church growth.

Commitment to Growth of People and Church Spiritual Growth

The second objective of the study delved on the effect of commitment to growth of church members on church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya. The null hypothesis was: “There is no significant relationship

between leaders' commitment to growth of church members and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya." The null hypothesis was rejected as different models of analysis affirmed a conspicuous significant relationship between commitment to growth of church members and church spiritual growth.

There was a noticeable justification for the rejection of null hypothesis as the regression outcome point out a 44.2 % mean that commitment to growth of church members explains variation with spiritual growth. A significant level of 0.000; <0.05 indicates that commitment to growth is quite crucial in the church spiritual growth. In addition, correlation results of $r=0.665$ point out a strong association between the two variables. Conclusively therefore, commitment to growth of church members in Pentecostal churches significantly affects church spiritual growth.

Key actors in ensuring commitment in people's growth are the church leaders including pastors and church elders. They should ensure they nurture their staff to grow in knowledge and skills to be able to achieve organizational goals. Church leaders should grow their church members through mentorship, provision of rewards, training, and involving them in decision making for such deliberate actions enhance church spiritual growth. Implication of commitment to growth of church members is a positive effect towards growth of church spiritual growth. Failure to grow church members through mentorship have negative effects on church growth. In a nutshell, the study findings indicated commitment to growth of people as a strong significant factor on enhancing church spiritual growth.

Community Building and Church Spiritual Growth

The third objective of the study was to evaluate the effect of community building on church spiritual growth. The hypothesis was as follows: "There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya." Regression analysis by use of model summary and

Correlation Coefficient affirmed presence of a significant relationship between community building and spiritual growth in Pentecostal Churches which therefore warrants rejection of the null hypothesis.

The scholarship on servant leadership and community building views the constructs as key determinants in organizational success. Servant leadership is a kind of style that underscores discharge of services to communities. It was also established that Pentecostal ministries have had a great social and economic effect on the lives of people across many nations. It is evident that the findings of this study points out that community building is a key factor in positively affecting the church to spiritually grow.

The regression analysis results showed a positive significance of community building in affecting church spiritual growth. The correlation coefficient results yielded a positive relationship between the two variables. However, descriptive statistics on mean scores of how respondents views the practice of community building in their churches, the sub variable of voluntary community services was ranked the lowest (3.7) amongst the other sub constructs. Volunteer work to communities is crucial as it attracts church growth.

The Church leaders should be actors in putting in place community building activities for communities around them so as to enhance church spiritual growth. The Pentecostal church leadership need to undertake deliberate action to spearhead involvement of church members in decision making processes, support volunteer work and activities of giving back to the community. Voluntary services in areas such as health, free cleaning and training services to should be fast-tracked as they trigger church spiritual growth.

Servant Leadership, Empowerment and Church Spiritual Growth

The fourth objective of the study sought to establish whether empowerment of church members had a significant moderating effect in the relationship between servant

leadership and church spiritual growth. The null hypothesis stated: “Church members’ empowerment has no significant moderating effect in the relationship between servant leadership and church spiritual growth of Pentecostal Churches within Nairobi metropolitan counties of Kenya.” The findings revealed a strong positive effect of p-value $\alpha=0.000 < \alpha=0.05$, therefore leading to rejection of the null hypothesis.

The statistical significance of empowerment constructs effect on church spiritual growth was evident. A descriptive statistical analysis produced results that indicated that a cumulative mean of 3.88 was yielded by constructs of empowerment (training, involvement and sharing of responsibilities). Further revelations pointed training of congregants in the area of theology and seminars scored the highest mean of 4.08. However, it was established that the churches had a limitation in involving members in decision making processes and specifically through provision of suggestion boxes. This was evidenced by a lower mean of 3.65.

Descriptive analysis placed empowerment sub constructs of training, involvement and sharing of responsibilities in a higher statistical significance in playing a critical role in Pentecostal church spiritual growth. The same trend is evident in opinions aired by participants in FGDs who expressed satisfaction in the manner at which the church provides adequate training in theology and through seminars. Nonetheless, there was an observed lower ranking in areas of giving church members opportunity to freely express their sentiments through the use of suggestion boxes and sharing of resources and power. These are areas that the leadership in Pentecostal churches need to focus on and make appropriate improvement so as to realize the goal of church growth.

