

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: THE ROLE OF EFFECTIVE LEADERSHIP ON CHURCH GROWTH: A
CASE STUDY FOR THE NAMIBIA NORTH CONFERENCE

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Date completed: _____

This study aims to fill the gap in investigating the relationship between effective leadership and church growth in the Namibia North Conference. The study focused on effective leadership's role in vision, interpersonal relationships, and modeling to see how these influence membership growth, relationships, spiritual growth, and discipleship in church members. A pilot study of 20 church members with Cronbach alpha between 75-95% on effective leadership and 50% low output on membership growth was done. The cross-sectional study was adopted to help analyze effective leadership and church growth. The study was done in a non-contrived setting and used a descriptive survey research design. A sample size of three hundred eighty-four (384), 196 males and 188 females of nine thousand three hundred twenty-nine (9,329) church members from five (5) districts were targeted.

Findings from the study on question one have shown that the Namibia north conference has a compelling vision, high levels of effective interpersonal relationships, and modeling. Question two's aggregate score indicated an average membership growth, a high relationship growth; an average growth level of spirituality; and a high growth level of discipleship. Question three's findings demonstrated statistically significant weak positive correlations between effective leadership and church growth. Hence on question four, the study proposed a disciple-making strategy that could enhance membership and spiritual growth.

The proposed recommendations were that the conference should work with district pastors to train elders in discipleship and interpersonal relationships since they are the critical leaders at the local church level to bring about change. To the researchers, the study recommended that they study and understand the causes for statistically significant weak positive correlations between effective leadership and church growth in Namibia north conference. Another recommendation was that the researchers should further study church growth in terms of membership transfers and profession of faith. Keywords for this research study include effective leadership, relationships, church growth, membership growth, and discipleship.

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A CASE STUDY FOR THE NAMIBIA NORTH CONFERENCE

A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by
Victor Sipobole

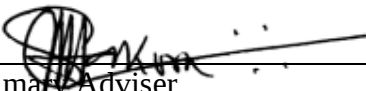
April, 2023

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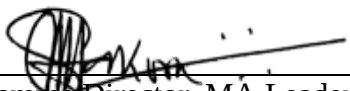
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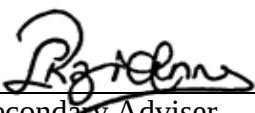
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Dedicated to Church Leaders of Namibia North Conference.

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CHAPTER 1

INTRODUCTION

Background of the Study

Studies on church growth and leadership in general (Khul, 2016; Machel, 2006; Odunayo, Omosioni & Tamunomiebi, 2018) have indicated that effective leadership, specifically pastoral work, is paramount in enhancing and sustaining church growth. The Biblical view of leadership is embedded in the love principle. According to the Bible, leaders should be committed to serving others instead of looking out for their interests. Hence, D'Souza (2014) states that leaders must adhere to the Bible to function better. Leadership matters in government or non-governmental institutions; all these thrive because of leadership (Hybels, 2008). Byler echoes that many organizations today, churches included, cry for competent and caring leadership (Byler, 2012).

The Namibia North Conference had key mission-oriented and cardinal strategies to grow membership. During the triennium 2016 to 2018, church elders as influential leaders were the main drivers of mission work to increase church membership from 14,605 to 16523 (13%) by the end of 2018. However, owing to 476 missing members and 242 members dropped from church record books due to apostasy, membership declined to 15,805 (Secretariat session report, 2019). Therefore, a church growth strategy that could improve and sustain healthy growth is necessary, and elders must be trained to equip them with skills to enhance growth.

Statement of the Problem

Since the inception of the Namibia North Conference in 2016, a strategic plan has been developed, and church growth has been identified as one of the key strategic objectives. Sustaining physical and spiritual church growth is a leadership imperative, and the Namibia North Conference is no exception. However, no empirical study has been done to identify the relationship between leadership effectiveness and church growth. This study will attempt to fill the gap in investigating the relationship between effective leadership and church growth in the Namibia North Conference.

Research Questions

1. To what extent is the leadership in the Namibia North Conference effective?
2. What is the level of church growth in the Namibia North Conference?
3. Is there a relationship between the level of leadership effectiveness and church growth in the Namibia North Conference?
4. What strategies could the Namibia North Conference leadership engage in to enhance church growth?

Conceptual Framework

The conceptual framework below shows the relationship between effective leadership (independent variable) and church growth (dependent variable). It demonstrates how vision, interpersonal relationships, and modeling (independent sub-variables) influence church growth through membership growth, relationships, spiritual growth, and discipleship (dependent sub-variables).

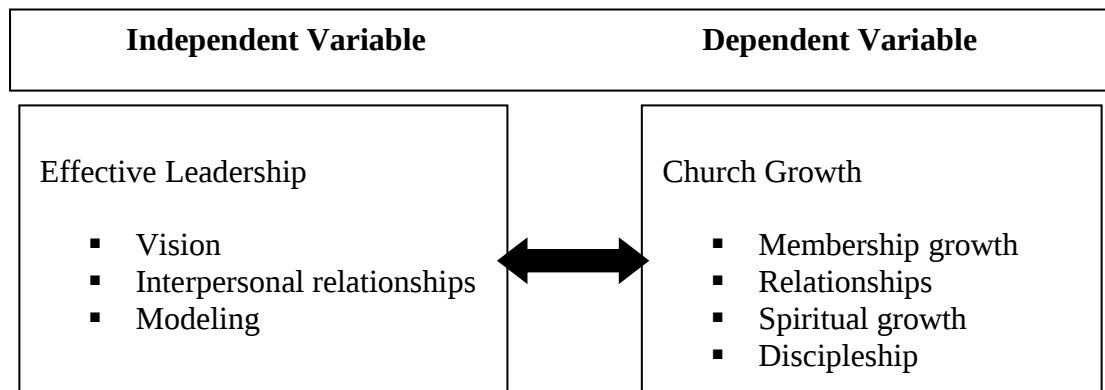


Figure 1. Conceptual Framework

Significance of the-Study

The study's outcome will be most beneficial to the **administrators** of the Namibia North Conference to give them more insight into the decision-making process, planning, and implementation of elders' training. **Pastors of the conference** will benefit too since they will get involved in a leadership effective awareness training program. This study will give them information on the handling and leading of their church members to a mature and healthy growth of service to God and their fellowmen. **Elders will benefit** from acquiring the necessary information and skills to become influential leaders that sustain church members.

Policymakers and other stakeholders will benefit as they look for solutions to minimize and eliminate problems that hinder the church members' sustenance of physical and spiritual church growth.

Scope and Limitations of the Study

This study focuses on the role of effective leadership in church growth among Church members of the Namibia North Conference. The study involves church members and church elders. Effective leadership as operationalized by: Vision, interpersonal relationships, and modeling (sub-variables). Church growth as

operationalized by: Membership growth of the Church, relationships, spiritual growth, and discipleship (sub-variables).

The limitations to this study's investigation, amongst others, include limited time to reach out to all the nine (9) districts of the conference as the researcher's time competes with other work engagements. Finance to conduct and cover all nine districts in this research survey as intended is an obstacle. Hence, the study will consist of five (5) out of nine (9) districts. Furthermore, this study is not an exhaustive description of church growth but focuses only on effective leadership in Namibia north conference's context.

Operational Definition of Terms

Effective leader -refers to one who has received God's vision and moves people to it.

Church growth- is a process through which the church members are taught and helped to have a living faith in Jesus to mature in their walk with God.

Discipleship- is the power of becoming like Jesus by spending time with Him.

Relationship- is an enduring association between two persons that helps to cultivate the exchange of ideas, sharing of vision, and enabling others to share their views.

Vision- is the ability to think or plan one's preferred future with imagination and wisdom.

Namibia North Conference (NNC) of Seventh-day Adventists- is a denominational administrative unit comprising local churches within a defined geographical area.

Interpersonal Relationships- refer to developing and maintaining social connections between two or more people. It involves communication and interactive skills of how individuals relate, face, and resolve conflicts.

Modeling- means that a leader must be exemplary and lead by character.

CHAPTER 2

LITERATURE REVIEW

Definition of Leadership

Blanchard (2014) defines leadership as exercising power to make things happen through others. How the leader uses the power will determine whether the believers feel the leader exercises excellent or bad supervision. Good leadership contributes to an organization's success and longevity. A leader, in Byler (2012), is defined as one who "knows the way and leads others to follow " (p.21). Leaders change the direction of others' lives through their words and example; they encourage, inspire, and unite people for a common goal. They are change agents that influence followers.

The Biblical account of a leader, according to Proverbs 29:18, depicts a leader as a visionary person. Vision is considered critical for effective leadership in corporate organizations and equally so for the sustenance of church organizations. Kandalie (2008) highlights four profound leadership truths: Leadership is a dynamic process: every group or individual cannot lead similarly. There is giftedness: This is a God-given ability. There is a significant leadership role, a platform from which individuals exert influence to make people aware of their sense of God-given destiny.

Leadership commences with God as the final and perfect example. Throughout the Bible, God has established principles for an administration that can be used successfully by all people in a position to lead others –whether in business,

ministry, school, or the home (Boa, 2006). According to Sharma and Jain (2013), leaders apply their knowledge and skill to influence the people they lead.

More than 350 definitions for leadership echo the idea that leadership comprises contact between the leader, the followers, and the state of affairs. Some leadership actions that appear effective within one situational context may be experienced as unsuccessful in another. Since the core business of leadership effectiveness lies in the influence process, the leader must understand followers' emotions to win their confidence (Deng & Gibson, 2009).

Leadership Effectiveness

Van Zyl (2015) states that one of the essential functions of leaders in any organization, be it corporate, church, or community, is fulfilling their role. Influential leaders make people aware of their God-given destiny. They help people overcome character flaws, and as effective leaders, they motivate followers to embrace the organization's mission and vision. Leaders inspire others to do the work with them, examine their leadership, and become increasingly intentional in doing what they need to do (Kandalie, 2008). The observation by Pech-Abib (2013) shows that effective leaders have a sense of self-awareness. D'Souza (2014) declares that effective leaders are Christian leaders who understand that leadership involves service and that a leader must understand his strength and limitations to serve better.

Iorg (2009) and Kandalie (2008) insist that a leader is a follower role model. Hence Pech-Abib (2013) emphasizes that the role of effective leadership is to deliver or serve others to fulfill their expectations.

Many people are leaders without realizing it in practice! A leader can be a mother who influences her child to talk nicely or a teacher who guides a student to excel. The leader can be a mature believer who exerts a powerful influence by helping

young believers learn how to pray. Leadership is for all people, not only for a few. All who make an impact in the lives of others., are leaders. Since true leaders of a church or organization influence others, the group eventually becomes like them. Leaders can ask God's guidance on being practical and learn how to build relationships with people. To lead better, a leader must have a basic understanding of the Bible and have self-awareness and leadership skills that make people desire to follow. Skills such as connecting well with people, communicating vision, setting goals, managing time well, understanding different people, equipping others, team building, and managing conflicts are crucial for leaders. Some leaders have both knowledge and good character but are ineffective since they lack leadership skills. They may be beautiful people who deeply love God, but their churches will never grow to their full potential because they aren't good leaders who can influence church members (Byler, 2012).

Concisely, leaders who do not know themselves will lose the trust of the people they lead, and without faith, an organization cannot function effectively. Effective leading requires leaders to embrace the life of Jesus, learn to lead as Jesus taught, and gain people's confidence (Blanchard, 2014). In Van Zyl (2015), Jesus' leadership is explained as servant leadership. Maxwell (1998) indicated that a reputable character in a leader persuades people to believe.

Blackaby and Henry (2011) observe that only a Christian leader who has received a vision from God and who leads as a servant following Jesus' example could enhance the physical and spiritual church's growth. Daft (2015) coincides with this view and suggests that at all levels, the best leaders are honestly interested in other people and find ways to bring out the finest qualities in them. Cakir and Adiguzel (2020) point out that the leader's effectiveness is a function of various organizational surroundings and some personal and interpersonal acts. He points out the importance

of self-sacrificial work in a leader if the organization can benefit significantly.

Generally, the effective behaviors of a leader have a significant helpful effect on the followers and, ultimately, the social systems.

Henry argues that many accept that commendable leadership is not made of a specific variety or type of leadership but a blend of different leadership representations, values, and practices. For example, leadership is not an issue of personalities, temperaments, circumstances, and ideas in and of themselves. Instead, leadership combines all such behaviors, attitudes, and characteristics. Good leaders bring to the role of leadership a combination of the respective principles and practices that depend on individualities, actions, and prevailing circumstances. Leadership cannot be seen as a group of followers and leaders independent of each other's duties and responsibilities. Instead, a team works together to build a relationship gap. It involves moving a group of people in some direction through mostly noncoercive means. Good leadership must be the hallmark of leaders hoping to maximize results for their followers. Leadership is a mutual relationship between those who aspire to lead and those who choose to follow; as observers, followers may attest to the leaders' effective leadership as an input to the quality of the group processes. Using such knowledge when implementing one's leadership role may be the only way to effect excellence in leadership and organizational change (Henry, 2012).

Cameron and Green (2008) echoes that not all leaders have to be electrifying speakers and leading-edge thinkers or strictly organized. But it helps to have skills in at least some of these areas. And that leaders have to learn to develop the right mix of roles to match their personality, the organizational situation, and the people they lead.

