

AFRICA INTERNATIONAL UNIVERSITY

EFFECT OF DISCIPLESHIP TEACHING STRATEGIES ON THE SPIRITUAL  
TRANSFORMATION OF REDEEMED GOSPEL CHURCH MEMBERS IN  
KANGUNDO SUBCOUNTY, MACHAKOS COUNTY

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requirements for the degree of Doctor of Philosophy in Education  
(Curriculum and Instruction)

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EFFECT OF DISCIPLESHIP TEACHING STRATEGIES ON THE SPIRITUAL  
TRANSFORMATION OF REDEEMED GOSPEL CHURCH MEMBERS IN  
KANGUNDO SUBCOUNTY, MACHAKOS COUNTY

I declare that this is my original work and it has not been submitted to any other  
College or University for academic credit.

The views presented here are not necessarily those of Africa International University  
or of the Examiners.

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## **ABSTRACT**

The purpose of the study was to find out the effect of certain discipleship teaching strategies on the spiritual transformation of the members, as measured by Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County. The design was a descriptive survey which used the cross-sectional approach to data collection. The target population was all the 70 churches in Kangundo District, approximately 10,500 members. A sample of 945 participants was selected using systematic random sampling and questionnaires were consequently distributed to the 945 members. Overall, 538 questionnaires were returned and analyzed to provide information of strategies used in the teaching ministry of the church and information on spiritual transformation. The researcher used the Statistical Package for the Social Sciences (SPSS) to analyze the data and performed t– tests for independent samples to look for possible differences between the means of the members who have been discipled through exposure to the four discipleship strategies believed to enhance spiritual transformation and those that have not been exposed to those strategies. This was required to provide the basis for rejection or failure to reject the null hypotheses. The study found out that majority (60.8%) of Redeemed Gospel Church members was spiritually mature based on the analyses of all the subscales of Spiritual Assessment Inventory (SAI): Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance. The study findings revealed that majority (70.1%) of the Redeemed Gospel Church members have been discipled using discipleship strategies believed to enhance spiritual transformation. Based on the findings, the study concluded that mentoring relationship program, teacher role modeled Christlikeness, formal discipleship curriculum and small group fellowship were likely to enhance the spiritual transformation of Church members. Further, the study found out that there were significant differences in spiritual transformation between members who had gone through discipleship strategies, and those who had not. This means that members who had been exposed to the discipleship strategies displayed greater spiritual transformation compared to those who had not.

**DEDICATION**

To

The Glory of God

and

My loving husband Ronald Ngala Mwania

and

Our dear children Juliet, Mercy, Anne and Miriam

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## **CHAPTER ONE**

### **INTRODUCTION**

The purpose of this quantitative study was to find out the effect of the use of certain discipleship strategies on the spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County. The chapter discusses the background to the study, teaching ministry of Redeemed Gospel Church, statement of the problem, purpose statement, research questions, hypotheses, significance of the study, theoretical and conceptual frameworks, limitations, delimitations and definition of terms.

#### **Background to the Study**

Christianity is a religion which propagates the teachings of Jesus Christ. One of the most important aspects of Christianity is discipleship whose main goal is to equip converts to become followers of Jesus Christ, be taught of His expectations for them and then continue to a level where they also start making disciples. Yet today's church seems to be experiencing a discipleship deficit (Easum 2015). Statistics according to the 2018 World Fact Book of the USA Central Intelligence Agency show that Christians in Kenya form 83% of the total population. This implies that only a few Kenyans, 17%, are not followers of Jesus Christ. Among many Christian congregations in Kenya today, just as in many other congregations in Africa and globally, quantitative growth of the church members is observed but with little qualitative growth in terms of spiritual transformation.

The issue of discipleship deficit is a global phenomenon. Authors especially from the West seem to have discovered the mismatch between growing church membership and quality of Jesus' disciples (Ogudiran, 2013; Ogden, 2003, 2007; Barna, 2001; and Moroz, 2011). They observe that churches have many confessing Christians who do not show evidence of being disciples of Jesus. Ogudiran (2013, 5) says that there is poor state of disciple making in American churches where he points out that the Great Commission should not stop with winning souls, rather it should involve developing the souls to spiritual maturity. Ogden (2003, 2007) blames lack of spiritual transformation of Christians on their leaders who unconsciously send the message that it is fine to be Christians without being disciples. Barna (2001) sees very little difference between Christians and non-Christians when considerations come to moral values and lifestyle choices. Moroz (2011) says that evangelical discipleship of members seems to be a neglected area in church circles today. The transformational discipleship research project by Geiger et al, (2011) found out that church leaders are in the process of rediscovering the importance of paying attention to disciple making. Spiritual growth is not accidental, but it calls for intentionality on the side of the church in helping Christians grow. This indicates that there is an obvious need to return to intentional discipleship.

A research project by Barna (2015) found that in US, the language and terminology associated with discipleship was not commonly used to describe the process of growing spiritually. He reported that only 18% of church members interviewed preferred to use the term "discipleship" while 5% preferred to use "spiritual formation". The terminology on discipleship has been replaced with other phrases that Christians are more comfortable with such as, "being Christlike," "spiritual journey" or just "spiritual growth". Moroz (2011) emphasizes the

importance of discipleship in the church and notes that fewer people understand what it is despite many being familiar with the term. I concur with these authors that there needs to be a deliberate attempt to rethink discipleship. The Great Commission states “Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And I will be with you always, to the very end of the age” (Matt 28:19-20, NIV).

A scrutiny of this commission reveals that the instruction of our Lord to the church was to preach the gospel to all nations and to make disciples, not to recruit members to the church. More still she was to teach believers to obey everything the Lord had taught. The church does not seem to be intentionally making disciples and teaching her members to obey all that the Lord taught and that being the case, there is an urgent call to the church to go back to her original mandate, to make disciples who will be followers of Jesus. “Genuine biblical disciples hear, understand and obey Jesus’ teaching” (Hendricks as quoted in Clark, Johnson and Sloat 1991, 21)

Willard (2006) seems to have gotten it right in his book, *The Great Omission*. In this book, he plainly describes the omission of intentional discipleship in the contemporary church as a great omission. According to him, the attitudes of Christians show no difference with those held by unchurched people, which is quite unfortunate. The Scripture Scriptures state that the disciples are to be salt and light of the world implying that there should be noticeable differences between disciples and those who are not disciples (Matt 5:13-16).

It is even worse when Willard observes that those who purpose to live holy lives are ridiculed as fanatics. The number of people in today’s church who believe that they can be Christians without being disciples is increasing. Willard says that

church leaders are to bear the greatest blame for misunderstanding the Great Commission. Could it then be interpreted that there is shortage of teachers who model a Christian lifestyle? Willard narrows down on teaching as the thread that is missing in the evangelical life today and according to him, the hard nut to crack is that the church is not teaching members to obey everything Jesus taught (Willard 2009). So then who should teach the believers to obey all that Jesus taught, and what are the qualities of the teacher? Wilhoit (1991, 12) notes that:

The values that teachers carry into the classroom matter far more than the curriculum they follow... because a teacher's values will be caught by the student, even if not overtly taught. The teacher's values control the 'hidden curriculum', the shape, feel, and hidden agenda of the class, which may confirm or deny the material which is explicitly taught.

Paul was a great role model of Christlikeness (Kile 2010). Scripture supports the idea of having role models to follow, as long as the models themselves are following Christ (1 Cor. 11:1, 1The 1:6, 2 The 3:9, Phil. 3: 17-18, 1 Pet. 3:5-17.4:15-19, 1Tim 4:12-16). If discipleship is to be done the Biblical way, then the teachers will not only be mentors but also role models. Whatever the teacher teaches in the written curriculum must be reflected in his/her lifestyle so that his/her students may emulate. The disciple will follow the teacher, as the teacher follows Christ. This suggests that the behaviour of teacher/discipler is key to the spiritual transformation of the disciple in addition to the curriculum and the strategies he/she uses. The situation is even more critical because Jesus said that a disciple cannot be greater than his teacher (Matt 10:24) and if the members are to be disciples, then their teachers must be following Jesus, and consequently if the teachers are not following Jesus, then chances are very high that the students will not be following Him.

Studies from Africa also confirm the disparity between quantity of Christians and spiritual transformation expected for disciples of Jesus. Galgallo (2015) identifies

nominal Christianity as a major problem facing Christianity in Africa, whereby people are content with being identified with a particular church but they neither attend the services nor do they care to practice the teachings of the church. Galgallo (2015) acknowledges the exponential growth of Christianity in Africa but pinpoints nominal Christianity as a big problem in African Christianity. According to him many Africans who identify themselves as Christians do not attend church and do not feel obligated to follow the teachings of the Bible. The people are content with being identified with a particular church but they do not care to practice the teachings of the church.

In a study to discover the contribution of the church in the development of leaders for public service in Zimbabwe, Chitima (2010) found that the church had little impact as it had failed in equipping for faith and application in non-church contexts. He sees the goal of Christian formation as transforming members to spiritual maturity which in turn causes them to be productive in their places of work as conveyors of kingdom life and values, which was not the case. Chitima (2010) observes that the quantitative growth of the church in Africa does not seem to match the quality of the church members. The numerically massive Evangelical movement has not succeeded in impacting Africa significantly (Light, 2010). This is confirmed by the presence of a lot of syncretism in the Evangelical churches in Africa, a sign of lack of spiritual maturity. Light concludes that the ineffective state of the church stems from an inadequate discipleship model which is not relevant to the African context which I agree with. The researcher concurs with this author that discipleship models must be deliberately selected to serve the context of the disciples. One of the challenges that we have in Africa is the influence of missionaries who brought in the gospel but also their cultural influences which may not be relevant to Africans.



Quantitative growth of Christians with little spiritual transformation is a contradiction. To be a Christian means being a follower of Jesus, in other words being a disciple of Jesus (Acts 11:26).

Kenya is also not spared in this mismatch between the large number of confessing Christians and demonstration of little spiritual transformation among them, or could it be that in the Kenyan context (as in many other countries in Africa and globally) being a Christian may not mean the same thing as being a follower of Jesus Christ which we refer to as a disciple? (Galgallo 2015). Most Kenyans are members of a church somewhere and more people are joining the churches not to mention the overwhelming number of new churches being planted . This raises some critical questions such as, what really does it mean to be a Christian, a disciple of Jesus? Has the church in Kenya missed an important point in teaching the church members what it means to be a Christian? The indications are that lack of intentional discipleship is a global problem not just a Kenyan problem and the church ought to address the issue of discipleship amongst the Christians.

Little research on discipleship is available in the Kenyan context and specifically on Redeemed Gospel Church. The church does not have a policy on training pastors which would strengthen Christian education efforts in the church. Among the many studies that have been done, the area of evaluation and assessment of spiritual transformation seems to be a missing aspect. Discipleship programmes need to be evaluated and the learning outcome (spiritual transformation) evaluated as well. Moberg (2010) admits that Christian spirituality research is challenged due to its immeasurability. According to him, the available scales serve the measurement need as either its indicators or reflectors. Willard (2010) says that many churches

measure the wrong things such as attendance and offerings at the expense of more fundamental things such as outward expressions of the spiritual state.

The researcher contributes to the literature on discipleship from an African perspective as well as reinforces the value of assessment of spiritual transformation by investigating the effect of discipleship teaching strategies on the spiritual transformation of Redeemed Gospel Church members in Kangundo Sub County, Machakos County.

### The Teaching Ministry in Church Redeemed Gospel Churches

Despite lack of fully-fledged Christian Education departments, the church has made observable efforts in the teaching ministry. This is evidenced by the establishment of new believers' classes for the members to receive doctrinal lessons and induction in the Christian faith in most of the churches. This entirely depends on the efforts, ability and commitment of the pastor since there is no church policy on Christian education. All church members are ideally supposed to belong to small group fellowships which are allocated according to geographical locations. Leaders of these groups are appointed by the pastor in charge. Many pastors and church leaders can be said to lead lives that are worth emulating but one may not rule out the possibility of poor role models.

Christian education departments are not well established in that there is no paid church staff members assigned to the department. Most of the teaching is done by the pastors assisted by volunteers. This is likely to affect efficiency and intentionality. Mentorship of believers takes place amongst willing mentors and mentees but not as a church requirement. A big challenge to the Christian education departments is lack of provision for prescribed formal discipleship curriculum

materials for use by the pastors. A good number of pastors pursue theological training but on their own volition and cost as the denomination does not have a policy for training pastors. This unfortunately translates to the fact that appointment in pastoral positions is not tied to theological training. There are pastors who do not have theological training and therefore handling Christian education in the church may be a challenge to them. This state is likely to change as many leaders in the denomination currently have high level theological training and they are encouraging pastors to be trained. Recently (2018) the denomination signed a Memorandum of Understanding (MoU) with one of the local universities in Kenya to offer diplomas at the newly established denominational theological college. This spells a bright future for the teaching ministries in the denomination.

Discipleship efforts have been rewarded by observable spiritual transformation in some of the members but there are also many cases of members who do not show evidence of any change. This implies that the discipleship teaching strategies could be effecting spiritual transformation in some, but not all, church members.

#### Statement of the Problem

The church seems to have neglected basically the most essential thing that constitutes the business of the church of Christ: Discipleship. “The one ingredient missing in many of today’s churches is radical discipleship. Radical discipleship was the norm for the early Christians....Most churches don’t disciple anyone today, much less disciple them radically” (Easum, 2015) . It is also noted by Wallace (2014) that the process of making disciples has been neglected in the church and the consequence is the danger of losing the Christian identity which is critical for our survival. The

church has not fared well in teaching members to obey all that Jesus taught as evidenced by the apparent lack of transformation among professing Christians. According to Maura, Mbugua and Piper (2012), preachers are preaching false doctrine, such as prosperity gospel which Paul would call “another gospel” in line with Gal 1:6-12. The church has really fallen short of attaining the standards that Jesus taught and something urgently needs to be done to salvage the state of the church.

Research evaluating the teaching ministry of a church does not seem to be a common practice in many churches (Moberg 2010; Willard 2010). This study identifies lack of proper discipleship and failure to assess the spiritual transformation of the members as the cause of the disparity between quantitative church growth and little spiritual transformation.

Research studies from the West have demonstrated that disciple making is neglected in the church leading to lack of transformation among confessing Christians and the solution lies in discipleship (Ogden 2003, Willard 2009). The researcher would like to add an African perspective to the literature on discipleship and reinforce the value of assessment of spiritual transformation, since assessment is an integral part of any training programme but seemingly not emphasized in the literature on discipleship. For discipleship programmes to be effective there will be need for assessment of spiritual transformation on a regular basis. Lifeway research (2009) discovered that only 45% of Assemblies of God churches in the USA regularly evaluate the progress and spiritual growth of their members.

In the Redeemed Gospel Church intentionality in discipleship making is lacking and therefore, benefiting from the four discipleship strategies (mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small

group fellowships) believed to enhance spiritual transformation is determined by individual interest, specific church programmes and the length of time a member has stayed in the church. All these factors contribute to quantitative growth of the church members with little qualitative growth in terms of spiritual transformation.

The researcher, stirred up by these ideas, sought to find out the effect of discipleship teaching strategies such as mentorship programmes, role modeling Christlikeness, formal discipleship curriculum and small group fellowships on the spiritual transformation of Redeemed Gospel Church members in Kangundo Sub County, Machakos County.

#### Purpose Statement

The purpose of this quantitative study was to find out the effect of certain discipleship strategies on the spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County.

#### Research Questions

The study was guided by the following two research questions

##### **Research Question 1**

To what extent do discipleship teaching strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

##### **Research Question 2**

What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

## Hypotheses

Research question 2 generated the following 4 null hypotheses

### **Hypothesis 1**

There are no significant differences in spiritual transformation among the church members who have been in a mentoring relationship with a mature Christian and those who have not.

