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RESEARCH ARTICLE

THE EFFECTS OF CHURCH MINISTRIES AND THEIR INFLUENCES ON CHURCH FOLLOWERS IN KIMIMINI SUB -COUNTY TRANS- NZOIA COUNTY

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Abstract

The purpose of the study was to investigate the effects of church ministries and their influences on church followers' in Kimimini sub-county, Trans-Nzoia. The main problem that promoted the researcher to do the study on the topic was that church leadership seemed to be the cause of the challenges facing many church followers. The researcher wished to unearth the origin of many churches and the effects of believers and how they affect the management of many churches. The objectives of the study established the way church leadership pin church followers on sin rather than love, determine the extent to which followers depend on church leadership for growth and development and to establish the teachings that the church followers receive from church leadership. The study applied the Charismatic Leadership Theory by Max Weber 1924-47 and LMX Theory (1975) and Servant Leadership Theory Robert Greenleaf, 1977. The researcher exploited the study by descriptive researcher design which provided a mixed research design that led to a triangular design. The descriptive survey design was applied to gather information on the way church followers respond to church leadership. The variables under review were independent, dependent and intervening variables. The simple random sampling techniques and purposive sampling techniques were utilized. The instruments of questionnaires, interview schedules and focused group method were used that gave the findings for discussions and interpretations. The data was analyzed descriptively using tables and percentages and presented the summary conclusions, recommendations and gaps for further research where it will be used by other researchers, scholars, church leaders and educationists

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Introduction:-

The chapter will consist of the following: background of the study, statement of the problem, purpose of the study, objectives of the study research questions, significance (importance) of the study, justification of the study and assumptions of the study. Background of the study This comprised the International countries including, Europe, Asia, United States and Canada. African countries such as Nigeria, Ghana and South Africa. The East and Central African countries and the home country Kenya which came down to Trans-Nzoia county pinning specifically

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Kiminini sub-county as a case study. **In worldwide, Christianity** as a major church doctrine, stemmed from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century CE. It became the largest of the world's religions and, geographically, the most widely diffused of all faiths. It is now a constituency of more than two billion believers. Its largest groups are the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches. The Oriental Orthodox churches constituted one of the oldest branches of the tradition but had been out of contact with Western Christianity and Eastern Orthodoxy from the middle of the 5th century until the late 20th century because of a dispute over Christology (the doctrine of Jesus Christ's nature and significance). Significant movements within the broader Christian in the world and sometimes transcending denominational boundaries were Pentecostalism, Charismatic Christianity, Evangelicalism, and fundamentalism. Kevin MacDonald & Sir Larry Siedentop (2015) and the Oxford University historians specializing in intellectual history. In USA, at the very beginning of the Reformation, the principal Bible available was the Latin Vulgate, the Bible Jerome had originally produced in Latin in A.D. 380—though since the time of the Reformation it has undergone significant textual corruptions. It included both a translation of the Hebrew Old Testament and the Greek New Testament, plus Tobit, Judith, Wisdom of Solomon, Sirach, Baruch, some additions to the Book of Daniel, and 1 and 2 Maccabees. The Bible was not a book that the general public was familiar with. It was not a book most individuals or families could own. There were pulpit Bibles usually chained to the pulpit; there were manuscripts of Bibles in monasteries; there were Bibles owned by kings and the socially elite. But the Bible was not a book possessed by many. The Bible which is now in almost every hand is still being misinterpreted and misunderstood by many church ministry leaders. Furthermore, it was rare to find a Bible in the language of the people. There were a number of German translations in existence by the time of Martin Luther, and one French version published already in 1473. But it was still the case that the Latin Bible was by far and away the principal Bible available. The well-educated social elite could read Latin, but the average resident of England or France or Germany or Italy or Spain knew only snippets of Latin from the Mass. And indeed, often enough they garbled the snippets they knew. If one wanted to get a good feel for the poverty of biblical literacy in the general public in that era, could read Chaucer's **Canterbury Tales**, written between 1387 and 1400 in Middle English. Confusion and misunderstandings of the Bible abound in Chaucer's stories arose. The Latin Vulgate was the Bible that Luther first studied, but he soon became aware of its deficiencies as he delved into the Greek text to discover his revolutionary insights. That led Luther to another realization: if things were really going to change, it would not come just by debating theology with other learned souls. The Bible needed to be made available in the vernacular (in this case German) and needed to be widely available. In my view, the most dangerous thing Luther ever did was not nail the 95 Theses to a door. It was translating the Bible into ordinary German and encouraging its widespread dissemination. By 1522, Luther had translated the New Testament, and he had completed the full Bible by 1534, which included what came to be called the Apocrypha (those extra books from intertestamental Judaism). Luther kept revising this into his waning years, for he realized what a major change agent this translated Bible was. Luther did not translate directly from the Latin Vulgate, and for some, this amounted to heresy. Luther had learned Greek the usual way, at Latin school at Magdeburg, so he could translate Greek works into Latin. There are tales, probably true, that Luther made forays into nearby towns and villages just to listen to people speak so that his translation, particularly of the New Testament, would be as close to ordinary contemporary usage as possible. This was not to be a Bible of and for the elite. Vigorous language became quickly more popular than the Great Bible. It was the Bible of choice for William Shakespeare, Oliver Cromwell, John Bunyan, John Donne, and the pilgrims when they came to New England. It, not the KJV, was the Bible that accompanied them on the run. Martin Luther king could not have imagined in 1517 that his most influential act during the German Reformation, the act which would touch most lives and effect the budding Protestant movement most would not be his Galatians or Romans commentaries, his theological tracts like "The Bondage of the Will," or even his insistence on justification by grace through faith alone. No, the biggest rock he threw into the ecclesiastical pond, which produced not only the most ripples but real waves, was his production of the Luther Bible. But he was not a lone pioneer. He and William Tyndale deserve equal billing as the real pioneers of producing translations of the Bible from the original languages into the language of ordinary people, so they might read it, study it, learn it, and be moved and shaped by it. The Bible of the people, by the people, and especially for the people did not really exist before Luther and Tyndale. Today, to speak just of English, there are more than 900 translations or paraphrases of the New Testament in whole or in part into our language. Nine hundred! None of the original Reformers could have envisioned this nor for that matter could they have imagined many people having Bibles not just in the pulpits and pews but having their own Bibles in their own homes. The genie let out of the bottle at the beginning of the German Reformation turned out to be the Holy Spirit, who makes all things new. This included ever-new translations of the Bible as we drew closer and closer to the original inspired text of the Old and New Testaments by finding more manuscripts, doing the hard work of text criticism, and producing translations based on our earliest and best witnesses to the Hebrew, Aramaic, and Greek