In a nutshell, the study revealed a significant relationship between servant leadership constructs and those of church spiritual growth within the Pentecostal churches. The sub constructs of servant leadership; stewardship, commitment of growth of people and community building were proved to affect church spiritual growth through results observed from

descriptive statistics, correlation and regression analysis. Thematic analysis also pointed out dominant discussions where themes of trust, mentorship, motivation, awareness creation, participation and helping the needy emerged. It was revealed that servant leadership and empowerment were key elements in enhancing church spiritual growth. participants expressed their views that servant leadership constructs do affect church spiritual growth.

The study findings also revealed that the moderating variable, empowerment of church members was significant in affecting relationship of servant leadership and church spiritual growth in the Pentecostal churches. A high mean observed from sub constructs of training, sharing of responsibilities and involvement of church members in decision making processes draws a conclusion that empowerment is a major trigger in affecting servant leaders endeavor to grow church congregants spiritually. In a nutshell therefore, servant leadership and empowerment have a significant positive effect in church spiritual growth in Pentecostal churches within the Nairobi metropolitan counties in Kenya. The church leadership can enhance servant leadership and empowerment of church members to trigger church spiritual growth.

Another key revelation from the study is an indication that Pentecostal church leaders and members underpin worship (prayer and praise) whereas sharing of possessions and having a road map in place to support of the needy had the least scored practices. These findings are imperative in pointing out areas strength areas where the Pentecostal churches should keep on maintaining and weak areas that require improvement.

In conclusion, the study revealed that all the constructs of both servant leadership and empowerment do affect church spiritual growth. This revelation is useful for the church leadership to leverage servant leadership as a way to enhance church spiritual growth. Servant leadership attributes of stewardship, commitment to growth of people and community building are crucial pillars the church should use to spur church growth in spiritual dimension in areas

of fellowships, worship and evangelism. Church member's empowerment through training, involvement in decision making and sharing of responsibilities should deliberate actions put in place by the church so as to spur church spiritual growth. It is crucial for church leaders to embrace, demonstrate and put in practice servant leadership practices and empower their followership so as to realize church growth.

There church leadership need to strengthen weak performing areas that include volunteer work face to face evangelism, reward management, and sharing power as well as possessions. Further research should also be undertaken in areas the study did not cover including humility, listening, empathy and awareness. Interrogation of numerical and financial church growth that this study did not cover should also be researched.

Conclusions

Church growth is crucial for accomplishment of sharing the Gospel to all nations as Jesus Christ commissioned all believers (Mathew 28:18-20 NIV). Just like any other organisms, the church grows. A dynamic church is expected to grow in aspects of spirituality, resources and number of adherents. The study findings indicate that servant leadership attributes of stewardship, commitment to growth of people and community building do affect church spiritual growth. These findings were supported by both quantitative and qualitative research results.

There was a noticeable observation on participant's views on ways to enhance church growth. They pointed out evangelism campaigns, prayerfulness, sharing resources, teaching congregants and having fellowships as ways that the church leadership could use to increase church growth. These views are pertinent in enhancement of church spiritual growth. Thematic analysis on information obtained from focus discussion group pointed to similar patterns as

those in quantitative data analysis. Themes of trust, mentorship, motivation, awareness creation, participation and helping the needy dominated the focus groups discussions

The study revealed a noticeable relationship between the findings in quantitative and qualitative findings. On the use of quantitative analysis to seek effect of servant leadership on church spiritual growth, findings revealed that there is a positive effect of servant leadership on church spiritual growth. Likewise, use of thematic analysis carried out from focus group discussions demonstrated similar patterns that pointed participant's views of servant leadership having positive effect on church spiritual growth. On constructs of stewardship, commitment to growth of people and community building, both quantitative and qualitative data pointed trust, mentorship, motivation, awareness creation, participation and helping the needy, that positively affect church spiritual growth.