Accordingly, Schuetz (2017) points out that the task of leadership is not to put greatness into people but to produce it. Leaders need to help guide their people and

whole organizations in creating target lines and supporting them to achieve the actions taken. Contrary to the old concept that good leaders are born, Sharma and Jain (2013) argue that good leaders are made, not born. Underscoring that leaders with longing and determination can become influential leaders because successful leaders grow through a never-ending advance of self-study, learning, practice, and experience. Kolzow (2014) adds that studies have reliably confirmed that organizations that prioritize leadership growth are much more current in meeting the hopes of their people and stakeholders. It has been said that the better the leadership, the better the organization can collectively ride the challenges of difficult times. The 2008 IBM Global Human Capital study showed that over 75 percent of the participants acknowledged building leadership talent as their current and most essential competencies challenge. The second most crucial capacity-building challenge facing organizations is fostering a culture that supports learning and development. Without effective leadership that enhances a conducive understanding and friendly environment, an organization's members will often be caught up in arguments and conflict because they see things differently and take different approaches to iron out misunderstandings.

Thus Cameron and Green (2008) suggest that leaders must be change agents who influence the organization members' hearts and minds. Katene (2010) emphasizes understanding and caring about people's feelings and needs and shows that a leader who fails to honor people will also not be honored by people. A good leader is action-oriented and makes followers feel they own the work to claim it as theirs. The leader should provide good direction, organize, stimulate, and register others by seeking a promise to support an action plan. By so doing, good leaders nurture leadership enthusiasm within others.

The call to be a church leader, in Watt (2014), shows to take many forms of leadership roles. Nonetheless, he indicates that the church must find and offer leaders with the knowledge, skills, and abilities necessary to reach today's 21 century culture. Preparing others for effective leadership by educating, equipping, inspiring, and permitting them for the church's work in general and life in the world is the call for today's leaders. Just as important, church leaders must emphasize and demonstrate moral leadership, personal responsibility, and community service by starting, developing, and continuing constructive functioning relationships.

Kolzow (2014) agrees that leadership ideally involves influencing others to follow, to help them act in response to their leader's demands. Leaders have the power to make others follow them, and power, in this sense, has been defined as the ability to influence the actions of others, which means that leadership can be viewed as the effective use of power. While an individual may exercise power without being a leader, it is a fact that a person cannot be a leader without power. Many years of research have discovered that power is the ability to influence others and the strength and courage to achieve something. When applied appropriately, it takes power to promote action and make positive changes happen. Power, as defined, is the vibrant vigor to make choices and decisions. Without some measure of power, a leader would find it hard to manage the work of their subordinates, which could negatively affect the organization's predictable positive outcomes.

However, Maxwell recognizes that good leaders know that their source of strength and wisdom to lead the people is God. The leaders who have this knowledge understand that they need to depend on God as a child depends on its parents for guidance, advice, and sustenance, so likewise are the spiritual leaders if they have to be active in their leadership. They should know God, and God will know them. They

should constantly search for God's will, self-sacrificing, finding and following God's methods, and serving all the people without segregating. Love for God and fellow men should motivate leaders who are said to be effective in church leadership, guided by the Spirit of God, who empowers them to shepherd the people of God well (Maxwell, 2007).

Effective Leadership and its Characteristics

Van Zyl (2015) states that identifying leaders with vision who can fulfill several leadership tasks and functions is crucial in leading people. An effective leader realizes that a leader's behavior is critical in an effective role. Influential leaders can define their leadership while remaining authentic, creating exemplary leadership in any given situation, fulfilling their tasks to serve others, analyzing the contemporary world, and assessing its impact on future leaders.

Vision

Kouzes and Posner (2012) show leaders as people who can see the future by visualizing things. Nanus (1992) emphasized that leaders turn situations around by creating innovations no person has ever imagined. Meanwhile, in the church leadership setting, Orr (1994) stated the need for transferring a vision to another person to embody and embrace the vision as his own. The effective leader's goal should be enlisting disciples to catch the vision of making other disciples. Survey evidence on the general perspective of effective leadership reveals that an effective leader with an idea can reform himself and the Church (Hybels, 2008). Visionary leaders who create excellent plans for their organizations are echoed as sources of encouragement (Blackaby & Henry, 2011).

Howard (2018) advances having church growth plans that can be shared with church members as an essential dimension of leadership. Maran, Baldegger, and Kl€osel (2021) state that many studies across an overabundance of outcomes have shown why vision matters when leading an organization, its benefits, and how it is an effective tool for aligning the organization's activities at every level. Behind every fastest-growing organization, big or small, is a visionary leader. Visionary leadership is often operationalized in studies as the specific behavior of communicating the vision. Effective communication happens when followers are influenced to see the appealing picture of the organization's future through the lens of their possible future selves. Thus, a higher visionary leadership leads to higher goal clarity and, therefore, higher goal achievement.

Professor Wagner once clarified that a church with no vision is a sleeping church without loyalty to the Lord. He explained vision as an engine to do the work of the Lord and a shortcut for the church's growth. He pointed out that the vision must come from God, not people. Quoting Hebrews 11:1, he emphasized that vision is a statement of faith, which the Bible defines as the declaration of things hoped for and the belief of things not perceived. A leader always carries out a task by implementing detailed directions and never does without establishing them. Part of the vision is for the leader to set priorities. The leader must decide which tasks should be done first in the shortest period and most effectively. A vision is a target for achieving a mission—a test case or place for devotion. If there is a vision, the leader can measure where he is going, offering practical advice while undertaking a particular task. A vision must be based on detailed and prepared surveys, not guesswork. Wagner referred to the unclear vision as resembling a heap of sand not based on objective information or unrelated to the facts (Wagner, 1976).

Hasbi (2012) declares that a vision deals with transformation; it is about action and should challenge people to make essential changes. It should allow people in the organization to work autonomously toward a common goal but in the same direction. It must help people face the difficulties of uncertainties involved in the change process and encourage faith and hope. A good vision for the future should include specific outcomes that the organization wants to achieve. A true vision is attached to the leader, reflecting the leader's most basic values and beliefs. If it does not, the leader cannot share the idea with the people with integrity, and there is no way he can expect them to fulfill the mandate of the casted vision.

Maxwell, citing the book of 1 Chronicles 22:1-19, illustrates the story of David, showing how leaders with a revelation can extend it beyond to future generations. David could see a bigger picture of the vision beyond a narrow view. His vision stretched past his period. Although he knew Solomon would build the temple, he did some long prearrangement and preparation for its construction. According to verse 5 of 1 Chronicles 22, David considered Solomon, his son, to be young and lacking the expertise to build the exceedingly splendid, famous, and glorious house of God throughout all countries.

For this reason, he went ahead to lay plans and did preparatory work. He selected some stone cutters, assembled cedar logs, attained mounds of iron for the nails, and even gave Solomon a solemn charge to finish the job. Leaders see beyond others; they look past their future to future generations and know what must happen before others are ready. David not only prepared materials for the temple construction and told his son to build the Lord's house faithfully, but he also commanded all the leaders of Israel to help Solomon finish the duty. What David did, is evidence that worthy visions outlast those who cast them (Maxwell, 2007).

A leader with a vision must empower and encourage the people to believe that the work must be done, and it can be done. When leaders have confidence in what they think and do, it is a key that instills confidence and faith to spill over to their followers, who will, in turn, share the work of the same vision with others. The top leaders' real job is to share their dream with others and to help them develop their part of what needs to be done so that everyone has the picture. A shared vision changes people's relationships within the organization. The leader's most all-embracing duty is to set up the vision, mission, and strategy details and arrange for alignment and implementation (Hasbi, 2012).

Cronshaw, Hancock, Powel, Sterland and Wilson (2014) indicate that having an image for the future is an essential indicator of church health and energy. The 2011 Australian National Church Life Survey data from Victorian Baptists indicated a high commitment to vision in both leaders and members. However, the survey showed that it is hard to help attendees capture and own a dream unless leaders do something about it. The data demonstrated a strong association between churches with a clear vision for the future and numerical growth, a strong sense of belonging, and innovation. Church leaders should reinforce this, showing that a well-defined vision clearly indicates the direction and facilitates decision-making and resource allocation.

A church's preferred future should be mission-driven, absorb the services and gifts of the membership and be open to the whole group to be most effective. In Luke 5:10, Jesus showed that leaders should share a clear idea with the members without fear if they want it to be effective (Maxwell, 2007).

Interpersonal Relationships

Byler (2012) shows that leadership skills cause others to desire to follow the leader. Characteristics of good communication, integrity, self-knowledge, trust, and reliability are the basis for judging the leader's effectiveness in leading people.

Juma, Vundi, and Ikenye (2019) demonstrate that good interpersonal relationships enhance members' unity. Unity, in turn, promotes teamwork which aids in the development agenda of the organization members who relate well with each other and accomplish tasks on time. Inter-personal relationships create harmony among members and the leadership team by enhancing organizational communication. Group communication ensures that each person is doing the right thing at the right time and that they help one another. To progress in good relationships, members of any organization should interrelate with their leaders. Interpersonal relations are a fundamental issue involving any organization. In most organizations, interpersonal relationship challenges make organizations fail to achieve their goals.

Similarly, the study established a strong positive correlation between interpersonal relationships and church growth among the fellowship group. Good communication among church members helps members avoid misunderstandings, which may affect organizational goals and tasks. Therefore, the study recommended that interpersonal development be emphasized to continue.

Ibrahim, Johanna, and Stamen (2022) state that an interpersonal relationship is a sub-part of internal communication. In this, people are encouraged to focus more on building team relationships. Developing team members assists the members in working more freely and efficiently as they become acquainted with each other's

mentality. However, members should guard against being disrespectful or argumentative with someone who does not seem to cooperate reasonably with others.

Ishola and Oladipo indicate God wants man to replicate him by sharing peaceful or cooperative co-existence relationships. Interpersonal relationships are the bridge over which ministry moves. They are the corporate responsibility of leadership to create a conducive atmosphere of nurturing, mentorship, spiritual and personal mutual encouragement, and bridging relational gap flaws. Interpersonal relationships allow people to pray together, share individual and family needs, exhibit confidentiality, and enhance interdependence. It helps church members overcome self-interest, tribalism, sentimentalism, undue rivalry, bitterness, pride in relationships, and gossiping, which encourages fear and misconception, making transparency among the church members difficult. Members who lack relational commitment toward each other are a source of many misunderstandings, conflict, and chaos. Good interpersonal communication will help curb such undesired outcomes in member relationships. Good communication among the members goes a long way in building enduring and healthy relationships. The church members' relationships must depend on their unquestioned loyalty to their leaders and one another (Ishola & Oladipo, 2020).

The most crucial aspect of note in the arena of influencing people is one's personal or relational power. The leader's competencies and relationship skills, such as communicating well with group members, play an essential part in building relationships. A leader who loves and treats the people well will draw the people's attention and more likely can influence them. Thus, over time, the leader gains the trust and respect of the people as communication becomes much more rapid and workable. As people do some things for each other, their friendship blends into a

relationship power that pulls them together to remain committed to one another; and the situation thereby becomes an avenue for leaders to share their envisioned goals. When people catch the idea, they become willing to follow the leader's plans, remain committed, and are satisfied to participate. Great leaders know that to influence a group of followers, they need to use their power to extend their influence, persuade, educate, encourage, and empower. In this same way, great organizations can build relationships, establish trustworthiness, and revolutionize organizational culture among their members (Kolzow, 2014).

Modeling

A leader should exemplify himself as a great leader by living without compromise with a mission call on his life (Kandalie, 2008). The main work of leaders is to direct people to God's purpose (Blackaby & Henry, 2011). A critical measurement of leadership success is the grooming of leaders in quantity and quality. The attitude that leaders don't lead followers, but lead other leaders, guides those who develop other people. In the spiritual realm, the primary way to nurture someone is by giving regular Bible studies. The word fosters spiritual growth; it uproots the weeds of errors and sinful habits from the heart. Through patient labor, the harvest of the new spiritual plant is possible (De Pree, 2004). The people hearing the word must be intentional in ensuring change takes place in their lives by tackling every spiritual lack they face (Heifetz & Linsky, 2002)

Leaders have a vital role they play to effect change in followers. Byler (2012) denotes that churches and organizations decline with poor leadership. When leaders fail to nurture believers by feeding them the truth through Bible study, they will soon decide to walk away, and no leader will stop them. Just as the reaping of ripe grain is

at the time of harvest, persons contemplating a decision to follow Christ must be assisted to act and encouraged to remain committed to God.

In Kandalie (2008), a leader's spiritual challenge is vital in effective leadership. Blanchard (2014) emphasizes that to renew and challenge the status quo of members in an organization, leaders should refer to the word of God in the Bible for practical and excellent leadership. Byler (2012) correctly states that leaders must be aware of their lack and work on those areas that seem to limit their growth as exemplary leaders since the leader's most significant duty is to transform others to be spiritual.

According to Howard (2018), leaders' spiritual habits should include daily personal prayer, personal study, family prayer, Sabbath school attendance, church attendance, and regular involvement in local church ministry. Just as God organized ancient Israel, the church was organized for service, as seen in Jesus' first appointment and training of the 12 apostles he later sent to do His work (Mark 3:14).

As churches began to spring up in different places to spread the word of God, they appointed elders in every church (Acts 14:23; Titus 1:5) to oversee and lead local congregations' ministry. The choosing of the seven deacons later was for them to handle the specific needs of the growing church (Acts 6:1-6). The blessing of God followed this early step toward church organization. All these leaders were chosen on the basis that they modeled good character (Maxwell, 2007). Character provides the foundation of effective leadership. Many leaders remain followers or weak leaders with the potential to be great leaders (Sarros (2006). While personal growth is the leader's choice, Byler identifies three critical essential components of a leader: character, knowledge, and leadership skills. Character deals with heart issues of

motives, integrity, submission, the leader's connection with Christ, family, basic Bible knowledge, and self-awareness (Byler, 2012).