texts of the Bible. When the Luther Bible was produced based on Erasmus' work on the Greek New Testament, there were only a handful of Greek manuscripts Erasmus could consult, and they were not all that old. When the KJV was produced in 1611, there was the same problem both in regard to the Old Testament and the New Testament. Today, we have over 5,000 manuscripts of the Greek New Testament, most of which have been unearthed in the last 150 years and some of which go back to the second and third centuries A.D. We have the discoveries at the Dead Sea and elsewhere providing us with manuscripts more than 1,000 years closer to the original Old Testament source texts than the Masoretic text (the traditional basis for the Old Testament text), and closer than we were in 1900. God in his providence is drawing us closer to himself by drawing us closer to the original inspired text in the modern era. Despite all the struggle, the Bible has changed all along with the introduction of varied church doctrines. In ASIA, early Christianity in Asia Minor Author(s): Sherman E. Johnson Reviewed work(s): Source: Journal of Biblical Literature, Vol. 77, No. 1 (Mar., 1958), pp. 1-17 Published by: The Society of Biblical Literature Stable URL: <http://www.jstor.org/stable/32643> Johnson said early Christianity in Asia minor came just before the first World War and then came the Princeton expedition to Sardis, which continued for several seasons. Much of the effort was concentrated on the splendid Ionic temple of Artemis, which was of some special interest to us because of its rebuilding after the earthquake of A. D. 19, but there were important discoveries from the Lydian and other periods. This continued the rapid spread to western world, finally reached USA and Canada. These churches had their own doctrine beliefs which went along in accompaniment of God's word. In Nigeria, Matthews A. Ojo, the Vice Chancellor of Bowen University in Nigeria and a Professor of Religious Studies and renowned scholar of Pentecostal and Charismatic Christianity in Africa. Pentecostalism and charismatic movements in Nigeria said since about 1986, i.e. in the past 46 years and within our own generation, we had witnessed certain fundamental changes in the way Christianity was perceived and practiced in Nigeria, and in other parts of West Africa. The most substantial change was associated with a kind of spirituality brought into existence by the rise of Pentecostal and Charismatic movements. This new religious effervescence was part of what was generally referred to as the Charismatic Renewal, a revivalist movement within the Christian church with global dimension. From its old form as a sectarian religion in Africa in the early twentieth century, by the 1990s Pentecostalism had moved into the public domain to become a global religion, and had thus attracted the attention of the media, the generality of Christians and non-Christians and scholars of religion. This new Christianity was at first identified with young men and women who labeled themselves as pastors and evangelists despite lacking any pastoral or theological training. Nevertheless, they actively engaged other Christians and non-Christians, exhorting them to repentance from all sins, to receive Jesus Christ as their Savior and thus become "born again." This old evangelical message received a new impetus as the young puritan preachers, as van Dijk, a Dutch scholar called them, went about in public places, preaching and praying to deliver people from every kind of malevolent spiritual force. In the 1970s and early 1980s was reputed for breeding a type of preachers that operated mainly in malls and in other public conveyances exhorting Nigerians to repentance. In the new millennium, not only did they preach and pray, they also collected offerings, a reflection of the changing economic situation of the society. Very often in their prayers they saw Satan and his cohorts of demonic spirits. "Vampires" and "blood sucking demons" on the pot-holed and poorly maintained Nigerian road which they assailed with "Holy Ghost Fire" and the blood of Jesus. Their sermons centered on healing and miracles, breakthrough programmes for economic success and upward social mobility, deliverance from satanic oppression, and divine protection from perceived enemies, and advertisements of conventions and special programmes provide utopian escape from deteriorating socio-economic and political conditions. This new evangelism was also promoted by and through literature, crusades, camp meetings, "Fire or Holy Ghost power" conferences, "Holy Ghost Nights," healing and deliverance services, etc., which were constantly and generously advertised in the media. By the mid-1980s, the young puritan I Richard A van Dijk, "Young Puritan Preachers in Post-Independence Malawi" Africa journal of the international African Institute, Christianity was introduced into the region of present-day Kenya by the Portuguese during the 16th century. The Portuguese were driven out of the coastal region of Kenya in 1698 by the forces of Oman. As a result, Christianity could not establish itself in Kenya until 1844 when the Anglican Church Missionary Society (CMS) sent Johann Ludwig Krapf. In 1862, British Methodists came to Mombasa. White Fathers of the Roman Catholic Church came to Kenya in 1889. In 1910, Pentecostalism arrived with representatives of the Pentecostal Assemblies of Canada. The Salvation Army started work in Kenya in 1921. The arrival of Christianity from abroad was followed by the establishment of indigenous churches in the country. The Momiya Luo Mission was established by former Anglicans in 1914. The African Church of the Holy Spirit was founded in 1927. The Kenya Foundation of the Prophets Church was also established in 1927, the National Independent Church of Africa in 1929, and the Gospel Furthering Bible Church in 1936: and Christian groups in Kenya. According to World Christian Database, some of the largest denominations are Roman Catholic, Anglican, Africa Inland Church, Presbyterian Church of East Africa, Baptist Convention of Kenya, Pentecostal Assemblies of God and Seventh-Day Adventists.. Although the percentage of Muslims in Kenya