### **Hypothesis 2**

There are no significant differences in spiritual transformation among the church members who have had teachers that role modeled Christlikeness and those who have not.

### **Hypothesis 3**

There are no significant differences in spiritual transformation among the church members who have gone through a formal discipleship curriculum (new believers' class) and those who have not.

### **Hypothesis 4**

There are no significant differences in spiritual transformation among the church members who have been accountable to a small group fellowship and those who have not.

## Significance of the Study

The results of this study would impact the church of Christ whose core business is disciple making through the teaching ministry by informing policy on intentional discipleship strategies that would enhance spiritual transformation of members. Church leaders who are charged with the responsibility of teaching to bring about spiritual transformation would get a reference point when it comes to the issue

of intentional discipleship. The leaders would appreciate their great responsibility of modeling Christlikeness to reinforce what they teach.

Teachers in schools and colleges would also benefit greatly from the results of the research as they discover that their own lives form part of the curriculum they offer to their students. The research would also contribute to the growing literature on intentional discipleship and the value of the teaching ministry of the church. Church curriculum planners would find the study very helpful and would plan with intentional discipleship in mind. The study would also inform decisions on the criteria for recruiting teachers for the various Christian education programmes.

### Theoretical Framework

The study was embedded on principles of the Social learning theory. This theory bridges the behaviourist theories that state that learning occurs as a result of conditioning and cognitive theories which emphasize the psychological influences (Cherry, 2017). Learning is seen to occur in social situations and contexts as well as people learning from each other. Imitation, observational learning and behavioural modeling are terms associated with this theory (Ormond 1999). The proponents of this theory include Albert Bandura and Robert Sears (Grusec 1992). The principles of this theory include: People learn by observing behaviours of other people, learning may occur without change of behavior and cognition plays an important role in learning and reinforcement and punishment may have indirect effects on learning. An important aspect of this theory is the concept of self-efficacy which states that people are likely to engage in particular behaviours when they believe they are capable of executing the behaviours. This is a very important aspect in education as the internal motivation in learners who believe in their ability can lead to high levels of performance. (Ormond 1999). “According to social learning theory, modeling

influences produce learning principally through their informative function. During exposure observers acquire mainly symbolic representations of the modeled activities which serve as guides for appropriate performances” (Bandura 1976, 22- 24). The observational learning theory according to Bandura (1976) proposes that people behave the way they do because they see people they respect being rewarded for their behaviour.

Bandura (1986) says that the environment reinforces modeling in a number of ways beginning with an observer being reinforced by a model, the observer being reinforced for modeling someone else, imitated behaviours leading to reinforcing consequences and lastly the consequences of the model’s behavior affecting observers vicariously. He suggests that the effectiveness of observational learning depends on the degree to which the following four processes of observational learning are affected: Attention which calls for people to be keen on the modeled actions, retention which ensures that actions are cognitively registered symbolically in memory, production through which the retained symbolic memories get reconverted into overt actions to bring out desired responses and lastly motivation which advocates for favourable perceived consequences of performing the actions so that the actions are repeated. Yi and Davis (2003, 150) theorize that “an increase in any one of the dimensions in isolation increase the total magnitude of the observational learning process”. Kile (2010) observes that “in order to learn from observation, it is necessary first that the model must attract the individual’s attention”.

The strengths of this theory include the fact that children can learn through social contexts. If one wants to change a child then he/she only needs to change the environment. The theory also acknowledges that there are multiple ways of learning including direct experience and observation. Unaccountability on the part of the



learner is a major weakness in this theory since learning is associated with the social contexts around the learner. It is assumed that the learner is a passive recipient as the community directs his actions. The other weakness is the failure to acknowledge the contribution of distinct progression of learning and growth. Learning happens progressively despite environmental contexts (Loop 2018).

Social learning theory has mostly been used in the fields of psychology and education. In schools it has been used to explain how children learn new behaviours by observing other people (Mae 2011). Modeling has been used by teachers to teach new behaviours. Teachers have applied this theory to increase frequency of desired behaviours. Using this theory in classroom settings learners have been encouraged to believe they are capable of executing certain behaviours which serve as a motivation to push forward (Ormond 1999).

The educational implications of this theory are relevant to the current study in that Christians learn a lot from observing other Christians who become role models for their faith since moral thinking and behaviours are likely to be influenced by modeling and observation. Modeling is an alternative learning method which could complement direct instruction on curriculum materials in the church. Teachers are encouraged to model appropriate behaviours and avoid modeling inappropriate behaviours which could impact the students negatively (Ormond 1999).

This theory has implications for the teaching ministry of the church. The teacher should improve his/her status with students, model preferred attitudes and skills and use others as models to be imitated (Yount 1999, 81). The teacher should be an exemplar. He should be one worthy of imitation. Teachers are expected to provide excellent examples to those whom they teach. This in turn produces excellence in the students (Yount 1999, 37). Christlikeness is to be modeled by the teachers. Teachers

who do not model what they teach can be likened to the Pharisees whom Jesus referred to as blind guides (Matt 15; 14; 23:24). Paul challenged the Corinthians to follow his example as he follows the example of Christ. (1 Cor 11:1).

Most human behavior is learned observationally through role modeling: from observing others, one forms an idea of how new behaviours are performed, and on later occasions this coded information serves as a guide for action. Because people can learn from example, at least in approximate form, before performing any behavior, they are spared needless errors. (Bandura 1976, 22)

This is a useful theory because mostly Christian values will be new behaviours to converts and the presence of role models from whom they can imitate will cause change in behaviour as they are assimilated to the Christian community. Bandura (2003, 171) supports spiritual modeling in stating that congregations provide several models of behavior to reinforce lifestyles patterned on them. In the absence of that, spiritual concepts can be very abstract and people may not know how to apply them. This concurs with Oman and Thoresen (2003, 149) who say,

Spiritual modeling is proposed as an important but neglected component of traditional religious involvement as well as of many spiritual practices. Religious and spiritual traditions often portray spirituality as primarily ‘caught not taught’, as transmitted through formal and informal observation of persons serving as exemplars of how to live a spiritually meaningful life.

These authors recommend that spiritual modeling and observational learning are areas that should be taken seriously in research. Observational learning is one of the best ways to teach values. Members are to observe the character of mature Christians as they live out their faith and in turn model similar practices.

At the beginning of His ministry, Jesus called twelve disciples so that they would be with Him. The purpose was that they would learn from him through observing how he did ministry. He then taught them practically, through observation, in addition to giving them knowledge about the Kingdom of God. Later He sent them to serve and carry on with the work He was doing (Mark 3:14). Jesus washed the

disciples' feet to model servant leadership (John 13:5). This is the kind of learning that seems to be advocated in Scripture and Paul tells the Ephesians, "Be imitators of God" (Eph 5: 1). He boldly tells the Corinthians "Follow me as I follow Christ" (1 Cor 11: 1). Peter admonishes the elders to be good examples of the flock that has been entrusted to them (1 Pet 5:3). There is an urgent call for teachers/disciplers who are role models that will tell members "follow me as I am following Christ". Teachers and church leaders are expected to be following Christ as this will result in role modeling Christlikeness to their followers.

Research by Groenendijk (2011) concluded that it was worthwhile to implement observational learning in education as it was an effective teaching tool. He suggests that modeling examples supported the students to produce original work. Another research project by Oman and Thoresen (2003, 149) recommends that spiritual modeling and observational learning are areas that should be taken seriously in research. The researcher proposes that teaching/discipling members through direct instruction on curriculum materials in new believers' classes, role modeling, mentoring and accountability to small group fellowships would lead to spiritual transformation (Ogden 2003: 2007)

### Conceptual Framework

The teaching ministry of the church has a very great value in discipleship of members for spiritual transformation (Barna 2001: Ogden 2003). This would be effective through the establishment of functional Christian education departments in the churches. Christian education is education in its own right and the learning outcome (spiritual transformation) is likely to be influenced by the use of certain discipleship strategies used the teaching ministry of the church which are illustrated in the figure 1 and later discussed in chapter two.

## Relating discipleship teaching strategies and spiritual transformation

### Independent Variables

### Dependent Variables

#### Discipleship Teaching Strategies Spirituality Score (SAI)

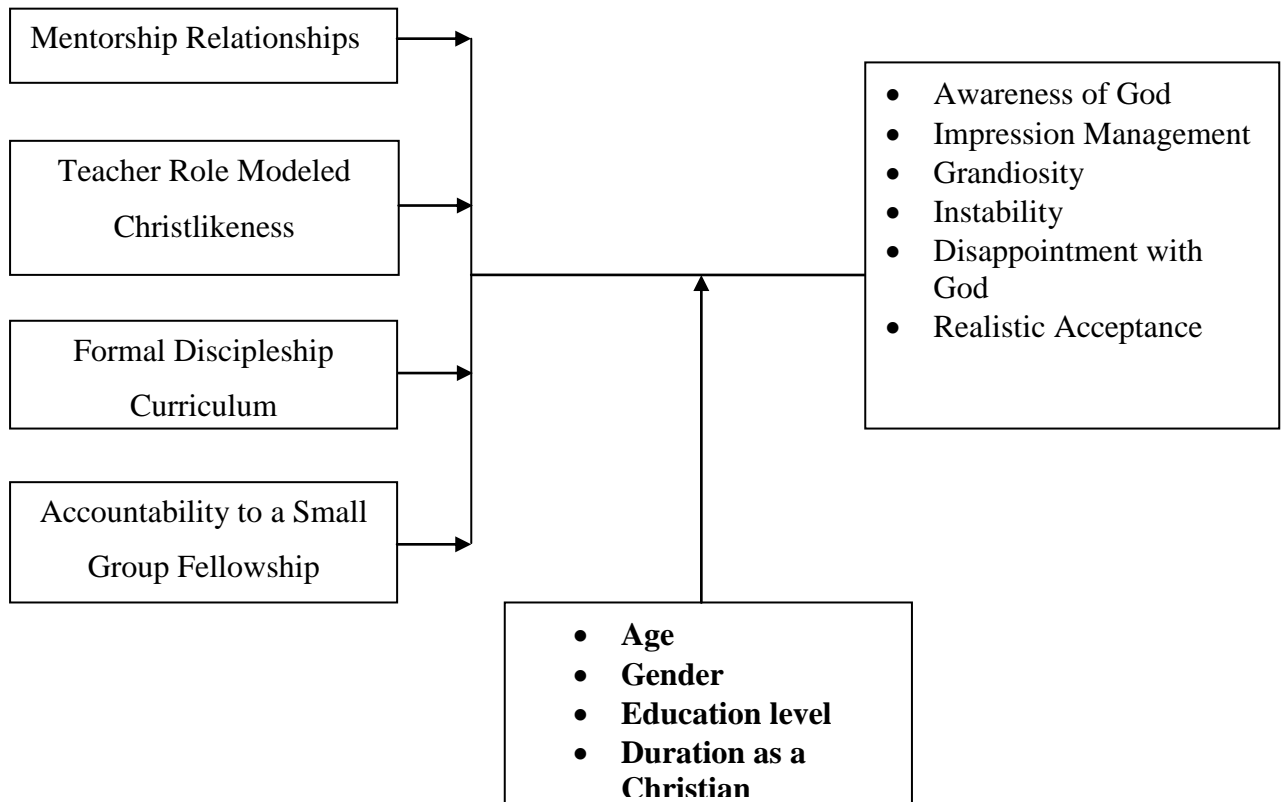


Figure 1: Conceptual Framework

The exposure of the member to discipleship teaching strategies which are the independent variables (mentoring relationships, Christlikeness, formal discipleship curriculum and accountability to small group fellowships) is likely to enhance the spiritual transformation of the members in the following six subscales of the Spiritual Assessment Inventory which are the dependent variables (Awareness of God, Impression Management, Grandiosity, Instability, Disappointment with God and Realistic Acceptance).

The strategies were believed to enhance spiritual transformation of the members and therefore it was expected that members who were disciplined using the identified strategies would experience more spiritual transformation as opposed to those who were not disciplined.

It is however likely that the independent variables may not account for all the spiritual transformation among the members. There could be other intervening variables such as age, gender of the participants, level of education of the participants and the duration the participant had been a Christian. The researcher acknowledges the existence of these variables although their effect was not investigated in this research. Spiritual transformation could be different among males and females, people of different ages may also experience different spiritual transformation influenced by age related differences. The level of education and duration a member has been a Christian may also demonstrate differing spiritual transformation due to the advancement in education and Christian life experience respectively. This led the research to identify them as possible intervening variables that could have affected the research findings. Since they were not investigated, the researcher did not document their effect.

### Limitations

Relying on self-reports on personal experiences with God to get information on the participants' spiritual transformation presents a limitation in this research. This was mitigated by informing the participants that confidentiality would be upheld and requiring them not to write their names in the questionnaire to maintain anonymity of the respondents. This study did not examine the effect of the demographic variables on the research findings but acknowledges them as potential intervening variables in

the study. Systematic random sampling of church members based on the church register was a limitation as it did not consider the existence of differences in the population based on gender, age, duration as a Christian and education level.

### Delimitations

The researcher did not carry out the study in the entire Redeemed Gospel Church Denomination which would have enriched the study. The researcher also did not collect data from all the Redeemed Gospel Churches in Kangundo District, rather the researcher selected some churches in the district and then participants were drawn from the sampled churches. The results were generalizable only to Redeemed Gospel churches in Kangundo Sub County, Machakos County. The research site was confined to only one Sub County due to difficulties resulting from distance and the related transportation costs. Additionally, although literature explores both religiosity and spirituality, the researcher only reviewed literature on spirituality but not religiosity as these two terms do not mean the same thing and they may have caused interpretation challenges. The researcher was exploring spiritual transformation not religious transformation. The spiritual transformation of members within the specified period of data collection in this research may not necessarily be the exact reflection after the research period. Church attendees who were not in the church registers were not eligible to participate in this research.

### Definition of Terms

The following are definitions of some of the terms used in this study:

#### **Disciple**

Disciples are people who believe in the life and teachings of Jesus Christ. The disciples were first referred to as Christians in Antioch because they acted like Christ

in all ways (Acts 11: 26). A disciple implies that a commitment be made for incorporation in the body of Christ and then an ongoing reproductive lifestyle as a follower of Jesus Christ (Bow land 1999). In this study disciples were presumed to be members because admission into church membership required one to have made a commitment to follow Christ. A member is a person who subscribes to a particular organization. In this research, church members were identified as Christian converts who attend church and identify with the Redeemed Gospel Church Denomination.

### **Discipleship Training**

Discipleship training involves implementation of planned discipleship programmes which aims at facilitating spiritual growth. According to Barna (2001), many churches have some form of discipleship, but they lack disciples due to absence of intentionality, intensity and improved strategy. Lamplighters International (2015) defines intentional discipleship as the “rediscovery of New Testament principles of discipleship incorporated into a practical and reproducible method of discipleship training with the goal of equipping believers to fulfill the Great Commission.” Teaching is the means of making disciples and therefore intentionality in selection of curriculum, recruitment of teachers, methodology in teaching, and the design of programmes all amount to discipleship. In this research discipleship will refer to the teaching strategies that are aimed at promoting spiritual growth among the church members.

### **Mentoring Relationships**

Johnson and Ridley (2008, ix) define mentoring relationships (mentorships) as “dynamic, reciprocal, personal relationships in which a more experienced person (mentor) acts as guide, a role model, teacher, and a sponsor to a less experienced

person (protégé). Mentors are role models but role models are not necessarily mentors” We need both mentors and role models in the church. In this study a mentor was a mature and experienced Christian who was intentionally involved in offering spiritual guidance to a younger inexperienced Christian.