Leaders need to know the dark sides lurking within them and have the potential to derail them. It has been said that if knowledge is power, self-knowledge is a superpower. Significantly, essential components of character and integrity make a leader great (Blackaby & Henry, 2011). A synonym for the *character is integrity*. People yearn for leaders with healthy self-awareness with self-discipline (Burns, Donald & Shoup, 2014).

Awojobi (2003) presents elements that are a must-have for leaders with good character and states that they must be energetic, which means they should be willing to work, be visionary, and have some competency. Given that the elders are influential leaders whose significant role is influencing members at the local church level, good character is required to enhance church members' physical and spiritual growth, without which no church growth can occur.

Dederen (2000) advances that Christian leaders have the task of teaching the Bible and guiding by clarifying what is good. It is the mandate of the leader to train members to reach moral quality (Micah 6:8). It is the leader's role to help members attain moral values that contest societal and cultural customs to seek ever-higher goals, to help reestablish the image of God in a lifestyle where human finitude and area that need reform are met in love outshined by the power of grace with honesty and practicality.

Maxwell (2007) declares that people must not forget that the most outstanding and perfect leadership always comes from the life of God himself, as seen in Isaiah 40:1-31, making it clear that God is the ultimate leader model. He is the comfort and security, supplying comfort and cleansing to His people. God empowers and

delegates, making the path and enabling people to speak His word on His behalf. He is an example for leaders when they shepherd and give direction to the members when they proclaim the good news and mandate the church to do likewise. The leaders who work with God are protected since no one has power and authority above God's strength, for He is a leader with unequalled power. Leaders who aspire to be change agents must trust God to create and develop them into good role model leaders who build and produce other leaders. A good leader will ask for wisdom from God to judiciously provide wise counseling to their congregations, pointing them to God for every need fulfillment.

De Braine and Derek (2007) define a character as positive and cultivated behaviors that become habits by which the whole person is considered exemplary. Ellen White stated that such a character is not the result of a chance; it is not due to special favors or awards of providence. A decent character results from self-control, of the domination of the lesser to the higher nature –the submission of self for the service of love to God and man (White, 1952).

An illustration of a classical leader, in the example of Moses, a story found in the book of Exodus 33, is given. Leading the Israelites out of Egypt vividly demonstrates a leader who influenced his followers. Growing up in Pharaoh's palace, he had a position, yet he gave it up to become a shepherd in the wilderness for forty years. He returned with no title, position, experience, or trustworthiness with the Israelites, yet he had to convince Pharaoh to free his slave population. He leaned on different qualities of his experience with God, like (1) how he met the glory of God through the fiery bush. (2) God's confirmed abilities and anointing through outbreaks and wonders. (3) Moses' sacrifice in living his earlier position to fulfill the arduous calling of leading God's People. (4) His understanding shows he knew what to do and

where to go as he gave directives. (5) His confidence showed that he had faith in his mission. (6) His humility placed him as the meekest leader of his generation (Maxwell, 2007).

Church Growth

Founding the church begins when God starts working with persons. Then, those reformed answer God's calling and duty to share their knowledge of God with others. They do this guided by the Holy Spirit through knowing God and His Word. In the 21st Century church's character, skills, education, cultural, political, and community settings impact the new church model (Jambrek, 2019).

Hence understanding church growth is essential for leaders. The early believers, the "church," is usually thought of as coming into existence at Pentecost after Christ's death and resurrection. Its development and organization were a slow progression. The more the gospel evidence is studied, the more the fact arises that what Jesus came to create was to give birth to a fellowship of believers under the sovereignty of God, a religious community of which He was the leader. To fully comprehend church growth, one must understand the root word "church." The word is derived from the Greek word *kuriokos*, "that which belongs to the Lord." It generally renders the New Testament *ekklesia*, from *ek* (out or from) and *klesis* (to call), a term used among the Greeks of a body of citizens gathered to discuss state affairs.

Though it acquired a separate Christian meaning, it has its pre-Christian history. The word *ekklesia* was used almost 100 times as a translation of *qahal*, "a meeting," "a gathering," "an assembly," "those called out," and "gathered." Though the word may be used in diverse conditions to refer to various gatherings, in Christianity, the word "*ekklesia*" denotes the "congregation" or "community" of those

called by God, out of the world, to be His people, and those who worship Him (Dederen, 2000, pp.539;541-542).

When discussing church growth, the leader should single-mindedly desire to know how to make it more operative in its mission. The core elements of evangelism and church growth are intriguingly connected. Evangelistic activities result in the church's growth, its members' strengthening, and the spreading the good news. A proportional relationship inevitably links evangelism and church growth, and the church grows as God's love is practiced (James, 2007).

Church growth is realized when church members function as a united body of Christ. It is shown when church members love one another as brothers and sisters, uniting as one body despite their cultural diversity. The apostle church emerged from a similar situation (Acts 2:42, 44). The Church grew in quantity and quality of life, fulfilling the mandate of Jesus, who encouraged them to be united as one body, which enabled every member to serve effectively, and thus, the church grew. An increase in church members and spiritual growth may not happen without harmony. As such, no church can thrive; rather, it will decline. The spiritual weakness comes first before the numerical downfall can occur. The primary reason for the spiritual irregularity in members is when spiritually undeveloped leaders guide the church; consequently, members will live contrary to God's will, conforming to the world's standard. If a church diverges from God's purpose for its reason to exist, it stops inspiring its people. As a result, the members' spirituality, love, and communion decline and eventually die. A church without spiritual growth cannot participate in the mission of the church, to attract and influence new church members to follow Christ. As a result, no numerical growth can occur (Ferreira & Chipenyu, 2021).

While other churches may thrive, De Pree (2004) reveals that some churches die soon after being established due to a lack of nurturing and encouragement. In Revelation chapter 3, the church of Sardis is an exceptional example of a church that had become cold and eventually died. The death of churches is not sudden but gradual. It can be in the form of empty benches, closing down facilities, selling the church property to other occupants, or simply becoming religious – barren. Jesus warns that if the branch does not abide by the main vine tree, it will soon die, be cut off, and be thrown away in the flames of fire (John 15:6).

Many churches have stopped being operational because the people in leadership positions are unsuitable. Often people are chosen for leadership because they have money, education, or status in the community. But meanwhile, they are spiritually barren and will keep the church from growing. Maturity is also evidenced by spiritual reproduction, transferring life to others. Spiritual mature leaders are not seeking power and position. They are committed to the local church through faithful attendance and regular giving. Some believers reach maturity but soon after stop growing. A leader's growth should be continuous, as it determines the church's growth. Growing people read, attend seminars, and ask questions that help them grow. Hence, placing leaders in the correct organizational positions is crucial (Byler, 2012).

Seventy (70) percent of organizational changes fail to achieve their goals because leaders fail to fulfill their duty. Leadership is central to the development and preparatory work of corporate reform. Organizational transformation demands a very active and vastly capable leadership that perceives the most desirable shape of an organization and addresses the issues affecting it most appropriately. The study has also revealed that leaders must know the reasons for change failure in any

organization for them to be able to address them. And that as leaders, they must develop capabilities for successful church growth change agents (Malhotra, 2013).

Howard (2018) plainly shows that the church must preserve those they win to Christ. Every soul the church wins to Christ is to be a blessing and encouragement. As land requires cultivation, the member must be taken through the nurturing process. Once the seed has taken root, there is a need to cultivate the new plant. Cultivation includes watering, fertilizing, weeding, and fostering to promote healthy growth. Cultivation is the most time-consuming and laborious-intensive phase of the growing cycle. While soil preparation and seed sowing may take a day or two, cultivating members' spiritual growth requires continued effort over weeks or months by the church elders. Allen (2006) argues that leaders cannot lead the church without the Holy Spirit since he is an essential element in the Church's life for it to grow. Equally, elders cannot help lead the church, nor church members remain committed to Christ without the Spirit of God.

Becerra (2017) concurs with Allan that leaders need the aid of the Holy Spirit in church leadership. To emphasize this idea, he describes the meaning of the word "power," translating it from Acts 2, which in Greek, means to apply force in carrying out some function. Jesus' promise to the disciples reveals that the whole world rests upon the Spirit of God to fulfill the command of converting others to God's love. Luke shows that God's Spirit is the director of the compelling unfolding mission of the church. In the New Testament times, the Holy Spirit empowered many to carry out the gospel commission. For example, Luke in Acts 8:39 records the conversion of the Ethiopian eunuch. Based on sociological practice and analysis, in 350 A. D., the majority of people within the borders of the Roman Empire were confirmed, Christians. This remark may give the impression that the church grew due to human

endeavor. However, Luke's repetitive narrative account is indicative that Jesus' new community mandate cannot be fulfilled only by human efforts; it involves the Spirit of God. The Spirit's presence in a member enables participation and involvement in church growth activities.

Substantial church growth occurs through the Great Commission; therefore, this study focuses on two main areas of church growth: Physical (membership growth) and spiritual growth. In the Biblical perspective, growth involves quality and quantity (Acts 2:41-47; Ephesians 3:16-19; 4:13-15). Exam (1997) stated that the first church indeed went "beyond just growth in numbers" (p.7). It is a fact that most studies are only related to the numeric growth of the Church, but there should be a balance between numerical and spiritual growth for the Church to be said it is growing.

Membership Growth of the Church

Glasser (2018) indicates church growth as the expansion or numeric growth that comes through people walking into the church to affiliate as members. Though church growth isn't just about numbers, with some important exceptions, Bob and Hopkins state that there is something wrong if increasing numbers never come (Bob & Hopkins, 2008). The church's most crucial component for its continued existence is the increase in the number of new members. If new members are not there, membership growth will decline, not only because of people moving away from the area but over time, of aging and death of its older members, until finally, no one is in the church (Rodriguez & Muller, 2016).

Bridges (1991) declared that "there is no doubt that the early church grew quantitatively and qualitatively" (p.55). Through the literature review covered in this study, it has become more apparent that sustaining church growth is a leadership

mandate. However, many leaders struggle to maintain church members' physical and spiritual life, and the Namibia North Conference church leadership is no exception.

A study done by Dr. Sok in the United States of America has revealed that seven hundred twenty (720) of the churches affiliated with the Southern Baptist Convention, only fifty percent (50 %), were confirmed to be growing. Twenty-five percent (25%) of them were decreasing, while another twenty-five percent (25 %) had stopped growing. Dr. Sok recommended assisting churches with weak points inhibiting growth in his concluding remarks based on the systematic and scientific analysis used to discover strong spiritual and ineffective growth patterns and characteristics of healthy church growth (Choi, 2005).

Studies on church growth and decline in the world's mainline Protestant churches, including the Reformed churches in South Africa, utilized primary sources with no human involvement to describe the realized decline, showing a continued decline in these churches. Membership indicates an ongoing downward trend within Protestant churches in different countries worldwide. The Western countries being the most significant numbers of membership decrease in the world compared to the global average and the decline in South African Protestant churches. Though the study was done from a missiological framework, the description goes beyond numbers in establishing deterioration to focus further on the quality of believers. Membership quality is all that the church strives for in all believers, and failure to reach that goal should be a great concern for church leaders (Ferreira & Chipenyu, 2021).

A case study in the United States of America from a large church comprising 8,000 members found that religious organizations increasingly struggle to keep their current members in the church nor encourage new members to stay. Notably, the case study report revealed a decrease in church attendance, as many organizations do

worldwide. Specifically, lack of active participation in church worship which represent distinct aspects of belonging and action and may hold vital clues as to why many organizations lose church membership or spirituality (Peterson, 2013).

Keeping members in church seems to affect many church organizations, for decades now, organizations have been looking into ways to resolve this issue. Many churches see it as a matter of concern, and would want to find ways to keep the open doors through which members leave the church shut. Hence they look at every avenue which would work as an alternative. One such avenue which comes handy to alleviate the challenge are proposals from research.

Studies have suggested that frequent attendance in the church accounts for less than thirty percent (30%) of the overall church membership. While church growth has been a concern in most churches for many years, Gweryina and Ochoche (2013) have found that several denominations grow under different church environments. They discovered that growth correlates strongly with strictness, social interactions, and church attendance in some denominations. Using the 80/20 economic model, Gweryina and Ochoche conclude that only twenty percent (20%) of the membership is committed to church activities.

Colón (2010) stresses that for every one hundred (100) members engaged in ministry, twenty percent (20%) should be involved in outreach ministry, and the other eighty percent (80%) should be in assimilating the new members. By so doing, churches will avoid just getting numbers on the church books, but as crucial as getting them, they will keep them. Finding ways to maintain and help church members overcome challenges is part of growth. Jensen (2020) argues that barriers that hinder church growth must be tackled appropriately. Church growth should not be perceived as merely a number-counting exercise but instead recognized as a vital element of

seeing the new Christians develop into fruit-bearing disciples of Jesus Christ (Rainer, 1993).

The study by Worancha about aspects affecting church growth in East Central Africa Region has shown that not all church growth that takes place in a local church is related to numerical expansion. Sometimes it may be internal church growth that focuses on evangelism that cares for the baptized members to nurture them to become spiritually mature. The purpose or mission of the church, as indicated in the study by Worancha, is (1) teaching Biblical doctrines, (2) providing a place of fellowship, and (3) equipping believers for gospel ministry (Ephesians 4:12).

Stoll and Petersen (2008) indicate growth in conservative churches and a decline in low-tension churches in the United States. Very few studies have looked at enlisting church membership and church programs as initiatives for growth. It is a fact that regular contact with other members can lead to an enhanced feeling of belonging and strengthen interpersonal networking within the church.