is fairly small (7.9% according to WCD), the Church on the north-eastern border with Somalia faces severe persecution from the strong Muslim presence. The cross-border attacks by al-Shabaab have forced many Christians to close their churches and abandon the region. Still church leaders continue to have their varied doctrines instead of the ministries working together toward a common church doctrine. In Trans-Nzoia, Church ministries continued to follow the same old pattern of not following the gospel oneness and in unity as God's word stated. Evidently this trend scaled down to Kiminini Sub-county where church ministries seem to be greatly influenced.

Statement of the problem:

The effects of church ministries and their influences on church followers seemed to be the cause of all differences that occurred in various church ministries for competition of recognition and for amassing of followers for their own benefits. In the epistles of the Ephesians chapter four verses three to six (Eph 4:3-6) said "endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, just as you were called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all". If the statement was true and we pray to one God in unity as is supposed to be, why couldn't church ministries use the same or common doctrine and also had a common day of meeting for worship of the Lord. In the U.S.A and Nigeria, many churches ministries which started by an individual had come together under one pastor or one bishop or one elder or one overseer to use one common doctrine that were agreed upon and a common day of worship the one they continually served was Christ the Lord. The truth was and it remained: Jesus Christ was the Lion of Tribe of Judah (Rev. 5:5). Lions hunt at night in a group, unlike Leopards although they were in the same family. Believers needed to be together in unity to win souls for Christ but not for church leaders. A lonely lion that left park eventually died of starvation. This was allegory to church leaders. If unity prevailed in animals, surely why not in Kenya and especially in Kiminini sub-county? This forced the researcher to conduct the study that could enable them to find out the origin of church ministries and their influences on church doctrine in Kiminini sub-county.