The study established a strong positive relationship between servant leadership and church spiritual growth. In addition, the component of empowerment of church members had a significant effect on church spiritual growth. On indicators of church spiritual growth, the study findings revealed that Pentecostal churches underpinned the worship practice. Worship was more practiced as compared to fellowships attendance, sharing of possessions and evangelism. Sharing of possessions had the least mean. This means there is a noticeable effect of servant leadership empowerment on church spiritual growth.

Conclusively therefore, church leadership in Pentecostal churches and other Christian denominations should embrace servant leadership, empowerment of church members to enhance church spiritual growth. The church should maintain strengthening practices of mentoring, training, and involvement in decision making with their membership, while on the other hand improving on weak areas of active participation in face to face evangelism, structured provision of rewards for diligent performers, community volunteer services, and sharing power as well as resources so as to boost church spiritual growth to be able to realize a firm, stable and dynamic growth.

Recommendations

Embrace Servant Leadership

Pentecostal church leaders should adopt and promote servant leadership principles, prioritizing the needs of their congregants and the broader community. Specifically, Pentecostal churches should put more emphasis on mentoring, training, and involving their members in decision making as well as improving areas with gaps such as face to face evangelism, provision of rewards for diligent performers and community volunteer services. By embodying the ethos of servant leadership, pastors and church elders can foster a culture of service and empowerment, thereby nurturing spiritual growth within their congregations.

Enhance Volunteer Services

Volunteer service is a key component that attracts attention of community from the church. There is a clear need for Pentecostal churches to enhance their volunteer services and community outreach programs. Church leaders in Pentecostal churches should develop comprehensive volunteer initiatives focused on addressing the needs of the community, such as providing health services, offering free cleaning services, and facilitating training programs. By actively engaging in volunteer work, churches can strengthen their ties with the community and promote spiritual growth among their members.

Promote Spiritual Formation

The apostles church narrated by the Bible in the book of Acts Chapter 2 and 4 upheld values and practices that enhanced church growth including fellowship prayers, study of the word and sharing of bread and possessions. Pentecostal churches should also prioritize spiritual formation programs aimed at deepening the faith of their members. This can include regular prayer meetings, Bible study sessions, and discipleship programs designed to nurture spiritual growth and maturity. By investing in the spiritual development of their congregants, churches can cultivate a vibrant and spiritually vibrant community.

Collaborate with Other Churches

The Bible asserts: “Two are better than one, because they have a good return for their labor.” (Ecclesiastes 4:9, NIV). It is therefore prudent for Pentecostal churches to explore opportunities for collaboration and partnership with other Christian denominations and community organizations. interdenominational fellowships and home fellowships should be embraced and enhanced. By working together, churches can pool resources, share best practices, and maximize their impact on the community. Collaboration can also facilitate mutual learning and growth, enriching the spiritual experiences of congregants across different faith traditions.

Improve in areas of Rewards and Evangelism

Commitment to growth of church members by issuance of rewards in Pentecostal churches should be given priority. Diligent and well performing church members should be motivated through provision of rewards as this is key in enhancement of church spiritual growth. Rewards could be in form of appreciation letters, monetary or non-monetary gifts. On evangelism, there should be a deliberate robust intervention to generate evangelism strategies and train believers on how to win souls through one on one sharing of the Gospel.

Continued Research and Evaluation:

Finally, there is a need for continued research and evaluation in the field of church growth and community building. Future studies should delve deeper into the dynamics of community building within Pentecostal churches, exploring factors that contribute to spiritual growth and identifying areas for improvement. By conducting rigorous research and evaluation, churches can refine their strategies and initiatives, ensuring they remain effective in fulfilling their mission of spiritual transformation and community impact.

Contribution to the Body of Knowledge

This study sought to assess servant leadership and empowerment effect on church spiritual growth. The study immensely contributes to the body of knowledge through empirical literature it provides that demonstrates positive significance servant leadership and empowerment has on church spiritual growth in Pentecostal churches in Kenya. The study further adds value to the current literature on servant leadership, empowerment and church spiritual growth by bringing out the areas of strengths and weaknesses that churches should address to achieve their goal of growth.

The current research findings contain a wealth of knowledge that is infused to the academia especially on the religious sector. A number of gaps in spiritual growth and how to fill them were addressed. The unstructured reward system in the church was noted and churches need to fill. There is need for formal system to offering rewards and appreciation based on merit to exemplary performers in church ministry.