It is, therefore, reasonable to assume that churches that invite people to join their church and have a greater variety of programs would be more likely to grow. The sampled churches in the referenced study were measured in terms of the church's average yearly rate of growth or decline. To obtain that, respondents for these churches were asked to provide the current number of members and the official number they had in the past five years. The membership from five years ago was then subtracted from the current membership to obtain the proportion of a church's membership that grew or declined for five years. Additionally, previous research has found several contributing factors to churches' growth or decline, including the church's age.

Church growth is directly related to the number of members involved in witnessing. Bible students believe that quality spiritual growth yields quality numerical growth. When a church lacks spiritual health, its numerical growth declines. Church growth specialists agree that a growing church should possess at least some of the following attributes: (1) there must be an environment of gladness and loving God and one another in the church; (2) the church must have a Bible-centered atmosphere that demonstrates ongoing and constant Bible studies; (3) the members of the church must be eager and become the cause for maintaining eagerness; (4) the church must be evangelistic and passionate to win lost souls for Christ; (5) a growing church should be committed to its vision; (6) a growing church should be a praying church that prays for its spiritual growth and God's work throughout the world; and (8) a growing church should believe in the Holy Spirit (Worancha, 2012).

Corley (2018) concludes that research has shown vigorous benefits to church involvement. In recent years there has been a sturdy fading in attracting and retaining members in Christian churches throughout the United States. The study has specified that of the 300 million people in the United States, less than 20% of the population attends church frequently. More worrying is that roughly 7.5 to 7.9 million people no longer attend church yearly, paralleling it to about hundred fifty thousand (150,000) people that leave churches weekly in communities. Remarkable growth can only occur when the church activates its passion in the culture of evangelism to become the all-absorbing life of the church (Colón, 2010).

In Howard (2018), all growing churches should embrace church attendance as an essential element of church growth and encourage church members to develop a habit of regular church attendance as very important. A church member should feel

something is not rightly done if few attend. The study conducted in the Good News Africa Gospel Church with thirty-five (35) participants and interviewees showed the church was not growing in membership despite being in a densely populated area of Nairobi. The study attributed the decline to church leaders who lacked the commitment to address evangelism (Ouma, 2005). As shown in Chan, Fawcett, and Lee (2014), church attendance is one of the critical indicators of a healthy Christian church intertwined with the gospel work. Multiple attempts have been made over thirty (30) years to understand how churches grow and decline. Some of this work has been directed by churches and other religious sets, including data gathering and qualitative work to enhance their growth predictions. These efforts have shown how church leaders are eager to see their churches grow quantitatively and qualitatively by all means (Hayward, 2005).

However, Batten (2015), in a study conducted in churches of America, designates over eighty percent (80%) of inactivity relative to growth despite the mega-church movement in America. The study revealed that most churches would not add one (1) person to the membership rolls in a given year and that attendance was also downward. In contrast, Burrill (2007, as cited in Batten, 2015) advances that the Seventh-day Adventist church has done remarkable work in evangelism from historical bases.

According to the 2006 World Adventist church statistical report, over three thousand (3,000) people joined the church through baptism daily. The average attendance in the Adventist church in America was nearly fifty (50) people weekly. At the same time, the yearly baptisms at Word of Life Seventh-day Adventist church in Memphis were about six (6), with an attendance of almost 85 people. Low evangelism resulted in a small number of baptisms and attendance at Word of Life. The expansion

and operation of the iBlessMemphis evangelistic way at the Word of Life Seventh-day Adventist church announced overturned the low membership. The strategy used small group initiative which encouraged friendship among church members thus increasing church baptisms, attendance, and community outreach.

Relationships

Leaders, specifically elders, must learn to relate well with their followers. Knowing how to relate well with people, since leadership is people's business, is among the critical indicators for church growth (Mullins, 2005). An observation by Iorg (2009) indicates that leadership is an influence that produces real change in relationships, but real change cannot come without real pain. Painful circumstances come from negative causes and bad choices. Sometimes they may arise from more positive reasons (like ministry success and growth). However, though leaders cannot avoid these circumstances, they can expect, confront, and, when possible, manage them.

Maxwell (2007) echoes building resilient relationships requires leaders to confront issues and conflicts among church members. Confrontation against unwanted behaviors helps the leaders manage the group by cultivating the necessary positive characters or behaviors in members. The book of John 8:48-59 demonstrates how Jesus used to handle conflict in His time. Jesus often confronted opposition among the Pharisees, scribes, and other Jewish leaders. Although the Old Testament prophecies called Him the Prince of peace, He decided on this particular day that there could be no peace agreement. Jesus stood firm against His opponents and tackled the issue head-on. Sometimes, confrontation is the only way out. From Jesus' aggressive approach, the lessons to align relationships can be outlined in four steps: 1. When confronting an issue; the leader must be clear and direct (verses 48,49). 2. When

confronting an issue, the leader must avoid drawing attention to him or herself (verses 49,50). 3. The leader must ask people to lay out issues and ask for a decision (verse 51). 4. When confronting an issue, the leader must help the people to trust God to justify and reveal the truth (verses 52-54). Building resilient relationships among church members, is crucial. Hence, there is a need for leaders to take bold steps in handling issues that seem to divide the people. Because if left unattended, these can affect the good working environment of mutual love and respect for one another, and thereby affecting the happiness, peace, and relationship longevity they could enjoy with one another.

For these reasons, the leaders and church members must work hard to strengthen their relationships. Cantrell (2003) attributes poor relationships to be the cause of why people fight and can't get along with one another, leading to emotional problems, congregational splits, dividing, biting, and devouring one another as among such ills. Curbing and countering bad relationships by building good ones is necessary. The command that says people must love their neighbors as themselves point to the need for creating exemplary relationships.

But without exclusion, audiences that grow are those that take building relationships seriously and showing love to one another as very important. Maxwell (2007) cites the story of 1 Samuel 18:1,3,4 in the Old Testament, demonstrating a solid friendship between David and Jonathan "1. When he finished speaking to Saul, Jonathan's soul was knit into David's soul, and Jonathan loved him as his own soul. 3. Then Jonathan and David made a covenant because he loved him as his own soul. 4. And Jonathan took off the robe on him and gave it to David, with his armor, even to his sword, bow, and belt" (p.349).

When People's conduct is in jeopardy, God, who formed and bound Himself to us with love, gets concerned. People's deeds matter to the created environment, for dominion over the earth is still under the control of people. It is critical to the social community because our lives are codependent and squarely knit together. Each person's act, choice, and expression bears fruit in character and produces consequences. Several disciplines (Psychology, Sociology, anthropology) help us appreciate and describe human nature. Research revealed essential facts about human beings' nature, condition, and destiny and offered guidelines for regular life. These outline the natural world and are in harmony with how people ought to behave (Dederen, 2000).

Boyatzis and McKee (2005) observe that leaders who do well in leadership are resounding. They are stimulating, and their purpose is to get good outcomes. They build deep and lasting associations with those around them. They encourage their organizations and communities to reach for impossible dreams they were unable to reach even in the past. They know their strengths and weaknesses and concur with the world around them. They don't compromise their belief system; they are stable in their morals and live passionate lives. They are warmly smart and know they ought to embrace others and nature. Amidst challenging circumstances, they sacrifice their opportunities with responsiveness and kindness as they lead and serve their people.

Effective influencing and understanding among leaders and members result from good associations that exist among them (De Pree (2004). People expect leaders to relate well with the people they lead (Kandalie, 2008).

Burns, Donald, and Shoup (2014) declare that good leadership builds strong and healthy relationships among members and produces a healthy and conducive learning environment, creating healthy and balanced thinking. The opposite is true;

bad leadership creates an unhealthy environment for members of an organization, makes people unhappy, the learning process gets disturbed, and relationships between leaders and followers become bitter.

Spiritual Growth

For members to realize spiritual growth, leaders must take deliberate steps to make it work. Without leaders and members working together, spiritual growth cannot occur. One important link to involve in the process of spiritual growth is God, through whom growth is possible. Glasser (2018) strongly emphasizes incorporating converts into congregational life. Maxwell shows that there should be a collaboration involving the believers themselves, God, and the church leaders to nurture the believers' spiritual growth (Maxwell, 2007).

Most materials dealing with church growth focus on numeric or physical growth based on baptisms, church transfers, the profession of faith, and church attendance of worship services. However, paying attention to a balanced view of church growth regarding physical and spiritual growth is essential. Church members' maturity results can only come about if such a member is spiritually disciplined, firstly, in daily Bible study and, secondly, in daily prayers. When the church is rooted in the Bible and stands on its principles as the basis for training church members of entire congregations, it impacts its growth (Iorg, 2009).

Christian believers must follow principles that help them mature spiritually, uplift their prayer life, have fellowship with other Christians, bear witness, and be obedient to God. Fellowship and bearing witness to others allow Christians to bond their relationship with fellow humans. The first two principles, reading the Bible and praying, are for a relationship with the Lord, where God speaks to the individual

Christian through the word. By prayer, the Christian can talk to God and thus attain spiritual growth (Rodriguez & Muller, 2016).

In Beagles (2012), research suggests that spirituality deals with relationships between people. It appeals to one's sense of self-awareness and encourages inward association with God. According to Chandanshive (2020), devotion should be active through singing songs, reading the Bible, and praying, leading the church members to experience God's presence. There should be thorough preparations made for mid-week prayer meetings to ensure a complete service rendered in songs and messages led by a concerned, capable team of church members and pastors.

A motionless church reflects the members' spiritual unfriendliness, which hampers growth. A church in spiritual deterioration reveals inaction in membership and spiritual maturity. In this case, it shows that the affected members lack adequate information about the word of God and that the members' character is not aligned with Christian values. The member needs deep conviction about the new found faith. Hence his life remains the same (Ferreira & Chipenyu, 2021).

Beagles indicate that growing churches must have three specific qualities: (1) a spotless and confident self-regard exemplified in love for those who are not yet church members, (2) a solid viewpoint of ministry and sturdy direction, (3) firmness in upholding principles taught by the church, including membership, and other aspects of church life. Church members should care for one another by eating together, providing for one another's wants, and being able to iron up differences in love. People get attracted to the church when they see love prevailing among church members. Companionship is one of the symbols of spiritual development in a church. The church should provide qualitative and quantifiable growth through trained laypersons who lead worship and share the word (Beagles, 2012).

Prayer and learning God's word are the sources of strength for a Christian, and joining together is vital for the member's spiritual growth (Howard, 2018).

Importantly, Beagles (2012) shows that for spiritual growth and development to occur, there should be occasions for persons to start natural relations with spiritual people whose lives help with the experiential learning of necessary spiritual aids.

Discipleship

Growing as disciples is among the keys to church growth, church members live with a mandate to make followers of their fellow friends. A command that Jesus gave His disciples as he was leaving the world. And since then, the church has embarked on the mission of inviting others to follow in obedience to the Master's command. With this mission in mind, leaders must ensure to it that they recruit believers in disciple-making (Oyebonde, 2016).

The effectiveness of leaders is judged when they can involve their members in active discipleship, a process that can help them grow spiritually (Maxwell, 2007). Leaders must be willing to commit themselves to make disciples. Leaders who are unwilling to follow this principle upon which they must base their commitment should not serve the church (Rodriguez & Muller, 2016). In Naseri (2010), Christian discipleship is a followership exercise that requires disciples to stay with Jesus and learn of him so that they become like him.

Moots (2004) supports and encourages people to discover their art of leading and calls for engaging in discipleship as a crucial step. Meanwhile, Howard (2018) identifies the responsibility of discipling believers as a leadership responsibility, equating it with Jesus' practical example of a cycle of planting and harvesting, an agricultural cycle model as clearly outlined in (Luke 8:5), to illustrate the significant process of making disciples.

According to Kandalie, making disciples is meant to develop and equip emerging leaders with a good ministry philosophy. Making other followers shows maturity and outstanding leadership in the leaders. Christian leaders aid church members and nurture them through studying the Word of God to develop strong interrelationships and mature their faith in God. Hence, nurturing members in the Namibia North Conference is among the key strategic objectives, a process by which leaders(elders) help church members grow into a mature relationship with Jesus. However, it is not always easy for leaders to maintain church members because of numerous challenges. For example, members may drop out from membership due to apostasy; they may miss attending church services and become cold in their faith, leading to a lack of spiritual growth. If not revived early, such members may eventually get lost, highlighting that leadership lacks care for nurturing church members (Kandalie, 2008).

De Pree (2004) echoes Jesus' words in Mathew 9:38, saying it would take more than tillers, sowers, or cultivators to get the job done and that Jesus would need workers who knew how to harvest! So, elders in the local church play a vital role in leading the church to maturity and encouraging people to be disciples. In Mathew 28:19-20, the leader's purpose in training the members is to create disciples by evangelizing and starting a new human model based on Jesus. As emphasized in McGavran, church organizations need leadership that helps people to adapt to a new way of life and encourages love as training targets for each other, John 13:34 (McGavran, 1990).

Beagles (2010, para. 1 and 3) states several meanings are advanced to give sense to the word “discipleship.” Discipleship primarily means responding to Jesus' call, “Come and follow Me,” found in Mathew 19:2-11. It is an invitation to become

friends with Jesus. The command "Go . . . make disciples" (Mathew 28:19) is from a Greek word that shows the process of being educated by a teacher, "to become like Him." Discipleship is becoming a disciple (Luke 14:26-27), and it is the process of becoming more like the Master. The term encompasses the process of being saved and continued spiritual growth. Christian discipling is intended for each becoming an active, mature, faithful follower of Jesus who abides in His word and a teacher of others.