Purpose of the study:

The purpose of the study was to investigate the effects of church ministries and the influences on church followers of the church ministries and their influence to church leadership. This enabled the researcher to unearth the effects of the many church followers in response to various church doctrines and their effects on of the various church management ministries in the area of study.

The research objectives:-

1. To establish the way leadership pin church followers on sin rather than love.
2. To determine the extent to which followers depend on church leadership for development and growth
3. To establish the teachings the followers receive from church leadership on formulated doctrines.

Justification of the study:

The churches followers are always fighting amongst themselves for competition and recognition and wanting closeness to leadership for their own advantage irrespective of the various doctrines that were put in place to manage the various churches. Indeed there were always numerous squabbles that emanated amongst church followers due to the influence of varied church doctrines that stems from church leadership.

Significance of the study:

The study will enable the policy maker to come up with policies that will be able to run the church ministries without any group or individual discrimination and hence promote the church growth and development. The study enabled the scholars to conduct a lot of investigations on the effects of church followers and their affects on the formulation of various church doctrines. The study enabled the future researchers to conduct the various studies that related to the effects of the church followers and unearth the causes for the many doctrines and their controls. The study also enabled church leaders to effectively manage their church ministries without their church doctrines segregating the doctrines of other churches. The study assisted the educationists to come up with a new knowledge that was applied in the leadership of the various churches through different training in the management of various doctrines.

Literature Review:-

The researcher manipulated the independent variables (leadership, development and growth and church teachings) to provide church followers as dependent variables For believers to be accepted and be useful, political differences were not entertained in churches. "Church politicians" used the church followers for personal manipulations, defeating the purpose for which church followers were to be enforced in line with proper biblical concepts. The development and growth of the church ministries were diversely affected due to varying church followers' beliefs .This created discontents among church followers, who in this case study were believers, male female and Sunday school attendants. The church believers saw their interests overlooked and were discriminated against in development, were segregated in growth and generally mistreated .The believers were overlooked in participation in leadership and church development. .This influence of the church ministries seemed to be having varying church doctrines that had to be regulated by the intervening variables namely legal documents such as Constitution, NCKK Act, Society Act and the set Church policies.

Symbolic interaction theory:

Charismatic leadership theory was a theory that motivated followers to achieve outstanding performance. As an adaption of theological concept, the theory explained what sometimes happened in a complex organization especially in time of crisis. When a leader was granted a special gift of extra ordinariness by colleagues and subordinates ,he was expected to show some leadership qualities (Sashkin & Sashkin,2003)According Robert House (1997),a charismatic leader possessed dominance ,had a strong desire to influence others, had self-confidence and had the strength of moral values. A charismatic leader had four stage model of charismatic leaders ,whose responsibility was to continue assessing the environment to formulate what was to be establishing some goals, .communicated his /her vision, used motivation speeches in persuading arguments and built trust and commitment to the unexpected behavior and role models to empower and posses unconventional tactics (Jay Conger ,1989)Servant leadership theory states that a leader is to built an environment in not only serves the need of the organization but must also provide an environment in which workers can grow and develop as human beings According to Deph ; Method ,laud (1999) servant leaders and servant -led organizations value people by listening receptively serving the need of others first, and trusting people .They also develop people by providing opportunities for learning ,modeling appropriate behavior and building others through encouragement .They also build communities by building strong relationship ,working collaboratively and valuing individual difference .Land also state that servant leaders and servant -led organizations display authenticity by integrity and trust ,openness and accountability and willingness to learn from others leadership by creating a shared vision , sharing decision-making power and sharing status and privilege at all level of organization Servant leadership theory provides the element of Jesus Christ that enable the building of the church on the life , death and resurrection .Jesus Christ s the ultimate example of servant hood by leaving the glory of heaven to come as human being and accept the way of the cross Jesus Christ employed way of wrapping a towel about himself to wash his own disciples feet in a lesson that teaches the perfect example of servant -leadership theory especially in a church setting. The servant leadership theory has some implications for church leaders which state that church leaders must value people buy listening to them and that they must also develop people. This theory has also the implications of building a community of saints (that is believers)by inspiring trust in the people .The people must include men and women of vision ,who see the future and clarify church goals. Many churches seem to be politicized avoiding the element of servant leadership and /or charismatic leadership as required by Max Weber (1924-47) and Robert Greenleaf (1977).Church politics do not provide a climate for growth and development as theorized by Laud (1999).The church followers are to be motivated to develop positive altitude that can enable them to archive an outstanding performance .The church followers through this will be granted a special gift of extra ordinariness by their colleges and subordinates and hence acquire divine authority that enable them to become staunch members of the church during that time (Sashkin and Sashkin,200