### **Spiritual Transformation**

Spiritual transformation is that inner change in a person to be conformed to the life and teaching of the Lord Jesus Christ. “Spiritual transformation is God’s work of changing a believer into the likeness of Jesus by creating a new identity in Christ and by empowering a lifelong relationship of love, trust and obedience to glorify God” (Sneed and Edmond, 1999 27) This personal spiritual transformation comes from our apprenticeship to Jesus and it calls for living as he did and doing the things he did (Seifert 2013). In this study spiritual transformation will be used interchangeably with spiritual maturity. Spiritual transformation in this study was measured based on the Spiritual Assessment Inventory subscales whereby high scores indicated spiritual immaturity whereas low scores indicated spiritual maturity, which implied spiritual transformation.

### **Role Modeling**

A model refers to an outstanding person who exemplifies characteristics that are desirable to other people to the extent that they want to live out the same values. A role modeling relation may or may not be known by the role model as opposed to mentoring which is intentional in nature. Mason (2009) states that “Role models are not always aware of their influence but a mentor’s actions are intentional” Role model as used in this research is a spiritual leader whose life and character exemplify Christlikeness.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **Introduction**

The purpose of this quantitative study is to find out the level of spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County and to determine the extent to which certain discipleship strategies used in the teaching ministry of the church enhance their spiritual transformation.

This chapter explores literature that is associated with discipleship and the teaching ministry of the church such as disciple making ministry of the church, role of the Holy Spirit in spiritual transformation, intentional discipleship, relationship between discipleship and Christian education, the variables in the study and assessing Spiritual transformation.

#### **Disciple Making Ministry of the Church**

The last words of a departing person are very important especially in an African setting where people go out of their way to ensure they properly comprehend the final instructions so as to fulfill the wishes and that is why these words are taken seriously. This was the case with Jesus when his ministry on earth was completed. He left the final instructions contained in the Great Commission (Matt 28:19-20). The church was commanded not only to evangelize but also to make disciples and teach people to obey all that Jesus taught them. The church seems to have done well in

evangelism as evidenced by large multitudes in the church who claim to be Christians. Unfortunately the other part of the Commission that calls upon the church to make disciples and teach people to obey the teachings of Jesus seems to have been ignored. This has resulted in lack of transformation among confessing Christians. Willard says that the church is doing the Great omission not commission. Jesus wanted people to be made into disciples and be baptized, then the disciples were to be taught to obey all that He had commanded and this is what was attributed to the growth and effectiveness of the early Christians.

But in place of Christ's plan, historical drift has substituted 'make converts (to a particular faith and practice) and baptize them (into church membership). This causes two great omissions from the Great Commission to stand out. Then we also omit, of necessity the step of taking our converts through training that will bring them ever increasingly to do what Jesus directed. These two omissions are connected in practice into one whole. Not having made our converts disciples, it is impossible for us to teach them how to live as Christ lived and taught. (Willard 2006, 6)

The church has dichotomized evangelism and discipleship and this has not been without consequences as seen in quantitative growth which is not proportional to qualitative growth. Evangelism should be the beginning point, after which those that have been witnessed to, are then disciplined towards Christlikeness. This is what will result in spiritual transformation. The church has forsaken its biblical mandate as given in the Great Commission and if Christianity will be anything worth its salt, then the church must go back to the Great Commission and do it in totality (Herbamas and Issler 1992, 26).

Converts to Christianity must be disciplined through teaching them to obey all the teachings of Jesus. Jesus himself made disciples who were transformed, and that is why Christianity spread quickly and had a lot of impact. Today's Christians have very little impact as a result of lack of transformation. Ogden (2003), reports that there is a lot of superficiality especially in the "incongruity between numbers of people who

profess faith in Jesus Christ and the lack of impact on moral and spiritual climate of our times". Barna (2001) says that discipleship does not happen in a vacuum. It has to be accomplished in cooperation with other followers of Christ. He argues that it requires an intentional and strategic thrust to facilitate spiritual maturity and that the church should develop a philosophy that emphasizes discipleship and provide the process for facilitation of spiritual maturity.

### Role of the Holy Spirit in Spiritual Transformation

The work of making people into disciples of Jesus and teaching them to obey all that Jesus has taught them is not solely human effort. It requires cooperation between the human and the divine and Jesus made a provision for this. He told his disciples to wait in Jerusalem to be filled with the Holy Spirit so that they would be empowered for the assignment and this was fulfilled on the day of Pentecost (Acts 1:8, 2:1-4).

According to Eldridge (1995, 46-51), the Holy Spirit works in the word of God to illuminate it to the learner to bring the true understanding of the mind of God. The Holy Spirit as the author of the Scriptures knows everything and he can be trusted to give the correct revelation. The Holy Spirit also works in the teacher to help him/her understand the content, the learner and teaching methodology. The teacher himself must live a Christ-like life (A life of love and obedience to God and total submission to the will of God just as Jesus, who is the way to the father and who is the Christian's role model was) This is only made possible through the work of the Holy Spirit. In the learner, the Holy Spirit convicts him of sin, indwells him and provides him with gifts to do the work of God. It is the Holy Spirit that produces spirituality and guards believers from doctrinal error. To make disciples of Jesus, the work of the Holy Spirit must be appreciated. He is the senior partner. Jesus promised to be always present as

the disciples fulfill the Great Commission and this has been made possible through the work of the Holy Spirit. Ntamushobora (2015) emphasizes that spiritual transformation is the work of the Holy Spirit. The Holy Spirit is God, being the third person in the trinity. He is the comforter and counselor that Jesus promised to the disciples, the one who would give them power to become witnesses (Acts 1:8) and convict the world of sin, righteousness and judgment (John 16:8) NIV.

### Intentional Discipleship in the Church

Commenting on the state of discipleship in the recent years, Ogden (2003, 22) observes “There appears to be a general lack of comprehension among many who claim Jesus as saviour, as to the implications of following Him as Lord. This also featured in The East Bourne Consultation, Joint Statement on Discipleship (1999) stating that “As we face the new millennium, we acknowledge that the state of the church is marked by growth without depth. Our zeal to go wider has not been matched by a commitment to go deeper”. This is pointing back to the discipleship challenge that we have referred to earlier. There seems to be an absence of intentional discipleship making and the church must take the challenge to be more intentional in the disciple making efforts. Willard (2006) believes that the shallowness of the contemporary church stems from lack of commitment to intentional discipleship.

It is incredible to imagine that today there are Christians who believe they can be Christians without being disciples of Jesus (Willard 2006). Being a Christian is to be a disciple of Jesus. This could be blamed on the church for not being intentional with discipleship. Spiritual growth happens through deliberate efforts and it is expected that churches should intentionally plan for strategies through which the Christians will grow towards maturity. Intentional discipleship examines the outcome

of discipleship which is spiritual growth, then plans practical activities that would be most effective in realizing the outcome. In his study Barna (2001) found out that among the people who were reported to be pursuing spiritual development, 68% were involved in a small group designed to generate spiritual growth, 24% attended Sunday school class that motivated them to grow, 15% were being spiritually mentored and 11% attended a special class that motivated them to grow. He observed that most Christian adults had not set goals for spiritual development, had no standard against which to measure growth or they had failed to set procedures which could hold them accountable for their lack of spiritual growth. This means that intentionality must be an important focus in helping disciples to experience spiritual growth.

This approach makes use of transformational methods of nurturing the believer to understand and grow in the ways of God such as small group fellowships, mentoring relationships, use of age appropriate curriculum for church groups, role modeling, formal discipleship classes and covenantal accountability, among others (Ogden 2003). This is all what the educational ministry of the church is about. The neglected part of the Great Commission is "...teaching them to observe all that I have commanded you..." (Matt 28:19-20) NIV

#### Relationship between Discipleship and Christian Education

Barna (2001) defines discipleship as an activity that guides individuals to become spiritually mature zealots for Christ who in turn reproduce equally passionate mature followers of Christ. Christian education in this research will refer to training in the context of the church that focuses on Christian faith formation through the use of Scripture and in which everything is focused on God as revealed through the Lord Jesus Christ by the help of the Holy Spirit. According to Barna (2001), the terms

discipleship and Christian education are closely related and they build on each other to create a fully mature follower of Jesus Christ. Education is the process through which discipleship is achieved. This means that without Christian education, discipleship cannot happen. It is Christian education that prepares and teaches one for a lifetime of becoming a complete and competent follower of Jesus. The Great Commission includes the two terms. Converts to Christianity were to be prepared to become disciples through teaching them to obey all that Jesus had commanded.

It is quite unfortunate that today Christian education is not taken seriously even in the church. It is not surprising to find churches that do not have a Christian education department and not to mention absence of trained personnel to handle the teaching ministry of the church.

Christian education as a discipline has become so trivialized that many schools have dropped it from their curriculum. In addition, what was once so important aspect of church life is now seen by many to be irrelevant and innocuous. But rather than simply bemoaning the current state of Christian education, we are more responsible if we ask what the Bible teaches about teaching. If Scripture values teaching ministry the church must value it also. If teaching is critical in a biblical perspective, it must also be critical in our perspective for twenty-first century (Downs 1994, 23).

The failure of the church to take Christian education seriously is directly proportional to the poor state of discipleship in the Church. The Church must teach Christians to obey all that Christ taught. Evangelization alone will not cause progress in the church because teaching is a vital component of church ministry. This is demonstrated by Paul who believes that the ability to teach is a major qualification of a church leader (1 Tim 3:2) and that whatever he taught Timothy should be entrusted to reliable men who are qualified to teach others (2 Tim 2: 2). Teaching in the church should not merely be an option but the main thing so that Christians will be the same thing as disciples of Jesus.

Barna (2001, 88) identifies nine barriers to discipleship as :`Lack of clear measurable definition of spiritual success, Defining discipleship as head knowledge rather than complete transformation, Failure to teach people in a systematic way through strategic learning and development process customized for the student, Lack of accountability for what people say, think or do, Promoting programmes and not relationships with people, The failure of small groups to provide comprehensive spiritual nurture, The failure of the church leaders to be zealous for spiritual development of the people, Focussing attention on adults and not children who provide the greatest return on investment. (He emphasizes that once children reach the age of 12 it becomes difficult to change how they think and behave) and Diversion of the best ministry leaders to ministries other than discipleship. If these factors can be taken seriously by the church discipleship of believers could be effective and this would promote spiritual transformation. These aspects are a major obstacle and breakthrough in discipleship efforts will require serious investment in eliminating these barriers. This calls upon the church leaders to be intentional and put extra effort towards discipleship.

### Critical Elements in Spiritual Formation

There are some critical elements in spiritual formation which formed the two types of variables in the study. These are the independent and the dependent variables. The researcher also took note of existence of some intervening variables though they were not investigated in this research.

### **Discipleship Strategies used in the Teaching Ministry of the Church**

The independent variables are the discipleship teaching strategies used in the teaching ministry of the church such as mentoring relationships, role modeling

Christlikeness, formal discipleship curriculum and small group fellowships discussed here.

#### Role Modeling by the Teacher

Downs (1994, 160) believes “that the combination of sound Christian character and Scripture is the key to a teacher’s influence. Character alone, apart from the word of God, will not produce righteousness. Conversely, the word of God, if not communicated by a righteous teacher, will be less likely to have a powerful influence on the student”. Modeling by the teacher is a very important factor in the spiritual transformation of the student. The student practically sees what it means to be transformed to Christlikeness through the life of the teacher only if the teacher models Christlikeness. Ogden (2007, 11) supports this in saying that “modeling creates an atmosphere that affects values, attitudes and behavior”, which is what Christianity seeks to affect. Olander (2014) mentions role modeling among the nine habits of most effective teachers. “Whatever you teach should be modeled in your life. Verbal exposition can sometimes be hard to comprehend but a person’s example is always easy to understand” (Olander 2014, 9). Oman and Thoresen (2003, 149) recommend that spiritual modeling and observational learning are areas that should be taken seriously in research. Bandura (2003, 171) supports spiritual modeling in stating that congregations provide several models of behavior to reinforce lifestyles patterned on them. A study that surveyed the role of female models found out that “Female role models are important for what they stand for, the possibility of success whether or not they have a personal relationship with the particular student or young faculty member” (Mason 2009). Commenting on role modelling, Sneed and Edmond (1999, 73) say that “transformed believers naturally honour God’s name by expressing



biblical examples and insights in everyday living....Jesus lifestyle becomes a daily opportunity to bear witness that we are the children of God” .

The church of Christ is in need of role models who will role model Christlikeness. Role modelling has not usually been considered as a discipleship strategy in the church (Downs 1994, 160; Olander 2014). Members who have had teachers who role modeled Christlikeness are likely to demonstrate greater spiritual transformation yet it is not widely known due to lack of set standard for assessing spiritual transformation. In this study, the effect small group fellowship discipleship strategy will be evaluated against a spirituality scale to assess its effectiveness amongst the members.

#### Mentoring Relationships

The Bible is full of examples of mentoring relationships beginning with Jesus’ dealings with the twelve disciples, Paul’s relationship with Timothy and Titus and the case of Elijah and Elisha. In mentoring relationships, “a more experienced person (mentor) acts as a guide, a role model, a teacher, and a sponsor of a less experienced person (protégé). Mentors provide protégés with knowledge, advice, counsel, support and opportunity in the protégé’s pursuit of full membership in a particular profession” (Johnson and Ridley 2008, xi). Stanley and Clinton (1992) report eight groups of spiritual mentors which they group into three as intense, occasional and passive. It is in the intense mentoring category that spiritual mentoring fall under. It requires a lot of involvement of the mentor in the life of a mentee. Some of the names used to refer to the mentors in the intense category include disciple and spiritual guide. Here the mentor helps the mentee to acquire spiritual disciplines and acquire spiritual sensitivity in their quest for maturity.

Converts need mature Christians to mentor them in the things of God and being in a mentoring relationship is likely to influence spiritual transformation. Ogden (2003, 149) recommends mentoring relationships as effective means of spiritual transformation.

In relation to spirituality, “spiritual mentoring is a triadic relationship between mentor , mentoree and the Holy spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility... a mentoree is one who desires spiritual growth and maturing one who is vulnerable in sharing intimate issues of life, one who is teachable, submissive, faithful and obedient, one who desires to serve God with his or her life”(Anderson and Resee 1999,12).

The work of the Holy Spirit is an essential part in mentoring as the mentor can only assist the mentoree to discover the working of Christ in his or her life through the work of the Holy Spirit. Anderson and Resee look at the Christian faith as an imitative faith which implies that spending time with experienced mentors is a good way to nurture faith for Christians. According to Ntamushobora and Musekura (2004 16) “Both in public and private Jesus role modelled preaching, teaching, healing, caring and miracles before his disciples”. This is what the Christians and more so the church leaders should be doing.

Unfortunately mentoring is not taking place in the churches as it ought to be (Ogden (2003, 149). Leaders do not feel obligated to mentor others and at the same time many young Christians do not think that they need mentors in their spiritual journey. (Anderson and Resee 1999,12). Deliberate mentorship programmes are also non-existent in the church policies of the denomination. Mentoring relationships have a great effect on the mentee’s spiritual life but this can only be established if the

mentees are subjected to a spirituality test .This study used the Spiritual Assessment Inventory to find out whether mentoring relationships influence spiritual transformation.