Maxwell (2007) observes that growth in an organization happens as leaders train other leaders for service. According to Dunaetz, researchers have understood the Great Commission for several decades in light of making disciples to do effective evangelism and develop the church (Dunaetz, 2020).

Christ calls believers to be followers who make others followers. And the caution given is that for discipleship to be effective, it is essential to understand feelings' role in people's association with God and their new distinctiveness in Christ. A lasting affiliation with Christ is the basis of the life of a disciple. In Greek, "disciple" indicates a lasting friendship between believers and the teacher (didaskalos).

Discipleship is the relationship between the teacher and the disciple, through which the learner "imitates and emulates" the teacher. Another Greek word associated with the word disciple is "manthano," which means "to learn." A disciple of Christ must learn from, replicate, and match Christ's life with one's whole being. Christ-followers are Spirit-led and should bear fruits. They are disciples whose growth behaviors and characters resemble that of their Master and have the church's mission chore at heart (Anderson & Skinner, 2019, para.3).

Dederen (2000) clarifies that from the first time, Christ assembled numeral disciples. At times there were large numbers of them of unorganized followers. As the intended Messiah, Jesus gathered a remnant community for Himself. A Messiah without a community was unlikely in the Jewish mind. The perception of disciples, a remnant, and messiahship was fundamental to a new community, a people of God, which is the Messiah's vital ownership. Christ dedicated much time to His disciples, giving them unique teachings about the manner of life they were meant to live, shown, for instance, in the Sermon on the Mount (Mathew 5-7), whose moral demands assume a community. Those who attached themselves to Him were supposed to make the same sacrifices as their Master, to be cross-bearers (Mathew 16:24) and develop entirely new values in which world gain became less important than losing life for the sake of Jesus. The Gospel shows that those whom Jesus called were sent on a mission. They, in turn, with the same end in view, as described in Luke 4:2, were to pray to the Lord to send more workers into His harvest.

As demonstrated in Beagles (2012), the goal of discipleship is spiritual maturity in Christ that transpires over a stretch period. Different phases of spiritual development require other parts with the plan for the teacher and the disciple to grow toward fullness in Christ. Being a disciple is not a lonely practice but cooperative. Christ's call to follow Him is inherently linked to the Great Commission of making and teaching other disciples in the community and encouraging them. Secondary data analysis in the Valuegenesis institution in the year 2000 investigated the validity of the growing disciples in community model among junior and high school students in Seventh-day Adventists in North America. Findings have shown that the discipleship attitude and behaviors of family, friends, Christian teachers, and local audiences about

how they relate to God and others are highly correlated with adolescents' discipleship in the study.

Mun (2013) encourages leaders of growing churches to empower other Christians for ministry and aid them to achieving their possible spiritual maturity. To ensure their leadership mandate is carried, leaders must equip, support, motivate, and mentor others to become all God wants them to become. Invest most of their time in discipleship, assigning responsibilities to others. According to Malhotra, having the power to control and organize a group for a particular commission is the leader's responsibility. Doing so requires a leader with a clear vision and specific targets to reach people for the welfare and development of the organization.

The leader who leads the team well is enabled by six essential personality qualities: self-assurance, determination, initiative, steadfastness, realism, mental sincerity, passion for learning, creativity, impartiality, and commitment. Including other team members in decision-making is a vital element of leadership.

Transformation management entails considerate preparation, sensitive execution, and discussions with the affected people about the changes needed in the organization (Malhotra, 2013).

The church should ever seek to find new ways among a dozen to share the gospel with non-church members. Indeed, many, if not most, are devoted Christians under some conditions. But it isn't easy to ascertain who the faithful followers are and under what conditions. Determining issues that impact the followers' success in obeying Jesus' commandments in sharing the Great Commission should be a brilliant reason for Christian researchers. They should focus on building up a collection of evidence that leads to knowledge concerning conversion, better disciple-making following Christ's baptism, and teaching what Jesus instructed as critical elements.

Explaining numerical religious progress, challenges, and how to participate in the Great Commission that Jesus has given effectively should be an exceptional persuader for disciples (Dunaetz, 2020).

Mun (2013) encourages discovering, developing, and building leaders as necessary in an organization. In this process, new leaders must be recruited and assessed, allowing them to put their unique skills to service and position them accordingly. Leadership should prepare the new and current church leaders for ministry as disciples. All aspiring leaders must be helped to develop their character and leadership skills. Church-based leadership is a Biblical development model aiming to lead all believers to maturity, and hence the idea behind training leaders is change. Though desired, leaders must not enforce an immediate change in people but gradually, giving people time to adapt and adjust accordingly. The whole purpose of training emerging leaders is to have a solid team that reaches out to spread the gospel to grow the church.

Therefore, realizing a change in the church members' spiritual growth would require the church leadership, specifically church elders, to directly intervene to interact with their church members and train them in regular Bible study and prayer. By so doing, their efforts and labor can bring excellent results. Members can become spiritually mature, strengthen their relationship with Jesus and fellow believers, and become spiritually committed Christians.

CHAPTER 3

METHODOLOGY

This chapter discussed the research design, the population and sampling procedures, the instrument used for data collection, the ethical consideration, the data collection procedures, and the method of data analysis. The chapter presents the basic techniques and tools used for data collection and analysis.

Research Design

The study adopted a cross-sectional study to analyze the relationship between effective leadership and church growth. It was done in a non-contrived setting and used a descriptive survey research design. Descriptive studies are concerned with finding who, what, where, when, or how much following the features of their objectives. The studies describe a phenomenon associated with a subject population or estimate population proportions with specific characteristics (Cooper & Schindler, 2007).

Population and Sampling Procedure

Target Population

The targeted population for this study was the church members of the Namibia North Conference. The elders are well-positioned to care for and nurture the church member's faith through spiritually planned programs to sustain and assist them in attaining healthy spiritual growth. Therefore, church members were the target of understanding how leaders (elders) help them achieve spiritual growth. The

conference had nine (9) pastoral districts with 98 organized churches. Though the study focused on the whole Namibia North Conference, only five (5) districts were included in the study because they were the center of the conference's membership, would be easily accessed, and did not require much time and money to reach. The target population was 9,329 church members in all five districts.

Sampling Procedure

For the sample, proportional stratified random sampling was used. This sampling technique was used because it allows every targeted member to have a known chance of being included in the sample. Using Yamane's formula, as shown under, the sample size equaled three hundred eighty-four (384).

$$n = \frac{N}{1 + N(e)^2}$$

The target population was from the five (5) districts of the Namibia north conference, and a proportional stratified random sampling was used in selecting the sample size in the study from several churches of the five (5) districts of the conference as shown in table one (1) below.

Table 1. Target Population and Sampling

District	CM Population	Sample Size
A	1527	63
B	2026	83
C	2016	83
D	1885	78
E	1875	77
Total	9,329	384

Instrument for Data Collection

Research Instrument

Primary data was collected using the student's self-constructed survey to capture the written perception of the respondents (De Pree, 2004; Iorg, 2009; Maxwell, 2007; Howard, 2018; Burns, Donald and Shoup, 2014; Kandalie, 2008, Kouzes and Posner, 2012). Section A of the questionnaire was the respondents' demographic variables and characteristics. Section B was about the variables measuring the independent variable, effective leadership: vision (4 items), interpersonal relationships (6 items), and modeling (6 items). Section C dealt with church growth variables: membership growth (4 items), relationship (4 items), spiritual growth (7 items), and discipleship (4 items).

Instrument Validity and Reliability

After designing the questionnaire, the student sent it to the school for approval. Then its validity was checked by church growth and church leadership experts of the conference to see if it measured what it said. Based on the evaluation, appropriate instrument adjustments were made before the final data collection. The Cronbach's Alpha reliability test to check the interitem consistency was used. A pilot study involving 20 people with similar characteristics to the target audience from Katima east and Katima west districts but not part of the sample population to test the instrument reliability was done. The result for all the interitem reliability Cronbach Alpha for the pilot study was 75-95%, except for the membership growth with a low index of 50%.

Ethical Considerations

The Namibia North Conference permitted the student to conduct the study and adequately disclose it to the target audience after the findings. Once permission was granted, the data collection was started. The respondents gave their consent based on their willingness to participate in the study and to withdraw at any time without penalty. Assurance to disclose responses to what they were intended was provided. The questionnaire did not require the names of respondents to ensure their confidentiality and anonymity. The student collected only the information needed to conduct the study.

All findings and information obtained during this study were used solely for academic purposes. Scholarly-based sources included in this research were referenced accordingly, following the AUA Standards for Written Work and the American Psychological Association (APA) referencing style.

Data Collection Procedures

After the Adventist University of Africa's School of Postgraduate Studies approved the questionnaire, the student printed and administered it to the respondents. It took fourteen (14) days to collect data from the last week of February to the first week of March in five (5) districts of the Namibia north conference churches. Two thousand one hundred Namibian dollars (N\$2,100) was spent on transport. Once the questionnaires were filled, the student collected, sorted, numbered, and coded them systematically into SPSS version 20, checked for validity, and analyzed them to obtain entries in different frequency and correlation tables used to interpret the data.

Data Analysis and Presentation

The study used Pearson statistics to analyze the correlation between effective leadership and church growth. The mean interval verbal interpretation template below was used to interpret the data from frequency tables in various sub-variable tables.

Table 2. Mean Interval Verbal Interpretation

Scale	Response	Mean Interval	Verbal Interpretation
1	Strongly Disagree	1.00 – 1.49	Very low effectiveness/growth level
2	Disagree	1.50 – 2.49	Low effectiveness/growth level
3	Neither agree nor disagree	2.50 – 3.49	Average effectiveness/growth level
4	Agree	3.50 – 4.49	High effectiveness/growth level
5	Strongly Agree	4.50 – 5.00	Very high effectiveness/growth level

CHAPTER 4

RESULTS AND DISCUSSION

Study Area Setting

The Namibia north conference had nine (9) pastoral districts. Five (5) were selected to be part of the study as they were the central hub of the conference's membership and were easily accessible. The five (5) districts had 88 churches pastored by five (5) district pastors with nine thousand three hundred twenty-nine (9,329) baptized church members. There were forty-nine (49) churches that willingly took part in the survey.

Response Rate

Three hundred eighty-four (384) questionnaires were deployed to Church members, and all three hundred eighty-four (384) questionnaires were filled and returned. One hundred ninety-six (196) males and one hundred eighty-eight (188) females were engaged in the study.

Demographic Characteristics of Respondents

Descriptive statistics, mainly frequency and percentages, were used to summarize gender, the number of years in church, age, and the district's frequency and percentage. The frequency and percentage were used to establish the most frequent responses and the least frequent occurrences.

Table 3. Socio-Demographic Characteristics of Male and Female Respondents

	Frequency	Valid Percent
Male	196	51
Female	188	49
Total	384	100.0

The socio-demographic characteristics of male and female respondents from table 3 above indicate that male respondents were the majority in the study (f= 196, 51%) and females (f= 188, 49%).

Table 4. Respondents' Number of Years in the Church

	Frequency	Valid Percent
Less than 5 years	60	15.6
5-10 years	77	20.1
11-15 years	45	11.7
More than 15 years	201	52.3
Total	384	100.0

Sources: Primary Data

In the table above, those who have been in the church longer than 15 years were the majority in the study (f= 201,52%), followed by those between 5-10 years (f=77,20%). Next were those less than 5 years at (f=60,16%) and those between 11-15 years (f=45,12 %). According to the results, those who stayed in the church for more than 15 years influenced the study. Next are those within the 5-10 years age bracket. They are followed by those less than 5 years and those between 11-15 years old in the church.

Table 5. Age of Respondents

	Frequency	Valid Percent
Less than 20 years	11	2.9
20-30 years	96	25.0
31-40 years	88	22.9
41-50 years	78	20.3
More than 50 years	111	28.9
Total	384	100.0

The table above shows that the majority of those who participated and contributed to the study, 28% were 50 years old or more. 25% were between 20-30 years. 23% were those between 31-40 years, and 22% were between the 41 and 50-year age bracket.

Table 6. Districts in Namibia North Conference

District	Frequency	Valid Percent
A	63	16.4
B	83	21.6
C	83	21.6
D	78	20.3
E	77	20.1
Total	384	100.0

The Namibia north conference districts' data from the table show that participation from respondents in the five (5) districts was evenly dispersed. For example, A (f=63,16.4%). B (f=83,22 %). C (f=83,22%). D (f=78,20.3). E (f=77,20.1%).

Research Question One

To what extent is the leadership in the Namibia North Conference effective?

The research question was to determine if the leadership in the Namibia north conference did their job effectively regarding vision, interpersonal relationships, and modeling, as these are crucial aspects of effective organizational leadership.

Table 7. Descriptive Statistics Regarding Effectiveness of Leadership – Sub-Variable Vision

	Mean	Std. Deviation	Interpretation
My leader sees future possibilities for the church to grow	3.7760	1.03306	High level of effectiveness
My leader has faith in God's provision for the growth of His church	4.0234	.92088	High level of effectiveness
My leader believes in God's leading for the future	4.2135	.89747	High level of effectiveness
My leader has a strategic plan to guide the growth of the church	3.9219	1.06408	High level of effectiveness
Vision	3.9837	.80705	High level of effectiveness

The first research question was analyzed using the mean and standard deviation. In the results shown in Table 7 above, it can be seen that church members affirmed that their leaders display a high level of effectiveness in the vision aspect of leadership (M=3.78; SD=1.03) in seeing future possibilities for the church to grow. They have a strategic plan to guide the growth of the churches (M=3.92; SD=1.06), they demonstrate faith in God's provision for the growth of His church (M=4.02; SD=0.92), and have shown they believe in God's leading for the future (M=4.21; SD=0.90). The average total score indicates the leadership in Namibia North Conference has a compelling vision (M=3.98; SD= 0.81).