The way church leadership pin church followers on sin rather than love:

There seemed to be a problem on how the church leadership rely their doctrine on the church followers. The church followers complained that the church leadership were very keen on sin and were ready quickly to punish and eject any sinful followers in their midst. The believers reiterated that leadership had failed to understand why Jesus Christ came as Son of Man to earth; namely to take away sin as started in John 1:29 NIV " The next day John saw Jesus coming toward him and said, look! "The Lamb of God who takes away the sin of the world!" The church followers know that Jesus Christ died for permanent removal of all sins of mankind and rose again in a glorified body completely defeating Satan for ever. He gave us a commandment of love saying "This is my command: Love each other. John 15: 17 NLT". Again in John 14:15 KJV says "If ye love me, keep my commandments". If indeed Christ

died for our sins and commanded us to function in love, why then should church leadership rely solely on sin correction rather than insisting on God kind of love that yields to the Holy Spirit amongst followers. The extent to which followers depend on church leadership on development and growth

The varying church doctrines seemed to create divided loyalty by church followers. One of the greatest huggers of human heart is to experience true belonging .This is why Jesus holds up Christian love as the proof that we are his disciples (John 13:35) and why his last priestly prayer seems to be focused on other unity (John 17) when people see true community followers ,they are drawn to it .As quoted by Jay son D. Bradly ,(2018).Some church followers seems to agree with Helmbuck ,who wrote to say tolerance is the every individual 's believes, life style and perception of truth claims are equal ,adding that one's beliefs and his belief are equal and that all truth is related (Helmbuck,IT,2012).Rorty concludes ,"in the end the pragmatics tells us that what matters is our loyalty to other human beings clinging together against the dark ,not our hope in getting things right (Rorty,(p166.) The statement from Rorty. (CP, 1966) is contrary to mine. The claims of Christianity stands on seems to stand in marked clarity and contrast to the fussy world of post modern language Jesus Christ left no doubt that He is man's only care. His only hope to reconciliation with God .Jesus Christ said " I am the way the truth and the life. No one comes to the Father, except through me " (John 14:6) The statement on John 14: 6 is universally agreed upon by many church followers.

To establish the teachings the followers receive from church leadership on formulated doctrines:

The teachings of most churches are based on and on how a church will be if he does not give in accordance to church principles. Some church ministries even check followers giving based on their pay slips. The formulated doctrines by church leadership do not augur well with what the word of god says. Any man made teachings that is not based on god's word reduces the power of god in a church. Paul made it very clear that his teaching and preaching were neither wisdom nor knowledge of man but of god with demonstration of Holy Spirit power. In 1 Corinthians chapter two the fourth verse, it says "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power. KJV" Paul, the Apostle also said he taught the Good News without charging or asking for money. In 1 Corinthians 9:18, God's word says "What is my reward then? Verily that, "when they preach the Gospel, it may make the gospel of Christ without charge, that I abuse not my power in the gospel KJV". Therefore the teaching should be on Holy Spirit prompting but not man's manipulations or noise. However, when giving, tithing and any other form of offerings, it should be done as one purposes in his heart, voluntarily and with cheerfulness and without coercion whatsoever. Paul when writing the second letter to the Corinthians church , he said " Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity, for God loves a cheerful giver, 2 Cor. 9:7 KJV". Again, Luke a companion of Apostle Paul , while writing the book of Acts of Apostles , in the twentieth chapter verse thirty five said " It is more blessed to give than to receive"

Methodology and Research design:

The researcher explored the following: ,methodology, research designs, location of the study, target population , the sample and the sampling techniques ,sample and sampling size, sample procedures, research instruments, pilot study of research instruments ,validity and reliability of research instruments, data collection procedures, data analysis and professional ethical considerations. The researcher identified and explained the above various procedures that was used for collecting, analyzing, interpreting and reporting data, and what the researcher did during the study and setting mechanisms in which interpretation were made,. There was proper application of the research instruments where the researcher tested the validity and reliability of the research instruments. Ethical considerations were securely put in place and satisfactory measures were taken to ensure the privacy and confidentiality of the collected data from the respondents and the findings were used for research purposes only. The researcher used descriptive research method in order to explain vividly or describe widely the influence of church ministries to the church doctrines. This enabled the researcher to conduct and in depth study the findings that extensively and intensively unearthed the data required by the study. The researcher explained the process and procedures that assisted in the collection of data and hence came up with the ways and means of solving the issues in question. When collecting data, the researcher employed quantitative method where the researcher emphasized the main problem on the effects of church ministries to church doctrines, their growth and development and believers attitudes. For further understanding, clarity and expansion of the reliability of the study, the researcher employed mixed research methods. The researcher collected the respondents in the field of study. The quantitative research and the qualitative research approaches were involved as ways of approaching and collecting data. Much more were revealed through these combined approaches. In addition, simple random sampling technique was used. The

instrument accommodated the respondents' views and ideas, questionnaires' and direct interview schedules and group discussions for ministry leaders were used to get the final data collection and interpretations.

Research designs:

The researcher exploited the study by use of descriptive research design which provided a road mark for in depth and extensive information on church doctrines. This design was in a well structured manner that enabled the researcher to come up with good collaborative elements in the study. The collected data included quantitative and qualitative data which provided a mixed research design that led to triangulation design. These researcher collected and analyzed data by using quantitative data during the researcher process by merging set of research results into a total overall interpretation

The quantitative and qualitative data was collected by use of concurrent approach at a time because both types of data would be collected at the same time in the field of study. The results of qualitative and quantitative outcomes allowed the development of a more complete understanding of the research questions.

Location of the Study:

This was the area or field in which the researcher conducted the study. Location of the study was always an area that contained the population of study which normally sampled to have the sample size of the study. The researcher conducted the study in Kiminini sub-county that had a population of ten thousand (10,000) people in different church ministries. Kiminini sub county is a cosmopolitan area such that on the east it bordered with Cherangani constituent and west with Bungoma and Kakamega counties respectively .In North it bordered with Saboti sub county and the south with Uasin- Gishu county. The numbers of church ministries were two hundred (200) with an average of fifty (50) members per church ministry. Kiminini sub -county was in Trans-Nzoia County. This was the number of people that researcher targeted in the location of the study. Target population was the number of the study that the researcher was aiming to conduct the study that provided the required information of the study in relation to the topic of the study.

Target population:

This was the number of people the researcher targeted in the location of the study. The target population was the largest number of the study that the researcher was aiming to conduct the study provided the required information in relation to topic of the study. The researcher targeted population of ten thousand (10,000) believers in two hundred (200) urban church ministries in Kiminini sub county .These two hundred church ministries constituted about seventy-five (75%) of the total church ministry members or followers or believers which was selected at random using random sampling technique.This was to constitute the population size of the study. In designing the study a purposive sampling technique was adopted to select church leaders, pastors, deacons, elders, mature believers and youth attendants to give some views and information about the origin of the church ministries and their effects on church doctrines.The researcher concentrated on the ministries that were within urban centers using two hundred (200) ministries within the urban centers because they seemed to be more knowledgeable than those in the rural areas. The researcher sampled at least fifteen (15) members from each ministry giving a sample size of three thousand (3000) participants comprising 400 church elders, 600 pastors, 1000 elders, 2000 deacons, 4000 mature believers and 2000 youth attendants.

Table 3.1:- Church Ministries In Kiminini Sub County.

POPULATION CATEGORY	TARGET POPULATION	SAMPLE SIZE	PERCENTAGE %
CHURCH LEADERS	400	120	4
PASTORS	600	180	6
ELDERS	1000	300	10
DEACONS	2000	600	20
MATURE BELIVERS	4000	1200	40
YOUTH ATTENDANTS	200	600	20

TOTAL	10,000	3,000	100
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The researcher employed simple random sample technique in which the researcher conducted a ballot in which he recorded on the piece of paper YES or NO and used the church members to pick the pieces of paper from the table at random. Those who picked YES were used by the researcher as respondents. The researcher also included purposive sampling technique that enabled him to get the information he was searching from the church elders who had knowledge and experience of what the researcher was looking for. The researcher applied the following instruments for data collection namely: questionnaires, interview, schedules and focused group discussions to collect credible valid and reliable results.