On evangelism there was a revelation that Pentecostal churches support missions but majority had no structured plans to reach the unreached. In addition, believers showed readiness to send evangelists through their financial support but unwilling to participate in face to face evangelism. Believers should be advised to actively participate in face to face evangelism so as to enhance church growth. Further, the study uncovered the rise in church attendance in regards to Sunday services but lower attendance in other fellowships. These revelations from the study calls for efforts by Pentecostal churches to underscore home to home fellowships and interdenominational fellowships to enhance both spiritual and numerical growth.

The study contributed to the scholarship of servant leadership, empowerment and church spiritual growth. This was by revealing how crucial servant leadership and empowerment are pertinent in triggering spiritual growth in Pentecostal churches. The study therefore sheds light

on the need for the Pentecostal churches to give priority to spiritual formation programs that enhance spiritual growth of their members that include worship and fellowships. They should also emphasize on proper reward management, better strategies for evangelism and enhancement of volunteer services. Further, empowerment through training, involvement of church members in decision making and sharing of responsibility could be adopted by churches as a way of enhancing spiritual growth.

Areas for Further Research

Kumar (2018) posit that contemporary society require additional studies on servant leadership. This study proposed areas that require further research. There is need for assessment of other servant leadership attributes other than stewardship, commitment to growth of people and community building that this study did not explore. These include humility, listening, empathy, awareness, persuasion, healing, conceptualization and foresight (Northouse, 2021). There is also need to venture into other aspects of empowering church members a part from training, involvement and sharing of responsibilities. These areas include but not limited to providing followers with feedback, enhancing innovation, recognition and collaboration. Creativity and innovation in the church is key in enhancement of growth (Nzenge et al, 2021). If church operations are to remain relevant, more research is required in areas of creativity, innovation, digitalization and even artificial intelligence for the reason that our world has become a global village that is so dynamic.

On indicators of church spiritual growth, other elements such as Bible study, encouragement and support of members could be a potential ground for research. This study only delved on three Pentecostal denominations in the Nairobi metropolitan. Further studies of other denominations such as Evangelicals, Catholic and Seventh Day Adventists in a wider geographical area is quite handy. This could yield a new wealth of knowledge that can benefit the church in the area of spiritual growth. There is also need to assess other areas of church

growth besides spiritual growth. Aspects of numerical increase and growth in resources within churches is also pertinent to venture into. In addition, assessment of servant leadership, empowerment and church spiritual growth should also be undertaken in other counties in Kenya. This study only delved on five counties within the Nairobi Metropolitan.

The study findings also revealed a noticeable gap that calls for further interrogation in areas of evangelism, sharing resources, sharing of power, fellowships outside the church and reward provision in Pentecostal churches. Moreover, corporate social responsibility by churches could form another potential research sphere. This is pertinent so as to gain insight on whether the church like other secular organizations plays a key role in corporate social responsibility and how this could enhance its growth. Further as observed in the findings, the ratings of volunteer work are lower in Pentecostal churches. There is therefore need to sensitize church leaders and members to put more efforts in volunteer work including but not limited to street cleaning, planting of trees, and provision of free medical camps. Further, this study did not venture into children's ministry which is pertinent in church growth. Finally, interrogation of dynamic strategies to empower congregants through training and support in areas of evangelism, fellowships and sharing of resources could enhance church growth. All these areas are key in church growth and therefore need further research to bridge existing gaps.

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Appendices

Appendix I: Research Instruments

Part A: Questionnaire for Church Pastors and Church Elders

You have been identified to participate voluntarily in this research study entitled: “Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties, Kenya – A mixed Method Study.” This questionnaire seeks to obtain information that will be used for academic purposes and shall be treated with confidentiality. DO NOT include your name or any other personal identification.