The study of the Australian churches in the 2011 National Church Life Survey by Cronshaw, Hancock, Powel, Sterland, and Wilson revealed that churches committed to their vision and mission were growing compared to their counterpart churches (Cronshaw et al., 2014).

Table 8. Descriptive Statistics Regarding Effectiveness of Leadership – Sub-Variable Interpersonal Relationship

	Mean	Std. Deviation	Interpretation
My leader is able to listen to us	3.9922	1.03588	High level of effectiveness
My leader knows how to connect with the congregation, both young and old	3.9948	.98287	High level of effectiveness
My leader makes it a priority to train the church members for service	3.6927	1.09561	High level of effectiveness
My leader can handle dissent within the team	3.6068	1.02147	High level of effectiveness
My leader communicates his vision of the future of our church with us, church members	3.8516	1.06025	High level of effectiveness
My leader easily accepts suggestions from us	3.7734	1.04130	High level of effectiveness
Interpersonal Relationship	3.8186	.76386	High level of effectiveness

Table 8 demonstrates that leaders have a high level of effective interpersonal relationships in handling dissent within the team ($M=3.61$; $SD=1.02$), prioritizing training the church members for service ($M=3.69$; $SD=1.10$), easily accept suggestions from the church members ($M=3.77$; $SD=1.04$). They are good at communicating their vision of the church's future ($M=3.85$; $SD=1.06$). They know how to connect with the young and old congregations ($M=3.99$; $SD=0.98$) and listen to their church members ($M=3.99$; $SD=1.04$). The Namibia north conference leaders have a high level of effective interpersonal relationships with a mean score of ($M=3.82$; $SD=0.76$).

The study by Adukson and Hee Back among organizational leaders in Nigeria shows that effective leadership is a model that maintains the potential for growth within the organization. Interpersonal leadership skills have become integral to effective leadership in the last decade. The role of leadership has changed to service-

oriented practices that motivate and inspire leaders and their followers. According to the authors, an effective leadership model is defined as acceptable rules or directives determined by each leader or organization to influence the organization's movement to a better position with the people (Adukson & Hee Back, 2020).

Table 9. Descriptive Statistics Regarding Effectiveness of Leadership – Sub-Variable Modeling

	Mean	Std. Deviation	Interpretation
My leader has strong spiritual insights and shares them	3.7396	1.02700	High level of effectiveness
My leader reflects the character of Christ in his life	3.7005	.96757	High level of effectiveness
My leader is a man of prayer	4.0182	.97605	High level of effectiveness
My leader is a man of the Book	3.9141	1.02216	High level of effectiveness
My leader lives by the principles he preaches	3.7422	1.04154	High level of effectiveness
My leader leads by his example	3.7708	1.06430	High level of effectiveness
Modeling	3.8142	.82203	High level of effectiveness

The findings show that leaders are effective in modeling (M=3.74; SD=1.03), having strong spiritual insights they share with church members. They reflect Christ's character in their lives (M=3.70; SD=0.97), exemplify being men of prayer (M=4.02; SD=0.98), are men of the Book (M=3.91; SD=1.02), live by the principles they preach (M=3.74; SD=1.04), and that they lead by their example (M=3.77; SD=0.82). Data has revealed that leadership in the Namibia north conference is high in effective modeling (M=3.81; SD=0.82).

Table 10. Effective Leadership Sub-variable with the Total Average Score

	Mean	Std. Deviation
Vision	3.9837	.80705
Interpersonal Relationships	3.8186	.76386
Modeling	3.8142	.82203

Cronshaw, Hancock, Powel, Sterland, and Wilson found vision a critical component in rowing mission work in their 2011 National Church Life Survey in churches of Australia (Cronshaw et al., 2014).

In their study of Baptist pastors, Firmin and Young emphasized the need for pastors to relate to people as necessary; people in their real-world condition to see and speak with the leader in his natural person (Firmin & Young, 2014).

Research Question Two

What is the level of church growth in the Namibia North Conference?

The second question was to determine the level of church growth in Namibia North Conference through membership growth, relationship growth, spiritual growth, and discipleship to see whether the conference is growing in all these areas.

Table 11. Descriptive Statistics Regarding Church Growth – Sub-Variable Membership Growth

	Mean	Std. Deviation	Interpretation
The church has an increasing number of baptisms every quarter	3.0964	1.18458	Average growth level
The church is increasing in number of church attendance every Sabbath	3.6328	1.04122	High growth level
The church has an increasing number of people attending Sabbath School	3.7448	1.02576	High growth level
The church has an increasing number of members involved in evangelism	2.9661	1.09659	Average growth level
Membership growth	3.3600	.81543	Average growth level

Table 11 indicates the church has an average growth level of membership (M=2.97; SD=1.10) as measured through the increasing number of members involved in evangelism and through the number of baptisms every quarter (M=3.10; SD=1.18). Whereas (M=3.63; SD=1.04) indicates a high growth in church attendance every Sabbath, and (M=3.74; SD=1.03) an increasing number of people attending Sabbath School. The aggregate score shows that Namibia north conference has an average membership growth (M=3.36; SD=0.82).

Table 12. Descriptive Statistics Regarding Church Growth – Sub-Variable Relationships

	Mean	Std. Deviation	Interpretation
In my church, we support each other in times of trial and difficulties	3.5964	1.13160	High growth level
In my church, we encourage each other in our spiritual walk	3.6328	1.03114	High growth level
In my church, we get along with each other	3.4531	1.04113	Average growth level
In my church, we know how to resolve our differences	3.4740	1.08363	Average growth level
Relationship growth	3.5391	.87880	High growth level

The data above demonstrate a high growth level of relationship (M=3.60; SD=1.13) among members who support each other in times of trial and difficulty and those who encourage each other in their spiritual walk (M=3.63; SD=1.03). While showing an average growth (M=3.45; SD=1.04) in those who get along in church and (M=3.47; SD=1.08) in resolving their differences. According to the table above, the relationship growth in Namibia north is high (M=3.54; SD=0.88).

Table 13. Descriptive Statistics Regarding Church Growth – Sub-Variable Spirituality

	Mean	Std. Deviation	Interpretation
I have a daily personal devotion	3.4557	1.15083	Average growth level
I attend prayer meetings regularly	3.3099	1.19192	Average growth level
I go to church every Sabbath	4.4740	.87873	High growth level
I hold a family devotion in my home daily	2.9714	1.26066	Average growth level
I give my tithes faithfully	3.0547	1.19818	Average growth level
I bring my offerings to the church regularly	3.3776	1.14742	Average growth level
I hold family worship regularly with other families in my home	2.5026	1.16071	Average growth level
Spirituality	3.3885	.78577	Average growth level

Findings from the table above indicate an average growth level of spirituality in the following (M=2.50; SD=1.16) members who hold family worship regularly with other families in their homes, those engaged in daily family devotions in their homes (M=2.97; SD=1.26). In those who give their tithes faithfully (M=3.05; SD=1.20) and those who regularly attend prayer meetings (M=3.31; SD=1.19), It is also seen in members who regularly bring their offerings to the church (M=3.38; SD=1.15), and those who have daily personal devotions (M=3.46; SD=1.15). The only exception is (M=4.47; SD=0.88), which has shown high spiritual growth in those who attend church every Sabbath. Overall, the Namibia north conference church membership has an average growth level of spirituality (M=3.39; SD=0.79).

Table 14. Descriptive Statistics Regarding Church Growth – sub-variable Discipleship

	Mean	Std. Deviation	Interpretation
I am willing to help in an evangelistic campaign	3.9193	1.10600	High growth level
I personally share the good news of salvation with others	3.8932	1.06526	High growth level
I regularly train and mentor those who have recently joined our church	3.2109	1.15611	Average growth level
I willingly distribute literature about our doctrines to others	3.2637	1.25365	Average growth level
Discipleship	3.5729	.91347	High growth level

The table demonstrates an average growth ($M=3.21$; $SD= 1.16$) in those who regularly train and mentor members who have recently joined the church and ($M=3.26$; $SD=1.25$) in those who willingly distribute literature about our doctrines to others. Meanwhile, a high growth level of discipleship is shown in those who personally share the good news of salvation with others ($M=3.89$; $SD=1.07$) and members who willingly help in evangelistic campaigns ($M=3.92$; $SD=1.11$). Generally, the Namibia north conference has a high growth level of discipleship ($M=3,57$; $SD=0.91$).

Data from a quantitative study in churches of Christian and Missionary Alliance to determine if they were effective at fulfilling the mission of helping people connect with God and grow spiritually showed a statistically significant result on surveyed discipleship strategies from thirty (30) church attendees of Western Pennsylvania churches. Of the thirty (30), only 27 members completed the research survey. It was clear that through discipleship opportunities, Church members grew in their faith, and their desire for spiritual growth and Christ-like behavior increased (Alvarado, 2022).

Table 15. Summary of Church Growth Sub-Variables from Highest to Average Growth

	Mean	St. Deviation	Interpretation
Discipleship	3.5729	.91347	High growth level
Relationship growth	3.5391	.87880	High growth level
Spirituality	3.3885	.78577	Average growth level
Membership growth	3.3600	.81543	Average growth level

From the data above, the sub-variables in order of preference from high to average growth indicate discipleship (M=3.57; SD=0.91), and next is interpersonal relationships (M=3.54; SD=0.88); the two have shown increased growth levels. Whereas spirituality (M=3.39; SD=0.79), and membership growth (M=3.36; SD=0.82), have demonstrated average growth.

According to the findings of the study done in East London that attracted the participation of several church leaders, those engaged in the interview demonstrated were not in one accord regarding how they prioritized and sought to promote church growth. However, the study's conclusion most importantly emphasized the need for spiritual, numerical, and relational growth (Green et al., 2016).

Research Question Three

Is there a relationship between the level of leadership effectiveness and church growth in the Namibia North Conference?

Pearson Correlation coefficient was used to answer research question three based on Schober's interpretation guidelines as seen in the examples below: 0.00-0.10= very weak or negligible correlation, 0.10-0.39 =weak correlation, 0.40-0.69 = moderate correlation, 0.70-0.89= strong correlation, and 0.90-1.00 =very strong correlation (Schober et al., 2018).

This section measures the relationship between the vision (a component of leadership effectiveness) and church growth. To determine how leaders are influential in casting their dream to come up with plans that can assist the church to grow in terms of church membership, relationships, spirituality, and discipleship.

Table 16. Vision and Church Growth

	Vision	Membership Growth	Relationship growth	Spirituality	Discipleship
Vision		.362**	.427**	.399**	.276**
Membership growth	.362**		.397**	.416**	.353**
Relationship growth	.427**	.397**		.463**	.429**
Spirituality	.399**	.416**	.463**		.560**
Discipleship	.276**	.353**	.429**	.560**	

In the data result of table 16 above, the Pearson correlation coefficient shows a weak positive correlation between vision and church membership growth and between vision and discipleship. However, though these variables have a weak linear relationship, the relationship is statistically significant because the p-value is less than 0.05 in both cases.

This section measures the relationship between Interpersonal relationships (a component of leadership effectiveness) and church growth. It checks how interpersonal relationships can influence change in an organization's membership, relationships, spirituality, and discipleship.

Table 17. Interpersonal Relationships and Church Growth

	Interpersonal relationships	Membership growth	Relationship growth	Spirituality	Discipleship
Interpersonal relationships		.353**	.520**	.400**	.313**
Membership growth	.353**		.397**	.416**	.353**
Relationship growth	.520**	.397**		.463**	.429**
Spirituality	.400**	.416**	.463**		.560**
Discipleship	.313**	.353**	.429**	.560**	

The Pearson correlation coefficient in table 17 demonstrates a weak positive correlation between interpersonal relationships and discipleship and between interpersonal relationships and membership growth. In contrast, they indicate a moderate correlation between the other two sub-variables, interpersonal relationships and relationship growth and interpersonal relationships and spirituality.

This section measures the relationship between modeling (a component of leadership effectiveness) and church growth. It checks the intensity of whether leaders model leading by example and character to augment church membership growth, relationships among the church members, uplift members' spirituality, and discipleship expansion.

Table 18. Modeling and Church Growth

	Modeling	Membership growth	Relationship growth	Spirituality	Discipleship
Modeling		.439**	.487**	.471**	.321**
Membership growth	.439**		.397**	.416**	.353**
Relationship growth	.487**	.397**		.463**	.429**
Spirituality	.471**	.416**	.463**		.560**
Discipleship	.321**	.353**	.429**	.560**	

Table 18 shows a weak positive correlation between modeling and discipleship while indicating a moderate positive correlation between modeling and membership growth, modeling and spirituality, and modeling and relationship growth. Pearson correlation coefficient data results on question three indicated weak to moderate statistically significant results in all variable correlations. But though the result showed weak to moderate relationship correlations, the relationship is statically significant.

Table 19 summarizes the findings regarding the areas that have indicated weak positive correlations between effective leadership and church growth. And serve as a template for the Namibia north conference leadership to minimize these weaknesses through effective visioning, interpersonal relationships, and modeling to realize growth in church membership and discipleship.