Data analysis:

Data was a factual information that was used for reasoning, discussion or calculation, it was also information that was organized for analysis. After the researcher collecting data from the respondents, as answered through the questionnaires, interviews and focused group, the researcher identified different type of information responded to by the respondents and did the sorting, editing, clarifying, coding and analyzing the information given by the respondents thus computing the statements and allowing the computer to analyze the data through Statistical Package of Social Sciences (S.P.S.S. version 21.1) qualitatively and quantitatively. After which the researcher evaluated, interpreted and reported the findings. The researcher then presented the data through statistical tables, graphical frequencies and percentages.

Findings and Discussions:-

The chapter highlighted on the findings, analysis, discussions, research objectives and methods employed by the researcher and the instruments that were applied. The objectives were restated for proper identification and establishment. The research findings in the field were based on the obtained data provided by the respondents who filled the questionnaires, interview schedules performed and face to face group discussions. The data was analyzed, observation sheets recorded and final check list done. It was noticed that they were true records that were given by the respondents and did not vary or were defected in any manner. The discussions were done systematically and the results were used to discuss the findings in the questionnaires as had been represented to the respondents'. Records of interview schedules and purposive group discussions were noted and realized that they were true to the standard of the researcher as he had proposed in his filed study.

The study investigated the Effects of church ministries and their effects on church followers. The data was collected from a sample size of 3000 respondents who comprised of church leaders, pastors, elders, deacons, mature believers and youth attendants. The study investigated the political differences that emanated from the various church doctrines, the extent to which the political church differences affected church development and growth and finally the way the followers responded to the already formulated church doctrines. The collected data was analyzed, interpreted to explain the reflected church objectives.

Conclusions and Recommendations:-

The purpose of the study was to investigate the effects of the church ministries and their effects on church followers in Kiminini sub-county. The study was guided by the following specific objectives. To establish the way church leadership pin church followers on sin rather than love, the extent to which followers depend on church leadership for growth and development and the teachings the followers receive from church leadership on the already formulated doctrines. The study findings hoped to provide information that will enable the policy manners to come up with the proper policies to run the church ministries. The study hoped to enable scholars conduct investigation on church ministries and their effects on church doctrines. This study in addition hoped to enable church leaders to effectively manage their ministries with proper doctrines which is acceptable to the church followers and other ministries. Indeed, this study hoped to assist educationist to come up with a new knowledge through various training on church leadership, pastors, elders, deacons, mature believers and youth. Finally the study helped the intervening variables such NCK Act, society Act, and other church policies to regulate the church ministries. The simple random sampling techniques and stratified sampling techniques were used to select a sample size of three thousand (3,000) from a targeted population of ten thousand (10,000) church believers, who in this case were church followers. A purposive sampling technique was then used to select fifty (50) church leaders. The collected data was

sorted ,analyzed both qualitatively and quantitatively .Descriptive research design was used that provided a roadmap for in depth and extensive information on church doctrines .The collected data provided a mixed research design that led to a triangular design .The quantitative and qualitative data was collected by use of concurrent approach that brought the complete finding of the researcher questions. The questionnaires tools of filling a questionnaires and Likert scale rating tables were used on the main data gathering instruments on the respondents sampled at least fifteen (15) members from each ministry that gave a simple size of returned questionnaire. of 2450 participants comprising 100church leaders ,150 pastors ,200 elders ,500 deacons ,1000 mature believers and 500 youth attendants.

Based on the findings of the research, the researcher therefore recommends that the NCKK and the government Society Act scrutinize on church leadership qualifications and experience that should lead them to proper mastery of the Word of God. Once they have mastered, then they will faithfully lead church followers into proper doctrine as directed by the power of the Holy Spirit instead of man-made and misleading doctrines that sway church followers from the way of Christ. Ministry church leaders need to be constantly aware that Jesus Christ is the only way and anything else that can ever make church followers to follow a person or an animal or a reptile or an image rather Christ is misleading and antichrist.

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