Kindly fill in blanks or appropriately tick spaces provided below:

Part I: Demographic Data

Please tick (✓) where appropriate

1. Indicate your Gender

Male []

Female []

2. Indicate your age range

18-19years ☐

20-29years ☐

30-39 years ☐

40 and above ☐

3. What is your highest level of education?

a. Primary []

Secondary []

Diploma []

Degree []

] Masters []

PhD []

b. Any other [.....Specify]

4. What position do you hold in the Church?

Pastor []

Elder []

5. Please mention years have you served in the post mentioned in 4 above

Less than 2 years []

3-10 []

11-16 []

17 and above []

Part II: Practice of Servant Leadership

The responses are ordered in a scale of 1-5. 1=Strongly Disagree 2=Disagree 3=Uncertain
4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
	Stewardship					
1	Church members are trusted in management of church resources					
2.	Church members do things the right way when serving God					
3.	Church members are honest in service to God					
	Commitment to growth of people					
4.	Our Church organizes mentorship programs for members					
5.	Our Church provides guidance and counselling services for members					
6.	The church rewards members for good work done					
	Community building					
7.	Our church frequently gets involved in community volunteer work					
8.	Our church is active in support of the needy such as such as persons with disability, elderly and marginalized					

Put any other comments

here.....

Part III. Empowerment

The responses are ordered in a scale of 1-5.

1=Strongly Disagree 2=Disagree 3=Uncertain 4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
	Training					
1	Our church provides theological training for leaders					
2	Our church provides seminars for leaders					
	Involvement in decision making					
3.	Church leaders involve church members in decision making processes					
4.	Suggestion boxes are availed to enhance expression of opinions among church members					
	Sharing of responsibilities					
5.	Our church culture puts emphasis on delegation of duties and responsibilities					
6.	Our Church leaders shares power with members					
7.	Our Church leaders shares resources with members					

Put any other comments

here.....

Part IV: Spiritual Growth

The responses are ordered in a scale of 1-5.

1=Strongly Disagree 2=Disagree 3=Uncertain 4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
	Worship					
1.	Our church has an active choir/ praise and worship team					
2.	Our church is committed to praise and worship					
3.	Our church has an active prayer plan in place					
4.	Our church is committed in prayer					
	Church attendance					
5.	There is a noticeable increase in attendance of our church services					
6.	There is a noticeable increase in attendance of other believers' fellowships					
	Evangelism					
7.	Our church has evangelism programs in place					
8.	Our Church actively participate in evangelism missions					
9.	Our church gives their resources in support of evangelism					
	Sharing of possessions					
10.	Our church supports the needy in society such as widows, orphans and persons with disability					
11.	Our Church has a roadmap on how it supports the needy in society					
12.	Our Church provides volunteer social services to the local community					

Put any other comments

here.....

.....

...

Part B: Questionnaire for Church Members

You have been identified to participate voluntarily in this research study entitled: **“Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties, Kenya- A Mixed Method Study.”** This questionnaire seeks to obtain information that will be used for academic purposes and shall be treated with confidentiality. DO NOT include your name or any other personal identification.

Kindly fill in blanks or appropriately tick spaces provided below:

Part I: Demographic Data

Please tick (✓) where appropriate

1. Indicate your Gender

Male [] Female []

2. Indicate your age range

18-19years ☐

20-29years ☐

30-39 years ☐

40 and above ☐

3. What is your highest level of education?

Primary [] Secondary [] Diploma [] Degree []

Masters [] PhD [] Any other [.....Specify]

4. Please mention years you have been a member of the current church

Less than 2years [] 3-10 [] 11-16 [] 17 and above []

Part II: Practice of Servant Leadership

The responses are ordered in a scale of 1-5. 1=Strongly Disagree 2=Disagree 3=Uncertain
4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
Stewardship						
1	The Pastor is trusted in management of church resources					
2	The Pastor do things the right way when serving God					
3.	The Pastor is always honest in serving people					
Commitment to growth of people						
4.	The Pastor mentors church members					
5.	Our Church leadership provides guidance and counselling services to congregants					
6.	Our Church leadership rewards church members for good work					
Community building						
7.	Our Church frequently gets involved in community volunteer work					
8.	Our Church is active in giving back to community by meeting needs of vulnerable groups (such as Persons With Disabilities, elderly and marginalized)					

Put any other comments

here.....

Part III. Empowerment

The responses are ordered in a scale of 1-5.