Table 19. Summary of Sub-Variables with Weak Relationship Correlations

Sub -variables	Pearson coefficient correlation value (r)	Pearson coefficient correlation value (p< 0.01)
Leadership vision and church membership growth	(r=0.36)	(p< 0.01).
Interpersonal relationship and church membership growth	(r=0. 35).	(p< 0.01).
Leadership modeling and discipleship	(r=0.32).	(p< 0.01).
Interpersonal relationship and discipleship	(r=0.31).	(p< 0.01).
Leadership vision and discipleship	(r=0.28)	(p< 0.01).

The summary above shows the weak correlation in the variable relationships from tables 16-18. For example, vision and discipleship have a weak correlation (r=0.28; p< 0.01). Second is a weak correlation between interpersonal relationships and discipleship (r=0.31; p< 0.01), and third is a weak correlation between modeling

and discipleship (($r=0.32$; $p< 0.01$). Fourth, there is a weak correlation between interpersonal relationships and church membership growth ($r=0.35$; $p< 0.01$), and the fifth weak correlation is between vision and church membership growth ($r=0.36$; $p< 0.01$).

Akebok studied and targeted a population of 20 persons, which included missionaries, pastors, and elders, in the Shiroro zone to understand what deters discipleship in Nigerian churches. The study's findings showed several things, from organizational culture to leadership systems, as barriers to discipleship that needed improvement to grow the work (Akebok, 2019). The study by Akebok contradicts the findings of this study about the Namibia north conference's leadership effectiveness.

In their study, Juma, Vundi, and Ikenye (2019) assessed the effects of interpersonal relationships on church development by targeting the population of fellowship, church leaders, and members of fellowship groups in the Anaimoi sub-county, having six (6) wards with an average of 10 churches each. The fellowship groups in 18 churches were used as a sample. Results indicate a positive relationship between Fellowship Groups' interpersonal relationships and Church development. The study's findings confirm the study at hand.

Research Question Four

What strategies could the Namibia North Conference leadership engage in to enhance church growth?

The last question's objective was to develop effective leadership and church growth strategies for sustaining baptized church members' growth in the Namibia North Conference. In order to build church growth strategies, the study considered the sub-variables with weak correlations.

The summary of the study's findings in table 19 indicated the critical areas that have demonstrated weak positive correlations between effective leadership and church growth: Leadership vision and discipleship, interpersonal relationships and discipleship, modeling and discipleship, interpersonal relationships and church membership growth, also between vision and church membership growth.

A recent Lawton (2021) study in America found that some churches were declining and recommended five (5) best practices to assist those churches in replicating future growth. Lawton based his methods on two strategies. Namely, evangelism and leadership, and used growing churches as benchmarks. Below is a detailed explanation of the practices:

1. Evangelism – develop discipleship outreach programs: this strategy was adopted because it equips the congregation to establish discipleship outreach programs that encourage church members to reach the community and empower followers to build solid relationships with each other. It anchors change in the culture and provides training to emerging leaders.
2. Leadership- the importance of the relational nature in church attendance: the reason why this strategy was chosen is that it helps leadership to encourage the congregation while at the same time engaging leaders and members to build strong relationships, become friends, and people who pray together.
3. Leadership - engaging the congregation: under this strategy, members are taught to become disciples who serve community members, encouraging half of the church to serve not as volunteers but as servants comfortably.

4. Leadership- should develop a leadership team that welcomes new members into leadership positions by training those new leaders, drawing their attention to reflecting servant leadership qualities, and grounding their understanding to comprehend what church growth is all about entirely. A 90-minute training time is dedicated to each new leader (elders), encouraging them to pray for one another. But amongst other things, elders are walked through the implications of taking up the role of elders in the church. This way, the direction is provided, and the relationship is built and strengthened.
5. Leadership – providing transparency of progress through reporting: in this strategy, leaders should involve members in church activities and generate reports for the work done.

Lawton’s methods for growing churches form the basis of this research’s proposed strategies presented in this paper: 1. Visioning church growth through increasing membership growth and enhancing church members’ love for mission work as disciples. 2. Strengthening interpersonal relationships among church members through enhancing relationship growth. 3. Modeling a disciple-equipping leadership by increasing discipleship training programs.

The following table describes the strategies that fit the situation for the Namibia north conference as adapted from Lawton’s model. Based on the findings highlighted in this study, the church leadership can use to enhance the church's growth.

Table 20. Proposed Strategies

Main Objectives	Strategies	Activities to reach the strategies	Performance indicators	Personnel in charge
Visioning church growth	Increase Membership growth	a) Increase the number of baptisms	Each baptized member is to bring one soul for baptism quarterly	Elders, Pastors, Conference
		b) Increase the number of church attendance	Sixty percent (60%) of church members Weekly	Elders, Pastors, Conference
		c) Increase the number of people attending Sabbath School	Sixty percent (60%) of church members Weekly	Elders, Sabbath School, Pastors
	Enhance church members' love for mission work (Discipleship)	a) Recruit and train church members as disciples	Twenty-five (25%) percent of church members quarterly	Elders, Pastors, Conference
		b) Empower church members with skills to train and mentor recent converts	Twenty-five (25%) percent of church members quarterly	Elders, Pastors, Conference
		c) Ensuring doctrinal literature books are made readily available for distribution by church members	Each baptized member is to buy one book per Quarter	Elders, Pastors, Publishing, Personal Ministries
		d) Train members to support mission work through tithes and offerings	One stewardship training seminar per quarter	Elders, Pastors, Stewardship Department
Strengthening interpersonal relationships among church members	Enhancing relationship Growth	a) communicating the church's vision, mission, and goals	Quarterly newsletter	Elders, Pastors, Conference

Table continues

Table 20 (continued). Proposed Strategies

Main Objectives	Strategies	Activities to reach the strategies	Performance indicators	Personnel in charge
Modeling a disciple-equipping leadership	Increase discipleship training programs	b) Teach conflict management and problem-solving techniques	one training seminar per quarter	Elders, Pastors, Conference
		c) Maintaining interpersonal relationships among old and young church members	One training seminar per quarter	Elders, Pastors, Conference, Youth Department
		a) Recruit and train church members on how to evangelize to others	Twenty-five (25%) percent of church members quarterly	Elders, Pastors, Personal Ministries
		b) Teach church members how to pray	Twenty-five (25%) percent of church members quarterly	Elders, Pastors
		c) Training church members to embrace the culture of reading the Bible daily	Twenty-five (25%) percent of church members quarterly	Elders, Pastors, Conference
		d) Ensuring doctrinal spiritual insights are shared with church members	Once every Quarter	Elders, Pastors, Conference

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The background of the study focused on developing a church growth strategy to enhance and sustain church members. The study aimed to fill the gap in investigating the relationship between effective leadership and church growth in the Namibia North Conference.

The following research questions were used to conduct the study: To what extent is the Namibia North Conference leadership effective? What is the level of church growth in the Namibia North Conference? Is there a relationship between the level of leadership effectiveness and church growth in the Namibia North Conference? What strategies could the Namibia North Conference leadership use to enhance church growth?

The methodology adopted a cross-sectional study to analyze the relationship between effective leadership and church growth. The study was done in a non-contrived setting and used a descriptive survey research design. The targeted population was 9,329 church members from the five (5) districts of the Seventh-day Adventist Church in Namibia North Conference. A proportional stratified random sampling procedure gave every member an equal chance to participate in the study. Yamane's formula determined the sample size of three hundred eighty-four (384) respondents.

The student used a self-constructed questionnaire divided into three parts to collect primary data. Section A consisted of the demographic variables of the respondents and their characteristics. Section B was about the variables measuring the independent variable, and Section C dealt with church growth variables. The validity and reliability of the questionnaire were conducted and affirmed by the Adventist University of Africa and the Namibia north conference church leadership experts. The Cronbach's Alpha reliability test was 75-95% for all the effective leadership items and 50% for church growth items. All members willing to participate in the research were allowed to fill out the consent form. The findings and information obtained during the study were reported without alterations.

Data collection from the five (5) districts started sooner after the Namibia north conference permitted the researcher to go ahead with data collection, and it took two weeks (14) days. The data was encoded into SPSS version 20, and the Pearson statistics were used to analyze the correlation between effective leadership and church growth.

Findings from question one showed that the Namibia north conference has an effective vision, a high level of effective interpersonal relationships, and a high level of effective modeling. Under question two, the aggregate score indicated an average membership growth, a high relationship growth; an average growth level of spirituality; and a high growth level of discipleship. Question three's findings demonstrated a statistically significant weak positive correlation between effective leadership and church growth.

Leaders in Namibia north conference should pay attention to the situation by adopting a strategy that could strengthen the following identified weaknesses: vision and discipleship; interpersonal relationships and discipleship; modeling and

discipleship; interpersonal relationships and church membership growth; and between vision and church membership growth. Therefore, visionary leaders must strengthen the abovementioned areas in a church-based organization.

Conclusion

The study's findings revealed that the Namibia north conference leadership is doing well in its strategy regarding effective visioning, interpersonal relationships, and modeling. The church is also doing well in church growth to realize high relationship growth and a high growth level of discipleship. However, to enhance and sustain church growth, the leadership in Namibia north conference should focus on adopting a strategy that could assist them in improving the identified average membership growth and spirituality to high growth levels.

The other crucial aspect leadership should work on is strengthening the identified statistically significant weak positive correlation between effective leadership and church growth concerning vision and discipleship; interpersonal relationships and discipleship; modeling and discipleship; interpersonal relationships and church membership growth; and between vision and church membership growth.

Recommendations

Based on the findings and conclusions above, the following recommendations will be helpful to the Namibia north conference leadership. The recommendations are classified into four groups: Administrators of the conference, pastors of the conference, elders, and policymakers.

Recommendations for Namibia North Conference Administrators

1. The Conference must adopt a disciple-making strategic plan that could guide and support the church membership growth.
2. The conference must have empowering programs for church elders and pastors on how the church leaders can model being a disciple-equipping ministry.
3. The conference leadership must monitor and evaluate the effectiveness of the adopted disciple-making program for growing church membership.
4. The conference must be intentional in ensuring that church elders and pastors are given knowledge resources to assist them in resolving conflicts in churches to strengthen and sustain healthy relationships among members of entire congregations.

Recommendations for Pastors of the Conference:

1. The pastors should ensure their elders attend the disciple-making awareness leadership training program.
2. Pastors should organize a training program that equips elders with interpersonal relationship skills to interact with church members.
3. Pastors should encourage their elders to adopt a disciple-making strategy that enhances spiritual and membership growth.
4. Pastors should organize a training program that empowers elders with conflict management skills.

Recommendations for Church Elders

1. In collaboration with the pastors, the conference should train elders as influential leaders to understand their role in enhancing and sustaining church members' growth.
2. The conference should train and guide the elders to understand the church's discipleship-making vision.
3. The conference should train to equip elders with interpersonal relationship skills in dealing with church members.
4. The conference should ensure they train elders in modeling leading by their example.
5. The conference should also train elders to be visionary in growing the church membership through quarterly baptisms and church attendance.

Suggestions for Future Research

1. The researchers should study further and answer what causes the statistically significant weak positive correlations between effective leadership and church growth.
2. Researchers should consider employing other research design techniques and methods to understand how effective leadership influences church growth.
3. The study remains silent on church growth through membership transfer and profession of faith. Therefore, the study recommends that researchers look into that area of church growth.

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APPENDIXES

APPENDIX A

INFORMED CONSENT

You are being asked to participate in a research study entitled: The role of effective leadership on church growth.

The purpose of this study is to fill the gap in investigating the relationship between effective leadership and church growth in the Namibia North Conference. To participate in the study, you will be asked to fill out a questionnaire that has 3 sections. It will take you 20 minutes at the most to fill the questionnaire.

Your participation in this study is voluntary. If you sign the bottom of this form, it means that you are giving your consent to be in the study. You will NOT write your name on the questionnaire, and this form is separate from the questionnaire—this ensures that your identity will not be revealed. No one other than the researcher(s) and advisers will have access to the data. All data will be kept on a password-protected computer.

If you do not want to participate in the study, do not begin filling the questionnaire or participating in other research activities. If you start to fill the questionnaire and decide you do not want to participate, stop filling it and give it to the researcher. There is no penalty for not participating, and your questionnaire will not be used.

If you participate, you will contribute to knowledge about how to effectively develop, implement, and evaluate strategy which may help to enhance the performance of an organization. There are no identifiable risks in participation. The researcher will answer any questions that you have about the study, and you should ask them now.

If you have complaints or concerns about this research, please contact the Chair of the AUA Institutional Ethics Review Committee (IERC): Dr. Josephine Ganu with her email address: ganuj@aua.ac.ke

Thank you.

Sipobole Victor

By signing below, I agree to participate in this research.

Signature _____

Date _____

APPENDIX B

LETTERS



**Adventist University of Africa
Mbagathi 00503, Nairobi, Kenya**

**6TH JAN. 2022,
THE EXECUTIVE SECRETARY,
NAMIBIA NORTH CONFERENCE,
P/BAG 1002, KATIMA MULILO
CHAKA STREET, SOWETO.**
E-mail: matamuk@northnamibia.adventist.org

Dear Sir,

**RE: PASTOR VICTOR SIPOBOLE MUMBELA – MA IN LEADERSHIP
STUDENT:**

This is to introduce you to Pr. Sipobole Victor Mumbela from Namibia north conference who is a leadership student at AUA.

Pr. Victor Sipobole is now ready to move to the field for data collection towards finalization of his MA in leadership program at our University and he is hereby requesting permission from your office to enable him to go ahead with data collection for his research work.