#### Accountability to Small Group Fellowships

The importance of a small group fellowship is that it is easy for the pastor, leader or teacher to care for the members. “It is impossible for a pastor to provide attention, discipleship, and care needed for large groups of people.... A church’s ability to provide personal touch is often lost as it grows”. (Donahue 1996, 14)

Spiritual transformation comes as a result of intentionality in the spiritual nurture of the converts and small group fellowships are ideal. Ogden (2003), explores the concept of mutual accountability to a small group fellowship where the members are involved in a covenantal relationship. He says, “Accountability brings us back to the core of what it means to be a disciple of Jesus. A disciple is one under authority... covenantal standards raise the level of intensity by setting the high bar of discipleship...we invite our partners to hold us accountable. Positive peer pressure leads us to follow through”. Members would be bound by the covenantal relationship in the small group to conform to Christlikeness and this in turn influences their spiritual transformation.

(Geiger 2015) in a survey found out that groups were very important in spiritual transformation. People who were in a group were found to display attributes of a disciple compared to those who were not in a group. They prayed more fervently, gave more generously, served more sacrificially, and shared the gospel more regularly. Barna (2015) reports research findings in which he found out that groups are a preferred method of discipleship in the church today. The policy on small group fellowships should be accompanied by the covenantal accountability which is a

missing aspect in the church (Ogden 2003) It is assumed that every member identifies with a particular small group fellowship but there are no proper follow up procedures (Donahue 1996). As long as there are no standards for evaluation, it becomes impossible to tell whether members of small group fellowships are being spiritually transformed or not and this makes spiritual assessment necessary.

### **Formal Discipleship Curriculum**

Teaching is key to mastery of any new behaviour and this was factored in by Jesus in the Great Commission as it included the teaching component. “The church possesses a clear biblical mandate for engaging in direct instruction. Even a cursory reader finds Scripture replete with admonitions to communicate the truth of God’s revelatory activity among men” (Gangel and Hendricks 1998, 45) Teaching is deliberately taking the learner through planned learning experiences that lead to the desired change in behaviour.

Among ten counsels that Foster (2008) gives on spiritual formation is a mention that leaders should not just focus on curriculum solutions. He says curriculum is important in the work of spiritual formation but not the most important. Mathews (2005) observes that there is non- existence of curriculum to teach on spiritual disciplines in the local churches which had contributed to decline of spiritual disciplines.

In discipleship of members, the use a formal discipleship curriculum such as a new believers’ class is recommended. Ward (2001, 120), notes that a teacher cannot teach everything and obviously some things will get more attention, which makes curriculum planning very important. He adds that teaching becomes easier if knowledge is introduced progressively. Ogden (2003, 40) describes the primary job of church leaders as that of equipping the saints for the work of the ministry in line with

Scripture in Ephesians 4:11-13. He says that if the leaders fulfill this role, positive consequences such as the body of Christ being built up, members attaining unity in the faith, being grounded in the knowledge of Jesus, the church growing to maturity and attaining the full measure of Christ, will follow. This is what spiritual transformation is all about and taking members through a formal discipleship curriculum is of great value in their journey to spiritual transformation. Light (2010) recommends the use of contextually relevant materials which are not imported from Western contexts. Research by Edmonds (2014) found out that the spiritual growth of men was positively influenced by a curriculum called Leading like Jesus that they participated in. After going through the curriculum they became spiritual leaders at home, church and in the community.

The formal discipleship curriculum is required if members are to be discipled effectively (Ward 2001, 120). This requires trained Christian education specialists to implement it fully is not the case in many churches. Curriculum should also be relevant to the context which has not been a major consideration in churches because few people have the knowledge on the preparation of curriculum materials so that curriculum materials are not adopted from the West (Light, 2010). Assessment of the members' spiritual transformation would tell if formal discipleship curriculum is an effective strategy or not.

### **Measures of Spiritual Transformation**

The dependent variables were the spiritual transformation of the members as would be measured using the six subscales of the Spiritual Transformation Inventory (SAI) which include the Awareness of God, Impression management, Grandiosity, Instability, Disappointment with God and Realistic acceptance discussed here;

### Awareness of God

This scale “measures a person’s tendency to experience God’s presence and communications” (Hall, Reise and Haviland 2007, 158). This is an indication of spiritual transformation. A transformed person understands the things of God as he/she is able to discern them. The work of the Spirit of God who is the agent of transformation is evident in a person who understands spiritual truths as they are spiritually discerned. (1 Cor. 2: 10-14).

### Grandiosity

Grandiosity refers to feelings of excessive self-importance. (Hall, Reise and Haviland 2007, 158) “It can be an exaggerated sense of one's own ability, wisdom, or importance, often in regard to how such things affect the quality of life” (Pearson 2010). Grandiosity among Christians is represented by an exaggerated form of spirituality and Christians with high grandiosity scores suggest spiritual immaturity which implies lack of spiritual transformation (Mbogo 2015, 124). A mature disciple of Jesus does not display acts of the sinful nature such as pride because the old nature has been crucified with Christ and the fruit of the spirit includes self-control (Gal. 5:16-26). The Bible advocates that we count others better than we are (Phil. 2:3).

### Instability

Instability deals with how stable a person’s relationship with God is (Hall, Reise and Haviland 2007, 158). High scores in the instability scale could be a sign of spiritual immaturity. Mbogo (2015, 125) reports research results in which she found out that the longer one has been a Christian, the more stable he/she would be. This could suggest that new converts were likely to portray more instability. People should relate to God knowing very well that God is sovereign and people do not manipulate Him to gain favours or engage in personal acts to influence the direction of the

relationship rather, we relate to God based on Christ's righteousness. Spiritual transformation leads to our understanding of who God is and how we should relate to him. This is why discipleship becomes important as undisciplined believers may want to relate with God as they relate with fellow men.

#### Disappointment with God

The scale measures an individual's level of anger, frustration, and disappointment with God. (Hall, Reise and Haviland 2007, 158) A person who gets disappointed with God has not yet attained spiritual maturity as this could thwart one's spirituality (Mbogo 2015, 124). God does all things for the good of mankind and our responsibility is to thank and worship him for who he is and what he has done. The Bible tells us to thank God in all things for that is his will for us in Christ Jesus and everything happens for the good of them that love the Lord (1The 5:18, Rom 8:28). A person who has been properly disciplined in the context of the four discipleship strategies identified as enhancing spiritual transformation may not consider disappointment with God as an option.

#### Realistic Acceptance

The scale assesses how well an individual is able to reconcile their relationship with God after experiencing a disappointment (Hall, Reise and Haviland 2007, 158). A spiritually mature person is able to reconcile his relationship with God quickly after experiencing a disappointment. He/she understands that he/she is mortal while God is immortal. Humans can only surrender to Him and understand that he is the source of their very lives as the author and the finisher of their faith (Heb 12:1-2) and indeed all he does is for their good (Rom 8:28).

## Impression Management

The Impression management subscale was later introduced to the spirituality scale as a measure of test taking aptitude. It was assumed that most spiritual people would not experience the frequency and intensity that was stated and most likely would not endorse the statements as their true characteristic because “the items on the IM scale states some virtuous and common spiritual behavior or attitude in an exaggerated form” (Hall and Edwards 2002, 350). A high score would suggest lack of spiritual transformation or spiritual immaturity “since the impression management scale assessed illusionary spiritual health” (Mbogo 2015, 126).

## Intervening Variables

Four demographic variables were identified in this study as potential intervening variables that could influence the findings. These included age, gender, education level and duration one had been a Christian.

### Gender

The differences between men and women are not just biological. There is a general believe that women are more religious than men (Hammermeister, Flint, El-Alayhi Ridnour and Peterson 2005). Men and women differ in many other aspects including the spiritual dimension. Bryant (2007) discovered marked gender based differences in spiritual qualities and spiritual development patterns. The study reported that women had higher scores on dimensions related to spirituality among them spiritual quest and self-rated spiritual growth. They were also more likely to outwardly express spirituality in terms of more involvement in charity, compassion and social activism. This is generally the case as witnessed by the big numbers of women in the churches compared to men. Smith and Denton (2005) found out that girls were more likely to attend religious services, valued religious faith for its role in



shaping their lives, attend religious groups, pray more and make more religious commitments to live for God. This was likely to be reflected in any study investigating spirituality. Another study by Reid et al, (2011) concluded that spirituality differences exist between males and females. It was found that women were more likely to affiliate with religious institutions, to pray, to confess that religion was important, to read religious texts, and possess belief in life after death than their male counterparts. On the contrary Rich (2002) found that the differences between males and females were more on the ways each gender expresses spirituality but not on spirituality. This gives a point of caution to researchers to be more careful in identifying where the differences between men and women are.

Duration one has been a Christian

The years one has been a Christian may also be a contributing factor to his/her spiritual level. The writer of Hebrews alludes to this when he tells the believers that considering the time they have been Christians, it was expected that they would have grown to the level of being teachers ( Hebrews 5: 11-13 ).This is expected to be the case because the church is a center of religious education. This should influence the spirituality of church members. The members should also be encouraged to attend church services and related trainings to acquire knowledge on the things of God. Christians who have spent more years as Christians were found to be more stable in their relationship with God (Mbogo 2015). According to Watson (2011) statistically significant differences exist based on years of conversion and spirituality.

## Education Level

The level of education of a Christian has been associated with spirituality by researchers. According to Hasanshahi and Mazaheri (2015) education has the potential of increasing people's spiritual wellbeing. Education in itself is not the cause of the spiritual wellbeing but it provides conditions that could improve it. Jeynes (2009) found a positive relationship between religion and academic achievement. This would imply that Christians who have high academic qualifications would be spiritually mature compared to people to people with lower academic achievements. This is not supported by other researchers who hold the opposite opinion. Beyerlein (2004); Uecker, Regenerus and Vaaler (2007) argue that among conservative protestant churches, the people who consider themselves as spiritual do not pursue higher education. According to them the people who pursue higher learning tend to exhibit decline in spiritual participation. The authors state that higher education thwarts the moral teachings of the church. In either of these positions there is substantial evidence from research work that the level of education has a relation with a Christian's spiritual level but the direction of that relationship differs with specific cases. This study acknowledged that education could have played a role in influencing the spiritual levels of the members but the nature of the relationship was not determined since the study did not investigate the variable.

## Age

The relationship between age and spirituality has been investigated by researchers and they tend to attribute old age with spiritual maturity. Tornstan (1989) argues that people tend to become more spiritual as they advance in years. According to Stevens (2017), ageing acts like a catalyst which deepens their relationship with God. Age is seen as an active agent that works in the lives of the older people. These

researchers seem to be saying that old age is associated with more commitment to God. Moberg (2008) found that spirituality was very important among older people. The researcher supports these findings as the physical maturity of these people makes them more settled and reflective on the reality of life and especially life after death. This is likely to make them draw closer to God. During old age most people are retired from active participation in the society and they have more time to reflect on God.

### Assessing Spiritual Transformation

Assessment is an important aspect of the teaching/learning process and any good education programme must have clear assessment criteria. If Christian education is real education, then the learning outcomes must be observable. Generally assessment of the affective domain, where attitudes and character objectives fall, is difficult to assess. This leads many educators to ignore setting affective objectives altogether and since there was no affective objective in the first place, the assessment criteria does not include the affective outcomes. This has been the greatest undoing in Christian education programmes because the affective goals are most neglected (Ford 1991). The teachers do not set assessment criteria for spiritual transformation and therefore they do not know how the learners are faring spiritually. There seems to be little research on evaluation of outcomes in the teaching ministry of the church and this is an area that needs strengthening.

Different instruments have been developed to assess spiritual transformation and decision to use them is dependent on the particular purpose. Any instrument for research purposes must be reliable and valid otherwise the results will be doubtful (Salkind 2014, 125). Some instruments with proven reliability and validity include

the Spiritual Transformation Inventory developed by Todd Hall and The Spiritual Assessment Inventory (SAI) developed by Todd Hall and Keith Edwards.

The author adopted the Spiritual Assessment Inventory for the purpose of this research. The instrument, as reported by Stanard et al in Brown (2007) is not only brief and easy to administer but it is also grounded in a solid theoretical foundation. The authors report that it measures both the spiritual and psychological aspects of maturity in terms of a person's relationship to God. The model of spirituality adopted by the instrument is one that integrates the relational maturity from an object relations perspective and Experiential God awareness, which is based on New Testament teaching. The authors of the instrument concluded that the underlying theory and validity were supported empirically and so the instrument was useful for clinical and research assessments (Shorkey et al 2008, 300). The initial instrument had five subscales namely: Awareness of God, Instability, Realistic Acceptance, Disappointment with God, and Grandiosity and later a sixth scale, Impression Management, was added (Hall and Edwards 2002). Although other instruments that could be used to assess spiritual transformation were available, the researcher found the Spiritual Assessment Inventory (SAI), appropriate for this research. Shorkey et al (2008, 286) identified the Spiritual Assessment Inventory (SAI) among ten spirituality scales that were reviewed and discussed as reliable and valid measurements of spirituality. The researcher was interested in spiritual transformation of Christians and the SAI was found to be appropriate since it was developed to measure spirituality from a Judeo-Christian perspective (Hall and Edwards 1996, 2002). The following are the six subscales of the instrument already described in the previous section: Awareness of God, Instability, Realistic Acceptance, and Disappointment with God, Grandiosity and Impression Management (Hall and Edwards 2002). The SAI has been

used in many empirical studies to examine the impact of spiritual direction (Hall et al 1996).

Keenman (2013) carried out a study in which she examined the relationship between spirituality and alcohol consumption in a general population. The researcher used the Spiritual Assessment Inventory (SAI) alongside Intrinsic Spirituality Scale and Spiritual Intelligence Self-report Inventory to measure spirituality. The findings among other things revealed that there was a relationship between spirituality and alcohol consumption. The study found out that out of the three spirituality scales used, The Spiritual Assessment Inventory is the only one that showed a correlation with alcohol consumption. This was attributed to the fact that the Spiritual Assessment Inventory mentions God. According to the researcher, this was the only instrument that fitted her definition of spirituality. The correlation could also have been due to the general consensus that people with a form of spirituality were likely to drink less.

In another research, Mbogo (2015) examined how spirituality and work conditions affected the job satisfaction of distance education personnel in Kenya's institutions of higher learning. She used the Spiritual Assessment Inventory (SAI) to measure spirituality. The findings revealed that the satisfaction of the personnel was derived from God and their perception of work was that it was a calling from God. The study found out that there was a significant positive correlation between global job satisfaction and awareness of God scores.

Christian education programmes need to be evaluated by assessing the learning outcome which is spiritual transformation. Whatever a teacher teaches should be modeled in their lives. The church of Christ is in need of role models who will role model Christlikeness not just speakers who teach about Christ. Role modelling has not usually been considered as a discipleship strategy in the church (Downs 1994,

160; Olander 2014). In this research it will be tested against the spirituality scale to find out the effect on the members spirituality.

Unfortunately mentoring is not taking place in the churches as it ought to be (Ogden (2003, 149). Leaders do not feel obligated to mentor others and at the same time many young Christians do not think that they need mentors in their spiritual journey. (Anderson and Resee 1999,12). Deliberate mentorship programmes are also non-existent in the church policies of the denomination. This being a strategy that was believed to enhance spiritual transformation will be tested against the spirituality scale to assess the effect on the members' spirituality.

The non- existence of policy on small group fellowships which are accompanied by a covenantal accountability make evaluation of the effect of small group fellowships on members difficult (Ogden 2003). It is assumed that every member identifies with a particular small group fellowship but there are no proper follow up procedures (Donahue 1996). The formal discipleship curriculum is required if members are to be discipled effectively (Ward 2001, 120).This requires trained Christian education specialists to implement it fully, though this is not the case in many churches in the denomination. Curriculum should also be relevant to the context which has not been a major consideration in churches because few people have the knowledge on the preparation of curriculum materials so that curriculum materials are not adopted from the West (Light, 2010).