1=Strongly Disagree 2=Disagree 3=Uncertain 4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
Training						
1	Our church provides theological training for leaders					
2	Our Church provides church seminars for leaders					
	Involvement in decision making					
3.	Our Pastor involve church members in decision making processes					
4.	Suggestion boxes are availed to enhance expression of opinions among church members					
Sharing of responsibilities						
5.	The Pastor delegates duties and responsibilities to church members					
6.	The Pastor shares power with church members					
7.	The Pastor shares resources with church members					

Put any other comments

here.....

Part IV: Spiritual Growth

The responses are ordered in a scale of 1-5.

1=Strongly Disagree 2=Disagree 3=Uncertain 4=Agree 5=Strongly Agree

No.	Statement	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
		1	2	3	4	5
	Worship					
1.	Our Church have an active choir/ praise and worship team					
2.	Our church is committed to choir/praise and worship					
3.	Our Church have prayer plans in place					
4.	Our church is committed to prayer					
	Church attendance					
5.	Our Church services has experienced a noticeable increase in attendance					
6.	There is a noticeable increase in attendance of other believers' fellowships					
	Evangelism					
7.	Our Church has evangelism programs					
8.	Church members actively participate in evangelism missions					
9.	The Pastor and church members give their resources in support of evangelism					
	Sharing of possessions					
10.	Our church supports the needy in society, such as widows, orphans and persons with disability					
11.	Our Church has a roadmap on how it supports the needy in society					
12.	Our Church provides volunteer social services to the local community					

Put any other comments

here.....

.....

.....

INTERVIEW GUIDE - Focus Group Discussions (FGDs) for Pastors and Elders

You have been identified to participate voluntarily in this research study entitled: **“Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties, Kenya - A Mixed Method Study.”** The information you provide for this study will be for academic purposes and shall be treated confidential. This exercise seeks your voluntary participation and your name identity is optional. The interview guide has four sections and all questions will be covered during the interview. The interview session will be recorded with a voice recorder to ensure accuracy of the conversation is transcribed. It is on your volition to answer or skip any question. Please respond to the questions accurately.

Section A: Demographic Data of Participant

Personal Details

1. Gender

Male	Female
------	--------

2. Age bracket:

18-19	20-29	30-39	40 and Above
-------	-------	-------	--------------

3. Highest level of education level

Primary	Secondary	Diploma	Degree	Masters	PhD
---------	-----------	---------	--------	---------	-----

4. Position held in the Church.....

5. Period served in the post.....

Section B: Servant leadership

Stewardship

1. Briefly explain whether your church leaders are trusted and how this practice affect church spiritual growth.
.....
2. Briefly explain whether people in your church do things the right way and how this practice enhance church spiritual growth?.....
3. What is your view on honesty among leadership on the church members? How does this affect church spiritual growth?.....

Commitment to growth of people

1. Please explain how your church leader mentor congregants. What is your perception on how mentoring affects church spiritual growth?.....
2. Briefly explain how church leaders provide guidance and counseling services to church members and how this practice affects church spiritual growth.....
3. Please name any rewards provided by church leaders to church members as appreciation for good work. What is your view on how such rewards affect church spiritual growth?.....

Community building

1. Mention any volunteer work you have been involved in the last three years and how such activity affected church spiritual growth.....
2. Does the church always mobilize church members to support vulnerable groups (such as PWDs, elderly and marginalized)? Please explain.....

3. Please name community activities your church got involved in within the last three years? In your view, how does such activities affect church spiritual growth?

.....

Section C: Empowerment

Training

1. Mention (if any) theological training undertaken by church leader or member in the last 3 years

2. Mention (if any) seminar(s) undertaken by church leader or member in the last 3 years

3. Explain briefly how theological training and seminars affect church spiritual growth

Involvement

1. In a number of Pentecostal churches, church leaders have been accused of not involving church members in opinion on church member's decision making processes. How is the situation in your church?

2. How do you think involvement in decision making affect church spiritual growth?

Sharing responsibilities

1. Please explain your opinion on leadership delegation of responsibilities to their members
-

2. Church leaders at times are accused of working in silos(isolation). How is the situation in your church?
-

3. Explain briefly how sharing of responsibilities affect church spiritual growth
-

Section D: Church Spiritual Growth

What is your view on trend of Christian commitment for the last three years in the following areas in your church?