His research topic is **“The role of effective leadership on church growth. A case study for the Namibia North Conference of the Seventh-Day Adventist Church.”** And his target units are the baptized members and the elders.

I, therefore, hereby request your office to facilitate Pr. Victor with a letter to permit him to go ahead with data collection within the conference.

Your service to this request will be highly appreciated by the school and it will go a long way to enable our student to move and complete his research work in the shorted time possible.

Yours in the Lord’s vineyard,

A handwritten signature in black ink, appearing to read "M. Nyakora", with a stylized flourish at the end.

**Prof. Musa Nyakora, PhD,
HOD, Social Sciences and Program Leader of Ph.D. and MA in leadership
programs.
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Seventh-day Adventist Church

NAMIBIA NORTH CONFERENCE

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Secretariat

January 18, 2022

TO: DISTRICT PASTOR

RESEARCH PAPER DATA COLLECTION PROCESS

This letter serves to inform you that Pr Victor Mumbela Sipobole a student at Adventist University of Africa has been authorized to collect data from your respective district. The research paper is based on Baptized members and Elders. Kindly assist him when He is within your respective district for data collection, in order to enable him to fulfill the requirement of his Master of Arts in Leadership Degree.

Yours Sincerely



Pr Kashasha Matamu

EXECUTIVE SECRETARY

APPENDIX C

QUESTIONNAIRE

SECTION A: DEMOGRAPHIC CHARACTERISTICS:

Instruction: Tick (✓) where appropriate after you have read each question carefully

Gender: Male ☐ Female ☐

Number of Years in Church: Less than 5 Years ☐ 5-10 Years ☐ 11-15 Years ☐ More than 15 ☐

3. Age: Less than 20 Years ☐ 20 – 30 Years ☐ 31 – 40 Years ☐ 41-50 Years ☐ More than 50 Years ☐

4. District: Bukalo ☐ Katima East ☐ Katima West ☐ Linyanti ☐ Mahachana-Mashi ☐

SECTION B: EFFECTIVE LEADERSHIP

This section checks vision, interpersonal relationships, and modeling in the Namibia North Conference.

Instruction: Using the rating scale below, encircle your answer based on your own perception of things. There is no right or wrong answer.

1= **Very low**; 2= **Low**, 3= **Average**; 4=**High**; 5= **Very High**

Vision					
1. My leader sees future possibilities for the church to grow	1	2	3	4	5
2. My leader has faith in God's provision for the growth of His church	1	2	3	4	5
3. My leader believes in God's leading for the future	1	2	3	4	5
4. My leader has a strategic plan to guide the growth of the church	1	2	3	4	5
Interpersonal relationships					
5. My leader is able to listen to us	1	2	3	4	5
6. My leader knows how to connect with the congregation, both young and old	1	2	3	4	5
7. My leader makes it a priority to train the church members for service	1	2	3	4	5
8. My leader can handle dissent within the team	1	2	3	4	5
9. My leader communicates his vision of the future of our church with us, church members	1	2	3	4	5
10. My leader easily accepts suggestions from us	1	2	3	4	5

Modeling					
11. My leader has strong spiritual insights and shares them with us	1	2	3	4	5
12. My leader reflects the character of Christ in his life	1	2	3	4	5
13. My leader is a man of prayer	1	2	3	4	5
14. My leader is a man of the Book	1	2	3	4	5
15. My leader lives by the principles he preaches	1	2	3	4	5
16. My leader leads by his example	1	2	3	4	5

SECTION C: CHURCH GROWTH:

This section checks how the membership growth of the church, relationships, spiritual growth, and discipleship are enhanced and sustained in the Namibia North Conference.

Membership Growth of the Church					
1. The church has an increasing number of baptisms every quarter	1	2	3	4	5
2. The church is increasing in number of church attendance every Sabbath	1	2	3	4	5
3. The church has an increasing number of people attending Sabbath School	1	2	3	4	5
4. The church has an increasing number of members involved in evangelism	1	2	3	4	5
Relationships					
5. In my church, we support each other in times of trial and difficulties	1	2	3	4	5
6. In my church, we encourage each other in our spiritual walk	1	2	3	4	5
7. In my church, we get along with each other	1	2	3	4	5
8. In my church, we know how to resolve our differences	1	2	3	4	5
Spiritual Growth					
9. I have a daily personal devotion	1	2	3	4	5
10. I attend prayer meetings regularly	1	2	3	4	5
11. I go to church every Sabbath	1	2	3	4	5
12. I hold a family devotion in my home daily	1	2	3	4	5
13. I give my tithes faithfully	1	2	3	4	5
14. I bring my offerings to the church regularly	1	2	3	4	5
15. I hold family worship regularly with other families in my home	1	2	3	4	5
Discipleship					
16. I am willing to help in an evangelistic campaign	1	2	3	4	5
17. I personally share the good news of salvation with others	1	2	3	4	5
18. I regularly train and mentor those who have recently joined our church	1	2	3	4	5
19. I willingly distribute literature about our doctrines to others	1	2	3	4	5

APPENDIX D

ANALYSIS TABLES

Target Population and Sampling				
District	CM Population		Sample Size	
A	1527		63	
B	2026		83	
C	2016		83	
D	1885		78	
E	1875		77	
Total	9,329		384	

Mean Interval Verbal Interpretation

Scale	Response	Mean Interval	Verbal Interpretation
1	Strongly Disagree	1.00 – 1.49	Very low effectiveness/growth level
2	Disagree	1.50 – 2.49	Low effectiveness/growth level
3	Neither agree nor disagree	2.50 – 3.49	Average effectiveness/growth level
4	Agree	3.50 – 4.49	High effectiveness/growth level
5	Strongly Agree	4.50 – 5.00	Very high effectiveness/growth level

Socio-Demographic Characteristics of Male and Female Respondents

	Frequency	Valid Percent
Male	196	51
Female	188	49
Total	384	100.0

Age of Respondents

	Frequency	Valid Percent
Less than 20 years	11	2.9
20-30 years	96	25.0
31-40 years	88	22.9
41-50 years	78	20.3
More than 50 years	111	28.9
Total	384	100.0

Descriptive Statistics Regarding Effectiveness of Leadership – sub variable Vision

	Mean	Std. Deviation	Interpretation
My leader sees future possibilities for the church to grow	3.7760	1.03306	High level of effectiveness
My leader has faith in God's provision for the growth of His church	4.0234	.92088	High level of effectiveness
My leader believes in God's leading for the future	4.2135	.89747	High level of effectiveness
My leader has a strategic plan to guide the growth of the church	3.9219	1.06408	High level of effectiveness
Vision	3.9837	.80705	High level of effectiveness

Descriptive Statistics Regarding Effectiveness of Leadership – sub-variable Interpersonal Relationship

	Mean	Std. Deviation	Interpretation
My leader is able to listen to us	3.9922	1.03588	High level of effectiveness
My leader knows how to connect with the congregation, both young and old	3.9948	.98287	High level of effectiveness
My leader makes it a priority to train the church members for service	3.6927	1.09561	High level of effectiveness
My leader can handle dissent within the team	3.6068	1.02147	High level of effectiveness

My leader communicates his vision of the future of our church with us, church members	3.8516	1.06025	High level of effectiveness
My leader easily accepts suggestions from us	3.7734	1.04130	High level of effectiveness
Interpersonal Relationship	3.8186	.76386	High level of effectiveness

Descriptive Statistics Regarding Effectiveness of Leadership – sub-variable *Modeling*

	Mean	Std. Deviation	Interpretation
My leader has strong spiritual insights and shares them	3.7396	1.02700	High level of effectiveness
My leader reflects the character of Christ in his life	3.7005	.96757	High level of effectiveness
My leader is a man of prayer	4.0182	.97605	High level of effectiveness
My leader is a man of the Book	3.9141	1.02216	High level of effectiveness
My leader lives by the principles he preaches	3.7422	1.04154	High level of effectiveness
My leader leads by his example	3.7708	1.06430	High level of effectiveness
Modeling	3.8142	.82203	High level of effectiveness

Effective Leadership sub-variable with the total average score

	Mean	Std. Deviation
Vision	3.9837	.80705
Interpersonal Relationships	3.8186	.76386
Modeling	3.8142	.82203

Descriptive Statistics Regarding Church Growth – sub-variable Membership Growth

	Mean	Std. Deviation	Interpretation
The church has an increasing number of baptisms every quarter	3.0964	1.18458	Average growth level
The church is increasing in number of church attendance every Sabbath	3.6328	1.04122	High growth level
The church has an increasing number of people attending Sabbath School	3.7448	1.02576	High growth level
The church has an increasing number of members involved in evangelism	2.9661	1.09659	Average growth level

Membership growth	3.3600	.81543	Average growth level
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Descriptive Statistics Regarding Church Growth – sub-variable Relationships

	Mean	Std. Deviation	Interpretation
In my church, we support each other in times of trial and difficulties	3.5964	1.13160	High growth level
In my church, we encourage each other in our spiritual walk	3.6328	1.03114	High growth level
In my church, we get along with each other	3.4531	1.04113	Average growth level
In my church, we know how to resolve our differences	3.4740	1.08363	Average growth level
Relationship growth	3.5391	.87880	High growth level

Descriptive Statistics Regarding Church Growth – sub variable Spirituality

	Mean	Std. Deviation	Interpretation
I have a daily personal devotion	3.4557	1.15083	Average growth level
I attend prayer meetings regularly	3.3099	1.19192	Average growth level
I go to church every Sabbath	4.4740	.87873	High growth level
I hold a family devotion in my home daily	2.9714	1.26066	Average growth level
I give my tithes faithfully	3.0547	1.19818	Average growth level
I bring my offerings to the church regularly	3.3776	1.14742	Average growth level
I hold family worship regularly with other families in my home	2.5026	1.16071	Average growth level
Spirituality	3.3885	.78577	Average growth level

Descriptive Statistics Regarding Church Growth – sub-variable Discipleship

	Mean	Std. Deviation	Interpretation
I am willing to help in an evangelistic campaign	3.9193	1.10600	High growth level
I personally share the good news of salvation with others	3.8932	1.06526	High growth level
I regularly train and mentor those who have recently joined our church	3.2109	1.15611	Average growth level

I willingly distribute literature about our doctrines to others	3.2637	1.25365	Average growth level
Discipleship	3.5729	.91347	High growth level

Summary of church growth sub-variables from highest to average growth

	Mean	St. Deviation	Interpretation
Discipleship	3.5729	.91347	high growth level
Relationship growth	3.5391	.87880	High growth level
Spirituality	3.3885	.78577	Average growth level
Membership growth	3.3600	.81543	Average growth level

Vision and Church growth

	Vision	Membership Growth	Relationship growth	Spirituality	Discipleship
Vision		.362**	.427**	.399**	.276**
Membership growth	.362**		.397**	.416**	.353**
Relationship growth	.427**	.397**		.463**	.429**
Spirituality	.399**	.416**	.463**		.560**
Discipleship	.276**	.353**	.429**	.560**	

Interpersonal relationships and Church growth

	Interpersonal relationships	Membership growth	Relationship growth	Spirituality	Discipleship
Interpersonal relationships		.353**	.520**	.400**	.313**
Membership growth	.353**		.397**	.416**	.353**
Relationship growth	.520**	.397**		.463**	.429**
Spirituality	.400**	.416**	.463**		.560**
Discipleship	.313**	.353**	.429**	.560**	

Modeling and Church growth

	Modeling	Membership growth	Relationship growth	Spirituality	Discipleship
Modeling		.439**	.487**	.471**	.321**
Membership	.439**		.397**	.416**	.353**

growth					
Relationship	.487**	.397**		.463**	.429**
growth					
Spirituality	.471**	.416**	.463**		.560**
Discipleship	.321**	.353**	.429**	.560**	

Summary of sub-variables with weak relationship correlations

Sub -variables	Pearson coefficient correlation value (r)	Pearson coefficient correlation value (p< 0.01)
Leadership vision and church		
membership growth	(r=0.36)	(p< 0.01).
Interpersonal relationship and church	(r=0.35).	(p< 0.01).
membership growth		
Leadership modeling and discipleship	(r=0.32).	(p< 0.01).
Interpersonal relationship and	(r=0.31).	(p< 0.01).
discipleship		
Leadership vision and discipleship	(r=0.28)	(p< 0.01).

APPENDIX E

MAP OF NAMIBIA NORTH CONFERENCE

Namibia North Conference is located in the Northern part of Namibia and is a sister conference of the Namibia South Conference. Namibia borders countries such as Angola, Zambia, Botswana, and South Africa.



CURRICULUM VITAE

Personal Data:

Name: Sipobole Victor Mumbela

Email Address: 290.Svi.a@gmail.com, 264813298526

Date of Birth: February 03, 1970

Place of Birth: Ikaba, Namibia

Marital status: Married July 6, 2002

Children: Mumbela Enosh (2003) Mumbela Eliakim (2008)

Education

2008-2013 Rusangu University Bachelor of Arts Theology

2017-2022 Master of Arts in Leadership

Ordination information: January 2015

Work Experience:

Publishing Work: North East Namibia Field 1986-1996

Global Mission Pioneer: North East Nabia Field 1997-1998

Pastoral Work: Divundu District 2001-2005

Four Combined Districts: Ibbu, Impalila, Kabbe & Schuckmansburg
2006-2008

Katima Mulilo District 2009-2013

Mahachana District 2014-2016

Four Combined Districts: Ibbu, Impalila, Kabbe & Schuckmansburg
2017-2019

Conference Director: Stewardship, Ministerial, Family Ministries & Chaplaincy
2019 -2022

Personal Experience: Radio Ministry (Preacher) 1999-2001