## **CHAPTER THREE**

### **METHODOLOGY**

#### Introduction

The purpose of this quantitative study was to find out the effect of certain discipleship strategies on the spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County.

The chapter discussed the design, sampling, data collection instrument, data collection procedures, reliability of the instrument, data analysis and ethical considerations

#### Research Design

The researcher adopted the descriptive survey design and utilized the cross sectional approach to data collection. A survey design “determines and describes the way things are” (Gay, Mills and Airasian 2006, 159). It allows for information on the characteristics of a population to be collected from a sample using a questionnaire which is cost effective as information can be collected on a large audience (Cresswell 1994, 117). Cross-sectional designs also measure current attitudes and take shorter time to collect information (Cresswell, 2002). The researcher collected data from the participants at one point in time, which blends to a cross-sectional design (Gall, Gall and Borg 2007, 305). According to Flick (2011), a cross sectional design is the measurement that captures the state at a specific moment. Cross sectional designs are

good for descriptive studies (Jusu, 2002, 59). Spiritual Assessment Inventory (SAI) was the instrument adapted for this research. The instrument was found to be appropriate for this research because unlike many other instruments which measure spirituality from purely a naturalistic perspective, the SAI approaches spirituality from a Judeo-Christian perspective and focuses on one's relationship and experience with God (Hall and Edwards 1996, 2002). It is an instrument that is appropriate for research purposes. (Shorkey et al 2008, 300). The author is assessing spiritual transformation of members who have committed themselves to a relationship with God and this could be an appropriate instrument.

It is possible that issues of cultural adaptability could pose interpretation challenges given that the researcher did not find many empirical studies that were done from the local context. The researcher hoped to test the instrument in a non-western context to see how the results compare with findings from the West. However, the researcher assumed that spiritual transformation is expected from every Christian following Biblical principles (irrespective of cultural backgrounds) which inform our relationship with God. According to Hall and Edwards (2002, 253), the instrument could be an appropriate tool for investigation of the impact of discipleship, support groups, pastoral counseling in addition to many other growth experiences and it is recommended for use by pastors, and chaplains to formally assess the parishioners' spiritual development. The Spiritual Assessment Inventory (SAI) is a reliable and valid instrument for the assessment of spiritual transformation and that is why it was selected for use in this research.



## Population of the Study

Kangundo Sub County is one of the eight sub-counties that make up Machakos County. The other sub counties include: Kathiani, Athi River, Machakos, Yatta, Masinga, Mwala and Matungulu. Kangundo is the most densely populated with a population density of 565 km<sup>2</sup>. The 2009 census in Kenya estimates the population of Kangundo as 218,557. The climate is Semi-arid, the terrain is hilly with an altitude is 1000 to 1600 meters above sea level. The area experiences two rainy seasons in November to January (long rains) and March to April (short rains). The location of Kangundo is adjacent to two cities, Machakos and Nairobi. Kangundo is only about 70 Kilometers from Nairobi city which is the capital city of Kenya and this suggests a lot of interaction and influence of the people from the city. The dominant tribe in Kangundo is the Kamba people who speak Kikamba as the dominant language. Other languages spoken are Kiswahili, the national language and English the official language. The majority of Kangundo people are farmers and business men and women. There are also civil servants who work in the hospitals, schools and county offices. Majority of Kangundo people are Christians of Catholics, Mainstream churches and Pentecostal denominations. There are few Muslims and a few people who practice African traditional religions. Among the Pentecostal churches in the Sub County is the Redeemed Gospel Church.

The Redeemed Gospel Church in Kangundo Sub County has a total of about 70 churches with an estimated population of over 10,500 members. The average population of most churches is about 150 members. Informal preliminary studies in the Redeemed Gospel Churches of Kangundo Sub County revealed that members were exposed to opportunities to benefit from mentoring relationships, role models in the faith, formal curriculums and small group fellowships but whether the

opportunities were utilized, depended on individual choices, specific local churches and the length of time a member has been a Christian. This produces a mixed population in relation to strategies believed to enhance spiritual transformation. A study to examine the effect of these discipleship teaching strategies on the spiritual transformation of the members was necessary to inform future discipleship decisions.

The target population was all the adults in Redeemed Gospel churches in Kangundo Sub County, Machakos County. The Church members were both male and female of different age brackets and education levels. The number of years they had been Christians was also varied. The researcher did not examine the demographic variables though they were identified as possible intervening variables that could have influenced the spiritual transformation of the participants.

#### Sampling and Sampling Procedure

The systematic random sampling method was used to select the churches and the participants for this research. Systematic random sampling is used where a list of the population is available and it is randomly ordered (Gay, Mills and Airasian, 2006 108, Gall, Gall and Borg 2007). The list of Redeemed Gospel Churches in Kangundo Sub County is available and the membership registers or church members are also available. Systematic random sampling involves selecting a sample from a population beginning from a random starting point and then picking the rest of the participants after a fixed periodic interval called sampling interval. The sampling interval is calculated by dividing the population by the desired sample size (Gall, Gall and Borg 2007, 172). The researcher targeted a sample of 30% of the 70 churches in the District. This gave a sample size of 21 churches which yielded a sampling interval of 3. All the churches in the District were written down in an alphabetical order then the

researcher picked 7 as the random starting number and then picked every third church till all the 21 churches had been selected. As a general rule, 30 % is accepted as the minimum sample size for large populations (Best and Khan, 2003 18, Gay, Mills and Airasian, 2006 110).

The research participants were a sample of adult church members in the selected churches whose names were in the church membership registers. Since the church membership registers were available, systematic random sampling was used to select the participants. Random sampling ensures representativeness of the population meaning that any member could have been and those results of the selected sample can be generalized chosen (Gay, Mills and Airasian, 2006 101). The average number of church members in most churches is 150 members. The researcher used a sample of 30% which gave 45 participants from each church, producing 3 as the sampling interval. The researcher picked 5 as the random starting number and then picked every third number till all the required 45 participants were selected. The researcher did not use stratified sampling which would have ensured proportionate samples but rather selected adult men and women based on their position in the church registers. This did not allow cross tabulation of the results that could have enriched the study. It is also possible that there were more women, younger adults, less educated members and more experienced Christians sampled since these were the majority in most of the churches.

The limitation of the systematic sampling is that there could be a risk of choosing common cases in the event that the population displays a cyclical pattern, although this is not likely. "If the list of elements is arranged in a cyclical pattern that coincides with the sampling interval, a grossly biased sample may be drawn" (Babbie

2007, 205). The use of alphabetical order of the list of churches and church members helped to eliminate this possibility.

**Table: 1 Sampling Matrix**

	Churches	Members
Target population	70 churches	150*70 (10,500)
Sample churches	30%*70	150*21 (3150)
Sample participants	30%*150*21	45*21 (945)

#### Data Collection Instrument

The questionnaire was used to collect information from the sample. The questionnaire blends well with a survey design as was the case in this research (Gall, Gall and Borg 2003 223). It is cost effective and time taken to collect data is minimized. The disadvantages include the inability to modify unclear items and the inability to probe deeper (Gall, Gall and Borg, 2007 228). The disadvantage of unclear items was minimized through pilot testing the instrument before the actual data collection.

The questionnaire was divided into two parts. Part 1 was in relation to RQ2 To what extent do discipleship strategies used in the teaching ministry of the church enhance the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

Part one was self-generated and it consisted of 4 closed-ended questions which collected information from the participants on discipleship strategies used in the teaching ministry of the church believed to enhance spiritual transformation such as: Teacher role models Christlikeness, accountability to a small group fellowship, mentoring relationships and formal discipleship curriculum (new believer's class) which were the independent variables in the study. The responses were categorized

into two either Yes, I have been or No, I have never been. “Yes, I have been” implied that the respondents’ spirituality would have been influenced by the discipleship strategies and “No, I have not been” would suggest that the respondent’s spirituality has never been influenced by the discipleship strategy.

Part 2 was in relation to RQ1 What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

Part 2 of the instrument collected information on spiritual transformation. It was a modified version of the Spiritual Assessment Inventory (SAI) which had been adapted from Hall and Edwards (Refer to Appendix 4, for the modified version) .The questions were closed-ended questions of a Likert type scale. It was used to collect information on the spiritual transformation of the respondents. The SAI subscales were the dependent variables. The SAI is an instrument which measures spirituality in terms of the following six sub scales: Awareness (A), Realistic Acceptance (RA), Disappointment (D), Grandiosity (G), Instability (I) and Impression Management (IM).

The Awareness scale was measured by items 1, 3, 6, 9, 11, 15, 17, 19, 21, 23, 25, 28, 30, 31, 34, 36, 40, 42, and 44 and it was intended to measure a person’s level of awareness of God. Disappointment scale was measured using items 2.1, 8.1, 12.1, 18.1, 27.1, 33.1, and 47.1 and the purpose was to measure a person’s level of disappointment with God. Grandiosity scale was measured using items 5, 13, 20, 26, 29, 37, and 45 and it was meant to evaluate a person’s feelings of excess importance. Instability scale was measured using items 4, 10, 16, 22, 35, 39, 41, 43 and 46 and it measured how stable a person’s relationship with God was. The Impression Management scale was measured using items 7, 14, 24, 32, and 38 and it measured a

person's the level of exaggerated spirituality. The realistic Acceptance scale was measured using items 2.2, 8.2, 12.2, 18.2, 27.2, 33.2 and 47.2 and it measured how well a person was able to come to terms with God after experiencing a disappointment (Hall and Edwards 2002, 355). The researcher reports the subscales with the items representing each subscale in the order in which they are presented in the original instrument and that is why they are not chronologically arranged.

The items were based on a Likert type scale using the following rating scale 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true. The respondents were required to select the option that described them. The spirituality scale was categorized into three groups as mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggested spiritual maturity indicating evidence of spiritual transformation. The instrument had been designed in such a way that a person who is spiritually immature would most likely respond in the affirmative to most of the statements in the subscales whereas a person who was spiritually mature would most likely disagree with most of the statements. It was discovered that the scales were not measuring in the same direction and this called for a modification in the Spiritual Transformation Inventory so that the scores would measure in the same direction irrespective of the direction of the subscale. This called for a modification of the particular questionnaire items for example item 1 and 2 in the original version was as follows:

1. I have a sense of how God is working in my life
  - 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true
  5. Very true

2.1 There are no times I ever feel disappointed with God

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true  
5. Very true

In the modified version the items read as follows:

1. I do not have a sense of how God is working in my life

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true  
5. Very true

2.1 There are times I feel disappointed with God

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true  
5. Very true

### Pilot Testing

It was necessary to pilot test a questionnaire before use so as to detect and amend any areas that needed attention (Gall, Gall and Borg 2007, 336). The questionnaire was pilot tested using believers in Deliverance church based on similarities between the Redeemed Gospel Churches and Deliverance church. The two churches are Evangelical Pentecostal churches and they are the fastest growing churches in Kangundo (based on the large numbers) in addition to having similar doctrine. The researcher sought consent from the overseer of Deliverance Churches in the Sub County, who is also the senior pastor of the Kangundo Church (the largest Deliverance church in the Sub County) to pilot test the questionnaire in the church. The researcher sought the assistance of four research assistants to help in the administration of the questionnaires to the selected members. The pilot test indicated that the questionnaires were clear and hence there was no need of changing any item of the items.

### Reliability and Validity of the Instrument

Reliability refers to the ability of an instrument to measure what it was intended to measure consistently while validity refers to the ability of an instrument to measure what it was intended to measure (Best and Khan 2003, 277). The SAI instrument was designed to measure the awareness of God and the quality of that relationship and research studies that have used the instrument indicate that it's a valid instrument. The instrument, as reported by Stanard et al in Brown (2007) is not only brief and easy to administer but it is also grounded in a solid theoretical foundation. The authors report that it measures both the spiritual and psychological aspects of maturity in terms of a person's relationship to God.

Conversion to Christianity is a commitment to a relationship with God and intentional discipleship is a commitment to the quality of the relationship which leads to spiritual transformation of the member. The SAI has been similarly used in many empirical studies to examine the impact of spiritual direction in terms of whether the person was experiencing spiritual maturity/transformation or not as measured by the SAI subscales (Hall et al.1996), In a previous research by the authors the SAI scales were correlated with several other measures to evaluate the construct and convergent validity and the results gave high correlations among the items. This presents it as a reliable and valid tool as it measures what it was intended to measure. The reliability of the subscales was also subjected to Cronbach's coefficient alpha measure of internal consistency. This activity produced the following values: Awareness 0.95, Disappointment 0.90, Realistic Acceptance .83, Grandiosity 0.73, and Instability 0.84. These suggest a high reliability (Todd and Keith 2002, 346). The researcher did not come across many studies done in the current research context and therefore ran a



reliability test to find out if the findings would correlate with those from studies done in the West.

Reliability of the questionnaire in this research was evaluated using Cronbach Alpha which measures the internal consistency. The findings in Table 2 indicate that Awareness scale had a coefficient of 0.948, Disappointment scale had a coefficient of 0.907, Grandiosity scale had a coefficient of 0.864, Instability scale had a coefficient of 0.856, Impression Management scale had a coefficient of 0.824 and Realistic acceptance scale had a coefficient of 0.906. All the subscales depicted that the value of Cronbach's Alpha were above the value of 0.7 thus the study was reliable (Castillio, 2009). This represented a high level of reliability and on this basis it was supposed that scales used in this study are reliable to capture the variables. Since the instrument was able to measure spiritual transformation as it was intended, the researcher concluded that it was a valid instrument.

**Table: 2 Reliability Coefficient**

<b>Scale</b>	<b>Items</b>	<b>Alpha</b>
Awareness	19	0.948
Disappointment	7	0.907
Grandiosity	7	0.864
Instability	9	0.856
Impression Management	5	0.824
Realistic Acceptance	7	0.906

#### Data Collection Procedures

The researcher obtained a letter from Africa International University to carry out academic research and was also cleared by the Institutional Ethical Review Board (IERB) of Africa International University. She used this clearance letter to obtain a research permit from the National Commission for Science, Technology and

Innovation (NACOSTI). This letter was presented to the Bishop of Redeemed Gospel in charge of Kangundo Sub County. Through this letter the researcher obtained permission to do research in the Redeemed Gospel churches in the Sub County.

Data was collected using a questionnaire. The researcher administered the questionnaires to the participants from the selected churches with the help of research assistants who were also trained to translate the instrument to members who may have been unable to comprehend what was required of them. The research assistants were also trained by the researcher to assist in the data entry after the questionnaires were collected. To ensure a high rate of questionnaire return, the participants were allowed two weeks to fill the questionnaires after which the researcher, together with the research assistants, collected them for analysis. The research assistants were four church leaders who had post-secondary training and possessed the ability to read, speak and translate the English language. These were necessary qualifications because some of the questionnaire items were difficult to comprehend.

### Data Analysis

The Statistical Package for the Social Sciences (SPSS) was used to analyze data. Data was analyzed to give responses to the following two research questions:

#### **Research Question 1**

To what extent do discipleship teaching strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

Part one was self-generated and it consisted of 4 closed-ended questions which collected information from the participants on discipleship strategies used in the teaching ministry of the church believed to enhance spiritual transformation such

as: Teacher role models Christlikeness, accountability to a small group fellowship, mentoring relationships and formal discipleship curriculum (new believer's class) which were the independent variables in the study. The responses were categorized into two either Yes, I have been or No, I have never been. "Yes, I have been" implied that the respondents' spirituality would have been influenced by the discipleship strategies and "No, I have not been" would suggest that the respondent's spirituality has never been influenced by the discipleship strategy.