Worship

1. Prayer.....
2. Praise/Choir.....

Church Attendance

3. Church service attendance.....
4. Fellowship attendance.....

Evangelism

5. Evangelism programs.....
6. Participation in Evangelism
7. Resources for evangelism.....

Sharing of Possessions

8. Support for the needy.....
9. Corporate social responsibility.....
10. What else do you think can be done by church leaders to enhance church spiritual growth?

.....

I appreciate the opportunity you gave me to interact with you and information you shared with me.

Thank you

APPENDIX II: Sample of Raw Transcribed Data

STCSG1: They are trusted because there are leaders given responsibilities to lead in various departments. Without trust in the ministry there is no progress. Trust on members' influences trust of leaders. It helps the church to grow spiritually because there is unity and makes people love one another.

SHCSG1: They do things the right way by having fellowships, by the fellowship people see the unity and attracts them to come and join them.

SHCSG2: Honesty in leadership and in matters of finances is key in spiritual growth as people would like to know what has been contributed and accountability of the same.

SHCSG3 There is honesty on matters of giving like tithes and offering and obeying the church leadership. It affects the church growth because if people are not honest the church will not grow but if people are honest there is giving and also obedience which will lead to church growth.

SGCCSG There are guidance and counselling services among the youth and teenagers are involved in guidance and counselling and mentorship programs.

SGCCSG Guidance on youth is available in church with support of the Bishop. It enhances church spiritual growth.

SRCSG1 We don't have rewards per say but we just appreciate verbally.

We as women reward in kind our colleagues but we do not have a written but verbal appreciation.

SRCSG2 We have an internal voluntary project that help children in their basic needs. This affects growth of the church as people come after witnessing such voluntary support to children. Cheaper water is provided to community members by the church.

Appendix III: Informed Consent Form

Thank you for agreeing to participate in this study which will take place from October to November, 2023. This form details the purpose of the study, outline of involvement required and your consent note. The purpose of this study is to assess the effect of Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties. The benefit of the research is identifying servant leadership and empowerment elements that can trigger church spiritual growth.

I, Bishop/Rev./Pastor/other title

(Name).....

of;

Please tick (✓) where appropriate

☐

PEFA

☐

FGCK

☐

KAG Church

Do hereby grants permission to the researcher (Isaac Shaasha) to collect data from our church leaders and members for academic purposes.

Signature

Date

Appendix IV: Certificate of Ethical Clearance

	Certificate of Ethical Clearance	 Pan Africa Christian University Thika Road Campus Valley Road Campus P.O. Box 56875-00200 +254 730955000 +254 730955901/2 enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE (ISERC)	
This Certificate is awarded to ISAAC SHAASHA For the research titled Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties, Kenya Ref/PAC/ISERC/42/10/23 having complied with PAC University Institutional Scientific Ethics Review Committee's guidelines and Standard Operating Procedures for ethical clearance.			
This Certificate is issued subject to compliance with the following requirements: i. Before commencing the study, you are required to obtain a Research License from the National Commission for Science, Technology and Innovation (NACOSTI) as well as other institutional clearances as and where needed. ii. Only approved documents including research instruments and informed consent forms will be used. iii. All changes including amendments and/or deviations are to be submitted for review and clearance by PAC University Institutional Scientific Ethics Review Committee before use. iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported in writing to PAC University Institutional Scientific Ethics Review Committee within two days. v. Any request for renewal or approval must be submitted to PAC University Institutional Scientific Ethics Review Committee at least four weeks prior to the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal.			
Date of issue	18/12/2023	Expiry date	18/12/2024
DR. JANE KINUTHIA  Secretary PAC_ISERC			

Appendix V: NACOSTI Research License

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 596878	Date of Issue: 05/January/2024
RESEARCH LICENSE	
	
This is to Certify that Mr.. Isaac Shaasha of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kajiado, Kiambu, Machakos, Muranga, Nairobi on the topic: Servant Leadership, Empowerment and Church Spiritual Growth in Pentecostal Churches within Nairobi Metropolitan Counties, Kenya for the period ending : 05/January/2025.	
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