Data for this research question was analyzed using percentages, frequencies, means and t-statistics and presented in tables. To accompany Research Question 1 that dealt with the independent variables discussed above, four research hypotheses had been formulated. These included:

### **Hypothesis 1**

There are no significant differences in spiritual transformation among the church members who have been in a mentoring relationship with a mature Christian and those who have not.

### **Hypothesis 2**

There are no significant differences in spiritual transformation among the church members who have had teachers that role modeled Christlikeness and those who have not.

### **Hypothesis 3**

There are no significant differences in spiritual transformation among the church members who have gone through a formal discipleship curriculum (new believers' class) and those who have not.

#### **Hypothesis 4**

There are no significant differences in spiritual transformation among the church members who have been accountable to a small group fellowship and those who have not.

These hypotheses were tested against the spirituality scales using t-tests to establish whether differences existed in spiritual transformation between those members who were disciplined using the four strategies and those who were not. The assumption was that members who were disciplined using the four strategies were likely to display greater spiritual transformation. The independent t-test is used when the independent variable is categorical and has two groups and the dependent variable is continuous. All the independent variables in this research were categorical and the dependent variables were continuous. “The t-test is an appropriate statistical procedure when the independent variable has only two categories and the dependent variable is continuous” (Hoy 2010, 53). The four discipleship strategies which formed the independent variables had two categories each. The participants had either been through a new believers class or not, they had either been in a mentoring relationship or not, they had either been accountable to a small group fellowship or not and their teachers had either role modeled Christlikeness or not. The dependent variables (the subscales of the SAI) were continuous. These are scores that vary by magnitude along an ordered continuum (Hoy 2010, 31).

The strategies being the independent variables were tested against the subscales of the SAI which were the dependent variables at a p-value of 0.05 significant level. This was used as the basis for rejecting or not rejecting the null hypotheses. The decision on whether to reject or not to reject the null hypothesis was determined by whether the t values were less or greater than 0.05. If the values were

greater than 0.05, the hypothesis was not rejected and this would imply that there were no significant differences between the spiritual transformation of members who had been disciplined using the four discipleship strategies used in the teaching ministry of the church believed to enhance spiritual transformation and those who were not disciplined. If p values were less than 0.05, the hypothesis would be rejected and this would suggest that there were significant differences in the spiritual transformation between members who were disciplined using the four discipleship strategies believed to enhance spiritual transformation and those who were not.

### **Research Question 2**

What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

Information on the spiritual transformation was collected using the Spiritual Assessment Inventory. The respondents' information on spiritual transformation was provided by part two of the questionnaire. The respondents were expected to select the options which they thought described them from a Likert type scale rated as follows: 1) Not at all true, 2) Slightly true, 3) Moderately true, 4) Substantially true and 5) Very true. For purposes of the analysis, the Likert type scale options were collapsed into three such that the spirituality scale had three options categorized as mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). The responses would reveal whether the participant was spiritually mature, moderately mature or immature. The questionnaire had been designed in such a way that high scores for all the items in the six subscales would indicate spiritual immaturity which is a sign of lack of spiritual transformation, while low scores would suggest spiritual maturity indicating evidence of spiritual

transformation. According to the design of the instrument, a person who is spiritually immature would most likely respond in the affirmative to most of the statements in the subscales whereas a person who was spiritually mature would most likely disagree with most of the statements for example:

3 God's presence does not feel very real to me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true

5. Very true

4 I am afraid that God will give up on me

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true

5. Very true

5 I seem to have a unique ability to influence God through my prayers.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true

5. Very true

A spiritually mature person would most likely disagree with the three items to get a low score (1 and 2) which suggests spiritual maturity while an immature person would most likely agree with all the three items to get high scores (4 and 5) which would suggest spiritual immaturity.

This data was analyzed descriptively using means and percentages for each of the six Spiritual Assessment Inventory subscales namely: The Awareness of God, Disappointment, Grandiosity, Instability, Impression Management and Realistic Acceptance to find out the level of spiritual transformation of the participants.

## Ethical Considerations

Information on spirituality is confidential information which needed to be treated as such. It was therefore imperative that the researcher got informed consent from the adult participants so that participation in the research was voluntary and assured the participants of confidentiality of information (Ary, Jacobs, Razavieh and Sorensen 2006, 585). Children below 18 years were excluded in this research. The researcher got informed consent from the participants before collecting information to ensure voluntary participation. This was done by writing a letter requesting them to participate in the research and requiring them to sign the informed consent form (Refer to appendix 2) before filling in the questionnaire. The researcher also did not require individuals to mention their names or the names of their teachers. The researcher stated clearly that the information collected was purely for research purposes and that she had obtained research authorization. Data collected was also to be safely kept to be destroyed after one year.

## **CHAPTER FOUR**

### **FINDINGS AND INTERPRETATION**

#### **Introduction**

The purpose of this quantitative study was to find out the effect of certain discipleship strategies on the spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County.

The researcher used questionnaires to collect information from the participants. The information provided answers to the research questions that guided the study. This chapter reports the findings from the analysis of data and also includes a discussion on the interpretations made from the data collected. The research findings for Research Question 1 will be reported according to the independent variables namely mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships with the corresponding analysis of its relationship with each of the six aforementioned subscales of the Spiritual Assessment Inventory. Research findings for Research Question 2, levels of spiritual maturity will be analyzed in three levels; mature, moderately mature and immature.

#### **Demographic Information of the Participants**

The participants were drawn mainly from Kakuyuni and Kangundo subregions of Machakos region according to the denominational demarcations. They were adult males and females of varying ages and educational levels drawn from 21 churches.



The duration they had been Christians was also varied. The researcher identified these demographics as possible intervening variables that could influence the results but information on them was not collected as the researcher did not examine them in this study. The questionnaire did not provide for collection of the information.

### Questionnaire Response Rate

A total of 945 questionnaires were distributed among the members. This was 30% of church members in 21 churches because 30% is generally considered as the minimum small size for large populations (Best and Khan, 2003, 18; Gay, Mills and Airasian 2006, 110).

A total of 538 questionnaires were properly filled and returned. This represented an overall successful response rate of 57% of the total questionnaires distributed as shown in Table 1. Bobbie (2004) asserts that return rates of 50% are acceptable to analyze data and publish findings. Based on this assertion, 57% response rate was accepted as adequate for the study.

**Table: 3 Questionnaire Response Rate**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Returned	538	57%
Unreturned	407	43%
<b>Total</b>	<b>945</b>	<b>100%</b>

## Effect of Discipleship Strategies on Spiritual Transformation

In relation to Research Question 1

To what extent do discipleship teaching strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

The respondents were expected to provide information on the independent variables for this study. Information for this research question was provided by part one of the questionnaire and it included the information on discipleship strategies provided by the four items that formed part one of the questionnaire.

The respondents were asked to select choices that would reveal whether or not they were discipled using the four strategies that were believed to enhance spiritual transformation namely: mentoring relationships, role modeled Christlikeness, participation in a discipleship curriculum and involvement in a small group fellowship. Item 1 of part 1 provided information relating to the participants' involvement in mentoring relationships; Item 2 provided information on role modeling Christlikeness, item 3 provided information on participation in a formal discipleship curriculum while item 4 provided information on involvement in small group fellowships.

To accompany Research Question 1 the following hypotheses had been formulated and these were used to test for statistical significance against the six scales of the Spiritual Assessment Inventory (SAI). The hypotheses were tested against the spirituality scales to establish whether differences existed between the means of those members who were discipled using the four strategies believed to enhance

spiritual transformation and those who were not. This was done using t-tests and the results of the analysis will be presented in this section.

### **Hypothesis 1**

There are no significant differences in spiritual transformation among the members who have been in a mentoring relationship with a mature Christian and those who have not.

### **Hypothesis 2**

There are no significant differences in spiritual transformation among the members who have had teachers that role modeled Christlikeness and those who have not.

### **Hypothesis 3**

There are no significant differences in spiritual transformation among the members who have gone through a formal discipleship curriculum (new believers' class) and those who have not.

### **Hypothesis 4**

There are no significant differences in spiritual transformation among the members who have been accountable to a small group fellowship and those who have not.

## **Involvement in a Mentoring Relationship**

The respondents were expected to give responses to item 1 of the questionnaire which had only two options; "Yes, I have been in a mentoring relationship, or No, I haven't been in a mentoring relationship", and therefore they were to select the option which they felt applied to them. "Yes, I have" implied that the respondent had been discipled using the strategy of mentoring relationships while

“No, I haven’t” meant that the respondent had not been disciplined using the strategy.

Results of the analysis of mentoring relationships are presented in Table 4:

**Table: 4 Involvement in a Mentoring Relationship**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
No, I have never been	173	32.2
Yes, I have been	365	67.8
<b>Total</b>	<b>538</b>	<b>100</b>

In response to whether the respondents have ever been involved in a mentoring relationship with a mature Christian currently or in the past. Results in Table 4 reveals that majority of the respondents (67.8%) said yes while 32.2% said no. This implies that majority of the Redeemed Gospel Church members had been involved in a mentoring relationship with a mature Christian, either currently or in the past. This was expected to enhance their spiritual growth and transformation.

The results of Mentoring relationships were statistically tested against the six subscales of the Spiritual Assessment Inventory namely awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance in relation to Research Hypothesis 1 and the following were the findings:

### **Hypothesis 1**

There are no significant differences in spiritual transformation among the members who have been in a mentoring relationship with a mature Christian and those who have not.

Table: 5 Awareness of God Scale and Mentoring Relationships

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.194	15.357	205.895	0.000
Yes, I have been	365	1.7725			

With relation to the awareness scale and involvement in mentoring relationships, Table 5 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 365 participants who responded in affirmation to the question compared to 173 participants who declined to affirm that they had been in a mentoring relationship. The findings of the analysis were  $t_{(536)} = 15.357$ ,  $p = 0.000$ ; the  $p$  value was less than 0.05 and the researcher therefore rejected the null hypothesis. This implies that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through mentoring relationships and those who had not been.

**Table: 6 Disappointment Scale and Mentoring Relationships**

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.0991	11.524	86.801	0.000
Yes, I have been	363	1.8272			

With relation to the Disappointment Scale and involvement in mentoring relationships, Table 6 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 363 participants who responded in affirmation to the question compared to 173 participants who declined to affirm that they had been in a mentoring relationship. The findings of the analysis were  $t_{(534)} = 11.524$ ,  $p = 0.000$ ; a p value that was less than 0.05 and the researcher therefore rejected the null hypothesis. This implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who have been discipled through mentoring relationships and those who were not.

**Table: 7 Grandiosity Scale and Mentoring Relationships**

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.3187	12.637	17.880	0.000
Yes, I have been	363	2.0560			

With relation to the Grandiosity Scale and involvement in mentoring relationships, Table 7 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 363 participants who responded in affirmation to the question, compared to 173 participants who declined to affirm that they had been in a mentoring relationship. The findings of the analysis were  $t_{(534)} = 12.637$ ,  $p = 0.000$ ; a

p value that was less than 0.05, which means that the null hypothesis was not supported. The researcher therefore rejected the null hypothesis which implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who have been disciplined through mentoring relationships and those who had not.

**Table: 8 Instability Scale and Mentoring Relationships**

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	173	3.3455	12.657	32.205	0.000
Yes, I have been	365	2.1726			

With relation to the Instability Scale and involvement in mentoring relationships, Table 8 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 365 participants who responded in affirmation to the question, compared to 173 participants who declined to affirm that they had been in mentoring relationships. The findings of the analysis were  $t_{(536)} = 12.657$ ,  $p = 0.000$ ; a p value that was less than 0.05, which meant that the null hypothesis was not supported. The researcher therefore rejected the null hypothesis which implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through mentoring relationships and those who were not.

**Table: 9 Impression Management Scale and Mentoring Relationships**

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.5873	9.627	25.841	0.000
Yes, I have been	365	2.6466			

With relation to the Impression Management Scale and involvement in mentoring relationships, Table 9 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 365 participants who responded in affirmation to the question compared to 173 participants who declined to affirm that they had been in a mentoring relationship. The findings of the analysis were  $t_{(536)} = 9.627$ ,  $p = 0.000$ ; a  $p$  value that was less than 0.05, which meant that the null hypothesis was not supported. The researcher therefore rejected the null hypothesis which implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through mentoring relationships and those who had not.



**Table: 10 Realistic Acceptance Scale and Mentoring Relationships**

Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	173	3.0842	13.640	188.378	0.000
Yes, I have been	365	1.6446			

With relation to the Realistic Acceptance Scale and involvement in mentoring relationships, Table 10 reveals that majority of the participants were involved in mentoring relationships which was likely to boost their spiritual transformation. This was evidenced by a total of 365 participants who responded in affirmation to the question compared to 173 participants who declined to affirm that they had been in a mentoring relationship. The findings of the analysis were  $t_{(536)} = 13.640$ ,  $p = 0.000$ ; a p value that was less than 0.05 which meant that the null hypothesis was not supported. The researcher therefore rejected the null hypothesis which implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through mentoring relationships and those who had not.

When mentoring relationships was statistically tested against Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance to look out for possible differences in responses to Research Hypothesis 1, it was found that in all these six variables statistically significant differences existed in the spiritual transformation between members of Redeemed Gospel Churches who had been disciplined using the four strategies used in

the teaching ministry of the church believed to influence spiritual transformation, and those who had not. The hypothesis was therefore rejected and on this basis the researcher concluded that there were significant differences in the spiritual transformation between members of Redeemed Gospel Churches who had been disciplined using mentoring relationships and those who had not.

#### Teacher/teachers Role models Christlikeness

The respondents were expected to give responses to item 2 of the questionnaire which had only two options, “Yes, I have had teachers who role model Christlikeness or No, I haven’t had teachers who role model Christlikeness” and therefore they were to select the option which they felt applied to them. “Yes, I have” implied that the respondent had been disciplined using the strategy of role modeling Christlikeness while “No, I haven’t” meant that the respondent had not been disciplined using the strategy. Results of the analysis of role modeling Christlikeness are presented Table 11:

**Table: 11 Teacher/teachers Role models Christlikeness**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
No, I have not had	117	21.7
Yes, I have had	421	78.3
<b>Total</b>	<b>538</b>	<b>100</b>

The respondents were also asked whether they have had teacher/teachers who role model Christlikeness. Results in Table 11 reveals that majority of the respondents who were 78.3% said yes while 21.7% said no. This implies that majority of the Redeemed Gospel Church members have had teacher/teachers who role model Christlikeness. This is expected to enhance their spiritual growth and transformation.

The results of role modeling Christlikeness were statistically tested against the six subscales of the Spiritual Assessment Inventory namely awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance in relation to Research Hypothesis 2 and the following were the findings:

### **Hypothesis 2**

There are no significant differences in spiritual transformation among the members who have had teachers that role modeled Christlikeness and those who have not.

**Table: 12 Awareness of God Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	117	3.3320	12.411	65.675	0.000
Yes, I have been	421	1.9234			

With reference to the awareness scale and role modeling Christlikeness by their teachers, Table 12 reveals that majority of the participants believed that their teachers role model Christlikeness which was likely to increase their spiritual transformation. A total of 421 participants affirmed that their teachers role modeled Christlikeness. The results of the analysis produced a t value of  $t_{(536)} = 12.411$ ,  $p = 0.000$ ; the p value was less than 0.05 and therefore the researcher rejected the null hypothesis. This implies that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who have had teachers that role model Christlikeness compared to those who have had none.

**Table: 13 Disappointment Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	117	3.3480	11.404	16.604	0.000
Yes, I have been	419	1.9277			

With reference to the Disappointment Scale and role modeling Christlikeness by their teachers, Table 13 reveals that majority of the participants believe that their teachers role model Christlikeness which was likely to increase their spiritual transformation. A total of 419 participants affirmed that their teachers role-modeled Christlikeness. The results of the analysis produced a t value of  $t_{(534)} = 11.404$ ,  $p = 0.000$  which was less than 0.05 and therefore the researcher rejected the null hypothesis stating that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who have had teachers that role model Christlikeness compared to those who have not.

**Table: 14 Grandiosity Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.4261	10.181	8.298	0.000
Yes, I have been	421	2.1941			

With reference to the Grandiosity Scale and role modeling Christlikeness by their teachers, Table 14 reveals that majority of the participants believed that their teachers role modeled Christlikeness which was likely to increase their spiritual transformation. A total of 421 participants affirmed that their teachers role-modeled Christlikeness as opposed to 117 who disagreed with the statement. The results of the analysis produced a t value of  $t_{(536)} = 10.181$ ,  $p = 0.000$  which was less than 0.05 and therefore the researcher rejected the null hypothesis stating that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo who have had teachers that role model Christlikeness compared to those who had not.

**Table: 15 Instability Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.4416	10.501	7.428	0.000
Yes, I have been	421	2.3019			

With reference to the Instability Scale and role modeling Christlikeness by their teachers, Table 15 reveals that majority of the participants believe that their teachers role model Christlikeness which was likely to increase their spiritual transformation. A total of 421 participants affirmed that their teachers rolemodeled Christlikeness as opposed to 117 who disagreed with the statement. The results of the analysis produced a t value of  $t_{(536)} 10.501$ ,  $p= 0.000$  which was less than 0.05 and therefore the researcher rejected the null hypothesis stating that there were significant differences in spiritual transformation between members of Redeemed Gospel

Churches of Kangundo Sub County, Machakos County who have had teachers that role model Christlikeness compared to those who had not.

**Table: 16 Impression Management Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.6120	7.654	16.617	0.000
Yes, I have been	421	2.7648			

With reference to the Impression Management Scale and role modeling Christlikeness by their teachers, Table 16 reveals that majority of the participants believed that their teachers role modeled Christlikeness which was likely to increase their spiritual transformation. A total of 421 participants affirmed that their teachers role-modeled Christlikeness as opposed to 117 who disagreed with the statement. The results of the analysis produced a t value of  $t_{(536)} = 7.654$ ,  $p = 0.000$  which was less than 0.05 and therefore the researcher rejected the null hypothesis, implying that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who have had teachers that role model Christlikeness compared to those who have had not.

**Table: 17 Realistic Acceptance Scale and Role Modeling Christlikeness**

In my opinion, I have had teacher/teachers who role model Christlikeness	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.2576	11.694	148.335	0.000
Yes, I have been	421	1.7879			

With reference to the Realistic Acceptance Scale and role modeling Christlikeness by their teachers, Table 17 reveals that majority of the participants believed that their teachers role-modeled Christlikeness which was likely to increase their spiritual transformation. A total of 421 participants affirmed that their teachers role-modeled Christlikeness as opposed to 117 who disagreed with the statement. The results of the analysis produced a t value of  $t_{(536)} = 11.694$ ,  $p = 0.000$  which was less than 0.05 and therefore the researcher rejected the null hypothesis stating that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo District, Machakos County who have had teachers that role model Christlikeness compared to those who have had not.

Following the findings that in all the six subscales the p values obtained were 0.000 which were less than 0.05 the null hypothesis was rejected and the researcher concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been discipled through role modeling Christlikeness and those who had not.

#### Formal Discipleship Curriculum

The respondents were expected to give responses to item 3 of the questionnaire which had only two options “Yes I have gone through a formal discipleship curriculum or No I haven’t gone through a formal discipleship curriculum” and therefore they were to select the option which they felt applied to them. “Yes, I have” implied that the respondent had been discipled using the strategy formal discipleship curriculum while “No, I haven’t” meant that the respondent had

not been disciplined using the strategy. Results of the analysis of role modeling Christlikeness are presented Table 18:

**Table: 18 Formal Discipleship Curriculum**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
No, I have not gone	208	38.7
Yes, I have gone	330	61.3
<b>Total</b>	<b>538</b>	<b>100</b>

The respondents were asked whether at any one time they had gone through a formal discipleship curriculum (new believer's class). Results in Table 18 reveals that majority of the respondents who were 61.3% said yes while 38.7% said no. This implies that majority of the Redeemed Gospel Church members had gone through a formal discipleship curriculum which was expected to boost their spiritual growth and transformation.

The results of formal discipleship curriculum were statistically tested against the six subscales of the Spiritual Assessment Inventory namely awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance in relation to Research Hypothesis 3 and the following were the findings:

### **Hypothesis 3**

**There are no significant differences in spiritual transformation among the members who have gone through a formal discipleship curriculum (new believers' class) and those who have not.**



**Table: 19 Awareness of God Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	2.9810	14.014	218.354	0.000
Yes, I have been	330	1.7561			

With relation the awareness scale and participation in a formal discipleship curriculum, Table 19 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced a  $t_{(536)} = 14.014$ ,  $p = 0.000$ , the value was less than 0.05 and therefore the researcher rejected the hypothesis implying that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

**Table: 20 Disappointment with God Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	2.9210	10.734	113.883	0.000
Yes, I have been	328	1.8044			

With relation the Disappointment with God Scale and participation in a formal discipleship curriculum, Table 20 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced a  $t_{(534)} = 10.734$ ,  $p = 0.000$ ; a p value that was less than 0.05 and therefore the researcher rejected the hypothesis. This implies that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

**Table: 21 Grandiosity Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	3.1277	11.194	27.362	0.000
Yes, I have been	330	2.0424			

With relation the Grandiosity Scale and participation in a formal discipleship curriculum, Table 21 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced a the result:  $t_{(536)} = 11.194$ ,  $p = 0.000$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis implying

that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

**Table: 22 Instability Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	3.1907	11.859	38.234	0.000
Yes, I have been	330	2.1458			

With relation to the Instability Scale and participation in a formal discipleship curriculum, Table 22 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced a  $t_{(536)} 11.859$ ,  $p = 0.000$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis implying that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

**Table: 23 Impression Management Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	208	3.4692	8.512	11.708	0.000
Yes, I have been	330	2.6212			

With relation the Impression Management Scale and participation in a formal discipleship curriculum, Table 23 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced  $t_{(536)} = 8.512$ ,  $p = 0.001$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis implying that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

**Table: 24 Realistic Acceptance Scale and Formal Discipleship Curriculum**

Have you at any one time gone through a formal discipleship curriculum (new believer's class)	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	208	2.8695	12.610	208.673	0.000
Yes, I have been	330	1.6273			

With relation the Realistic Acceptance Scale and participation in a formal discipleship curriculum, Table 24 reveals that majority of the participants had gone through a formal discipleship curriculum which was likely to increase their spiritual transformation. Those participants who affirmed the assertion that they had gone through a formal discipleship curriculum were 330 while only 208 disagreed with it. The results of the analysis produced  $t_{(536)} = 12.610$ ,  $p = 0.000$ ; a value that was less than 0.05 and therefore the researcher rejected the hypothesis implying that there were

significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County, Machakos County who had gone through a formal discipleship curriculum and those who had not.

When formal discipleship curriculum was statistically tested against the six spirituality subscales to establish the possibility of differences existing between the means of those disciplined and those who were not, in response to Research Hypotheses 3. The analysis found that in all these six variables there were statistically significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been disciplined using formal discipleship curriculum and those who were not.

The results of the analysis in 5 subscales gave a p value of 0.000 with an exception of Impression Management which gave 0.001, which were less than 0.05, the null hypothesis rejected and the researcher concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through formal discipleship curriculum and those who had not.

#### Involvement in Small Group Fellowships

The respondents were expected to give responses to item 4 of the questionnaire which had only two options “Yes I have been part of a small group fellowship or No I haven’t been part of a small group fellowship” and therefore they were to select the option which they felt applied to them. “Yes, I have” implied that the respondent had been disciplined using the strategy small group fellowship while “No, I haven’t” meant that the respondent had not been disciplined using the strategy. Results of the analysis of role modeling Christlikeness are presented Table 25

**Table: 25 Small Group Fellowships**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
No, I have never had	144	26.8
Yes, I have had	394	73.2
<b>Total</b>	<b>538</b>	<b>100</b>

The respondents were asked whether they have ever been part of a small group fellowship whose members ensured that they are developing spiritually (spiritual accountability partners). Results in Table 25 reveal that majority of the respondents who were 73.2% said yes while 26.8% said no. This implies that majority of the Redeemed Gospel Church members have had an opportunity to be part of a small group fellowship. This means that majority of the members have had spiritual accountability partners, which is likely to enhance their spiritual growth and transformation.

The results of small group fellowships were statistically tested against the six subscales of the Spiritual Assessment Inventory namely: Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance in relation to Research Hypothesis 4 and the following were the findings:

#### **Hypothesis 4**

There are no significant differences in spiritual transformation among the members who have been accountable to a small group fellowship and those who have not.

**Table: 26 Awareness of God Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	144	3.3056	14.738	104.690	0.000
Yes, I have been	394	1.8365			

According to Table 26 which relates the Awareness of God Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (394) participants responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave a  $t_{(536)} = 14.738$ ,  $p = 0.000$ ; a p value that was less than 0.05 and therefore the researcher rejected the hypothesis, suggesting that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been involved in a small group fellowship and those who had not been.

**Table: 27 Disappointments with God Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.2649	12.138	44.393	0.000
Yes, I have been	392	1.8604			

According to Table 27, which relates to the Disappointment with God Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (392) participants responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave a  $t_{(534)} 12.138$ ,  $p = 0.000$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis suggesting that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been involved in a small group fellowship and those who had not.

**Table: 28 Grandiosity Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.3552	11.003	17.593	0.000
Yes, I have been	394	1.1356			

According to Table 28 which relates the Grandiosity Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (394) responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave  $t_{(536)} = 11.003$ ,  $p = 0.000$ ; a p value that was less than 0.05 and therefore the researcher rejected the hypothesis suggesting that there were significant differences in spiritual



transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been involved in a small group fellowship and those who had not.

**Table: 29 Instability Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	144	3.4506	12.654	10.929	0.000
Yes, I have been	394	2.2205			

According to Table 29 which relates the Instability Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (394) responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave  $t_{(536)} 12.654$ ,  $p= 0.000$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis suggesting that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who have been involved in a small group fellowship and those who had not.

**Table: 30 Impression Management Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.5431	7.690	16.154	0.001
Yes, I have been	394	2.7320			

According to Table 30, which relates the Impression Management Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (394) responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave  $t_{(536)} = 7.690$ ,  $p = 0.001$ , a value that was less than 0.05 and therefore the researcher rejected the hypothesis suggesting that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been involved in a small group fellowship and those who had not.

**Table: 31 Realistic Acceptance Scale and Small Group Fellowships**

Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.2292	13.676	109.684	0.000
Yes, I have been	394	2.6976			

According to Table 31, which relates the Realistic Acceptance Scale and involvement in small group fellowships, majority admitted to being part of a small group fellowship which would most likely increase their spiritual transformation. Majority of the participants (394) responded positively to the statement that they were part of a small group fellowship while only 144 said that they were not. The analysis gave  $t_{(536)} = 13.677$ ,  $p = 0.000$ , a value that was less than 0.05 and therefore the

researcher rejected the hypothesis suggesting that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo District who had been involved in a small group fellowship and those who had not.

Since the results of the analysis in 5 subscales gave a p value of 0.000 with an exception of Impression Management which gave 0.001, which were less than 0.05, the null hypothesis was rejected the researcher concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through small group fellowships and those who had not.

### **Discussion on Findings and Interpretations**

The results of the analysis of the discipleship strategies revealed that the majority of the members of Redeemed Gospel Church in Kangundo Sub County had been disciplined using discipleship strategies believed to enhance spiritual transformation. This is because majority of the members reported that they have been in a mentoring relationship (67.8%), their teachers role model Christlikeness (78.3%) they have gone through a formal discipleship curriculum (61.3%) and are involved in a small group fellowship (73.2%). On average for all the four strategies, majority 70.1% admitted that they had been disciplined using the four strategies of the teaching ministry of the church believed to enhance spiritual transformation. Close scrutiny of the results revealed that formal discipleship curriculum ranked lowest among the demographic variables (61.3%). This could be attributed to the high level of intentionality required in taking members through a formal discipleship curriculum.

To take members through a discipleship curriculum requires commitment on the part of the pastor and if the pastor does not have the time, the training may not

happen. The members also need to commit time to avail themselves for the training. Time being a major constraint to many Christians could have contributed to the relatively lower percentage. Other factors include the pastors training and availability of the course materials. Some of the churches have pastors who have not gone through theological training and this could have affected their availability to take members through formal discipleship. Consequently, access or know how of preparation of curriculum materials could have been a challenge.

Role modeling of Christlikeness ranked the highest among the discipleship strategies and this is commendable because Christianity is a lifestyle and it is more caught than taught. Members like to follow leaders who are following Christ, and this explains while this discipleship strategy ranked highest. This was a big surprise for the researcher as the discipleship method was not among the popular strategies prescribed for discipleship of members in many churches.

The researcher noted that 29.1 % of the members had not been disciple using the strategies that were believed to enhance spiritual transformation. This could be attributed to lack of interest or probably they could have been new believers. The researcher had not considered the period one had been a Christian. The implication is that the church should be more deliberate in enforcing these strategies.

The researcher concluded that there were statistically significant differences between the spiritual transformation of members who had been discipled using strategies used in the teaching ministry of the church that were hypothesized to be catalysts of spiritual transformation and those who were not.

## Members' Level of Spiritual Transformation

Information on spiritual transformation was meant to answer Research

Question 2:

What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

In response to this research question, most of the members of Redeemed Gospel Church in Kangundo District were found to be spiritually mature, an overall average of (60.8%) for all the subscales of the was the Spiritual Assessment Inventory (SAI). The respondents got low scores in most of the items in all the subscales which was an indication of spiritual maturity, an evidence of spiritual transformation. The average for all the questionnaire items in the particular subscales of the Spiritual Assessment Inventory (SAI) gave the following average percentages: Realistic Acceptance Scale (69.3%) Disappointment with God Scale (67.4%), Awareness of God Scale (62.5%), Grandiosity Scale (59.7%), Instability Scale (58.6%) and Impression Management Scale (47.1%), based on the analysis of results reported in this chapter. This was largely attributed to the exposure to discipleship strategies used in the teaching ministry of the church that were believed to enhance spiritual transformation.

**Table: 32 Average Percentages per Sub scale of the Spiritual Assessment Inventory**

<b>Spirituality subscale</b>	<b>N</b>	<b>Percentage</b>
Realistic Acceptance	373	69.3%
Disappointment with God	363	67.4%
Awareness of God	336	62.5%
Grandiosity	321	59.7%

Instability Scale	315	58.6%
Impression Management	253	47.1%
Average for all the scales	327	60.8

Information on spiritual transformation was provided by part two of the questionnaire. This was the Spiritual Assessment Inventory adapted from Todd and Edwards. The instrument had six subscales namely Awareness of God Scale, Impression Management Scale, Grandiosity Scale, Instability Scale Disappointment with God Scale, and Realistic Acceptance Scale. In each sub scales the respondents were expected to select the options which they thought described them from a Likert type scale rated as follows: 1) Not at all true, 2) Slightly true, 3) Moderately true, 4) Substantially true and 5) Very true. For purposes of the analysis, the Likert type scale options were collapsed into three such that the spirituality scale had three options categorized as Mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). The responses would reveal whether the participant was spiritually mature, moderately mature or immature and consequently this would indicate whether spiritual transformation had taken place or not. Maturity would imply spiritual transformation had taken place while immaturity would suggest absence of spiritual transformation.

The questionnaire had been designed in such a way that high scores for all the items in the six subscales would indicate spiritual immaturity which is a sign of lack of spiritual transformation, while low scores would suggest spiritual maturity indicating evidence of spiritual transformation. According to the design of the instrument, a person who is spiritually immature would most likely respond in the affirmative to most of the statements in the subscales whereas a person who was

spiritually mature would most likely disagree with most of the statements. The results of the findings of the analysis of the spiritual transformation were presented according to the subscales of the Spiritual Assessment Inventory as follows:

#### Awareness Scale

The respondents were required to respond to the following questions relating to awareness scale in response to Research Question 2. The scale was measured using items 1, 3, 6, 9, 11, 15, 17, 19, 21, 23, 25, 28, 30, 31, 34, 36, 40, 42 and 44 and it measured a person's level of awareness of God. The questions were based on a Likert type scale using the following rating scale: 1) Not at all true, 2) Slightly true, 3) Moderately true, 4) Substantially true and 5) Very true. The respondents were required to select the option that described them. The spirituality scale was categorized into three: Mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggest spiritual maturity indicating evidence of spiritual transformation. Table 33 presents the results from the findings of the awareness scale.

**Table: 33 Measures of Awareness Scale**

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I do not have a sense of how God is working in my life	57.80% (311)	11.70%	8.70% (47)	11.90% (64)	9.90% (53)	2.06	1.46
God's presence does not feel very real to me.	62.60% (337)	13.00%	5.90% (32)	11.20% (60)	7.20% (39)	1.91	1.41
Listening to God is not an essential part of my life	59.30% (319)	13.60%	7.40% (40)	10.40% (56)	9.30% (50)	1.97	1.39
I am not aware of God prompting me to do things	51.30% (276)	13.20%	10.20% (55)	11.90% (64)	13.40% (72)	2.23	1.50
My experiences of God's responses to me don't impact me greatly	57.20% (308)	14.70%	7.60% (41)	10.60% (57)	9.90% (53)	2.01	1.40
I am not aware of God's presence in my interactions with other people.	44.60% (240)	19.90%	8.20% (44)	12.30% (66)	15.10% (81)	2.33	1.51
I am not aware of God responding to me in a variety of ways.	43.70% (235)	18.80%	8.40% (45)	13.90% (75)	15.20% (82)	2.38	1.52
I am not aware of God attending to me in times of need	55.60% (299)	14.30%	7.40% (40)	10.60% (57)	12.10% (65)	2.09	1.46
I am not aware of God telling me to do something	50.00% (269)	16.00%	8.90% (48)	13.90% (75)	11.20% (60)	2.20	1.45
My experiences of God's presence don't impact me greatly	53.00% (285)	14.90%	8.20% (44)	10.60% (57)	13.40% (72)	2.17	1.49
I don't have a sense	49.60%	17.50%	7.40%	11.00% (5)	14.50%	2.23	1.51



of the direction in which God is guiding me	(267)	%	(40)	9)	(78)		
I am not aware of God communicating to me in a variety of ways	49.40% (266)	19.30% (104)	8.20% (44)	11.50% (62)	11.50% (62)	2.16	1.43
I am not aware of God's presence in times of need	51.70% (108)	17.80% (80)	8.40% (42)	9.90% (66)	12.30% (242)	2.13	1.44
From day to day, I sense God being with me	20.10% (275)	14.90% (105)	7.80% (45)	12.30% (9)	45.00% (44)	3.47	1.63
I do not have a sense of God communicating guidance to me.	51.10% (269)	19.50% (90)	8.40% (52)	12.80% (64)	8.20% (63)	2.07	1.36
I do not experience an awareness of God speaking to me personally.	50.00% (263)	16.70% (96)	9.70% (50)	11.90% (74)	11.70% (55)	2.19	1.45
I do not have a strong impression of God's presence	48.90% (278)	17.80% (96)	9.30% (45)	13.80% (53)	10.20% (66)	2.19	1.42
I am not aware of God being very near to me.	51.10% (275)	16.00% (86)	8.70% (47)	11.20% (0)	13.00% (70)	2.19	1.48
When I consult God about decisions in my life, I not am aware in my prayers of his direction and help.	45.50% (245)	16.50% (89)	9.30% (50)	12.80% (9)	15.80% (85)	2.37	1.53
<b>Average</b>						<b>2.23</b>	<b>1.46</b>

According to table 33, a majority of the respondents had low scores in most of the questionnaire items on this scale. They disagreed with most of the items which may suggest that they were spiritually mature, an indication that spiritual transformation had taken place. Results reveal that a majority of the respondents had a low score on the item "God's presence does not feel very real to me." These were represented by 75.6% who disagreed with the statement that God's presence did not

feel very real to them. On the item “Listening to God is not an essential part of my life” 72.9% of the respondents disagreed with the statement that listening to God was not an essential part of their life. This resulted to a low score. Majority (71.9%) of the respondents had a low score on the item “My experiences of God’s responses to me don’t impact me greatly”, since they disagreed with the statement that their experiences with God didn’t impact them greatly. This implies that they were spiritually mature. Majority (70.6%) of the respondents had a low score on the item “I do not have a sense of God communicating guidance to me” since they disagreed with the statement.

In relation to the item “I am not aware of God attending to me in times of need”, majority (69.9%) of the respondents disagreed with the statement that they were not aware of God responding to them in times of need which resulted to a low score. Majority of the participants 69.5% had a low score on item “I do not have a sense of how God is working in my life.” while another 69.5% had a low score on the item “I am not aware of God’s presence in times of need” because they did not affirm the statements that they were not aware of God’s presence in times of need and that they did not have a sense of how God was working in their lives respectively. Results reveal that 67.9% had a low score on the item “My experiences of God’s presence don’t impact me greatly”. These disagreed with the statements that they were not aware of God telling them to do something. Majority (68.8%) had a low score on the item “I am not aware of God communicating to me in a variety of ways” while 67.1% had a low score on the item “I am not aware of God being very near to me” while These disagreed with the statements respectively. A further 66.7% of the respondents had a low score on the item “I do not have a strong impression of God’s presence” as majority did not affirm the statement that they did not have a strong

impression of God's presence and also on the item "I do not experience an awareness of God speaking to me personally" as they did not affirm the statement that they did not experience an awareness of God speaking to them personally

Majority (66%) of the respondents had a low score on the item "I am not aware of God telling me to do something" and that their experiences of God's presence did not impact them greatly respectively.

However, 57.3% of the respondents had a high score on the item "From day to day, I sense God being with me since" they agreed with the statement that from day today they sense God being with them. This was the only item that wrongly suggested that majority of the respondents were spiritually immaturity in this scale and it was attributed to the wrong wording of the questionnaire item. The statement was not a negation like the other questions in this scale. This has implications on the report findings since it lowers the percentage of the mature believers and increases the percentage of immature believers. The results may therefore not be a reflection of the respondents' spiritual level in the awareness scale.

The overall mean was 2.23 which indicated that majority of the respondents had a low score on most of the items relating to awareness scale. The average percentage for all the items in the awareness scale was 62.5% (336 respondents). This implies that most of the respondents were spiritually mature and hence evidence of spiritual transformation.

### **Discussions on Findings and Interpretations**

In relation to Research Question 1, findings on the interpretations of the awareness scale, the majority (62.5%) 336 respondents of the respondents had a low score as they disagreed with most of the items. The scale recorded an overall mean of 2.23. This suggested that they were spiritually mature, which affirmed that spiritual

transformation had taken place. Out of the 19 items that were analyzed 18 items recorded low score, which means that the majority of members of Redeemed Gospel Church were spiritually mature. The item (item 31) which recorded a high score was probably attributed to the inconsistent wording. All the awareness items were phrased in the reverse apart from that one item that was positively phrased most likely due to a typing error. This was likely to affect the results of the spirituality levels of the respondents.

According to Hall, Reise and Haviland (2007, 158) the scale “measures a person’s tendency to experience God’s presence and communications”. A person who is able to experience God’s presence and communication is a spiritually transformed one and may be termed spiritually mature. A transformed person understands the things of God as he/she is able to discern them. Moreover, the work of the Spirit of God who is the agent of transformation is evident in a person who understands spiritual truths as they are spiritually discerned (1 Cor. 2: 10-14).

The low scores in these findings in the awareness scale could be attributed to the fact that the members had been disciplined using some strategies used in the teaching ministry of the church such as mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and participation in small group fellowships which were believed to enhance spiritual transformation. The study agrees with Ogden (2003) who believes that intentional discipleship examines the outcome of discipleship which is spiritual growth, then plans practical activities that would be most effective in realizing the outcome. According to him the approach makes use of transformational methods of nurturing the believer to understand and grow in the ways of God such as small group fellowships, mentoring relationships,

use of age appropriate curriculum for church groups, role modeling, formal discipleship classes and covenantal accountability, among others.

**The implication of these findings is that churches should be more intentional in discipling members as it leads to spiritual growth. A variety of discipleship strategies will work in combination to produce spiritual growth. Worth to note was that members spirituality was also influenced by involvement in mentorship programmes, teachers who role model Christlikeness and involvement in small group fellowships in addition to formal discipleship curriculum.**

#### Disappointment Scale

The respondents were required to respond to the following questions relating to disappointment scale in relation to Research Question 2. The scale was measured using items 2.1, 8.1, 12.1, 18.1, 27.1, 33.1 and 47.1. The scale measured a person's level of disappointment with God. The questions were based on a Likert type scale using the following rating scale: 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true. The respondents were required to select the option that described them best. The spirituality scale was categorized into three as mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggested spiritual maturity indicating evidence of spiritual transformation. The results of the disappointment scale are presented in Table 34:

**Table: 34 Measures of Disappointment Scale**

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

There are times I feel disappointed with God	54.80% (295)	% (94)	17.50 (94)	6.70% (36)	10.80 (58)	10.20 (55)	2.04	1.40
There are times when I feel frustrated with God.	48.70% (262)	% (103)	19.10 (103)	8.60% (6)	11.00 (59)	12.60 (68)	2.2	1.45
There are times I feel irritated at God	52.00% (280)	% (95)	17.70 (95)	6.30% (34)	11.90 (64)	12.10 (65)	2.14	1.46
There are times when I feel angry at God	55.10% (296)	% (84)	15.60 (84)	5.80% (31)	8.20% (44)	15.30 (82)	2.13	1.52
There are times I feel betrayed by God	53.30% (286)	% (83)	15.50 (83)	7.60% (41)	8.60% (46)	15.10 (81)	2.17	1.51
There are times I feel frustrated by God for not responding to my prayers.	41.30% (222)	% (126)	23.40 (126)	7.80% (42)	19.00 (46)	10.00 (102)	2.41	1.54
There are times when I feel like God has let me down	43.10% (232)	% (79)	14.70 (79)	7.60% (41)	12.60 (68)	21.90 (88)	2.56	1.64
<b>Average</b>							<b>2.24</b>	<b>1.50</b>

Results presented in Table 34 revealed that majority of the respondents had low scores in most of the questionnaire items on this scale. They disagreed with most of the items which implied that they were spiritually mature and may suggest that spiritual transformation had taken place. Majority of the respondents (72.3%) had a

low score on the item “There are times I feel disappointed with God.” The respondents disagreed with the statement that there were times when they felt disappointed with God. Majority 70.7% of the respondents had a low score on the item “There are times when I feel angry at God”. This overall response was occasioned by the fact that majority of them failed to affirm the assertions there were times they felt angry at God. Further, majority (68.8%) had a low score on the item “There are times I feel betrayed by God.” They failed to affirm the statement that there were times they felt betrayed by God.

On the item “There are times when I feel frustrated with God, 67.8% of the respondents disagreed with the assertion that there were times they frustrated with God which resulted to a low score on the item. Majority (67.7%) had a low score on the item “There are times I feel irritated at God” as they disagreed with the statement which may suggest spiritual maturity while 64.7% of the respondents had a low score on the item “There are times I feel frustrated by God for not responding to my prayers”. The respondents disagreed with the there were times they felt frustrated by Him for not responding to their prayers.

The overall mean was 2.24 which indicated that majority of the respondents had a low score on most of the items relating to disappointment scale. The average percentage for all the items in the disappointment scale was 67.4% (363 of the respondents). This could suggest that most of the respondents were spiritually mature and therefore demonstrated spiritual transformation.

### **Discussions on Findings and Interpretations**

In relation to Research Question 2, the findings on the interpretations of the Disappointment Scale, the majority of the respondents had a low score, an overall mean of 2.24. An average percentage of 67.4%, 363 of the respondents disagreed with

most of the statements in the Disappointment with God Scale. This suggested that they were spiritually mature which affirmed that spiritual transformation had taken place. This was attributed to the fact that majority had been discipled using the four discipleship strategies used in the teaching ministry of the church that were believed to be catalysts of spiritual transformation. The strategies included mentoring relationships, role modeling of Christlikeness, formal discipleship curriculum and small group fellowships. All the 7 items that were analyzed recorded a low score which means that the majority of members of Redeemed Gospel Church were spiritually mature.

The scale measures an individual's level of anger, frustration, and disappointment with God (Hall, Reise and Haviland 2007, 158). A spiritually transformed person will not be expected to be disappointed with God because he/she understands that God is sovereign and his purposes for mankind are good despite the circumstances. The Bible tells us to thank God in all things for that is his will for us in Christ Jesus and everything happens for the good of them that love the Lord (1The 5:18, Rom 8:28). A person who gets disappointed with God has not yet attained spiritual maturity as this could thwart one's spirituality (Mbogo 2015, 124). A person who has been properly discipled in the context of the four discipleship strategies identified as enhancing spiritual transformation may not consider disappointment with God as an option and this explains the low scores in the disappointment scale which displayed spiritual transformation among the members of Redeemed Gospel Church.

Transformational discipleship research project by Geiger et al. (2011), found out that church leaders are in the process of rediscovering the importance of paying attention to disciple making. This is out of the realization that spiritual growth is not accidental, but it calls for intentionality on the side of the church in helping Christians



grow. The church must invest in the discipleship of the members for spiritual transformation to take place.

### Grandiosity Scale

The respondents were required to respond to questions relating to grandiosity scale in response to Research Question 2. This scale was measured using items 5, 13, 20, 26, 29, 37 and 45 of the questionnaire and they measured a person’s feelings of excessive importance in his relationship with God. The questions were based on a Likert type scale using the following rating scale 1) Not at all true 2) Slightly true 3) Moderately true) Substantially true 5) Very true. The respondents were required to select the option that described them. The spirituality scale was collapsed into three categories as mature (represented by 1 and 2), moderately mature (represented by 3) immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggested spiritual maturity indicating evidence of spiritual transformation. The findings are presented in Table 35

**Table: 35 Measures of Grandiosity Scale**

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I seem to have a unique ability to influence God through my prayers.	37.50% (202)	16.70 (90)	7.40% (40)	14.10% (76)	24.20 (130)	2.71	1.64
God recognizes that I am more spiritual	48.90% (263)	14.90 (88)	9.90% (53)	10.00% (54)	16.40 (88)	2.30	1.54

than most people.	(80)						
God understands that my needs are more important than most people's	52.20% (281)	13.20 % (71)	7.40% (40)	11.90% (64)	15.20 % (82)	2.25	1.55
My relationship with God is an extraordinary one that most people would not understand.	29.90% (161)	15.80 % (85)	7.60% (41)	14.50% (78)	32.20 % (173)	3.03	1.67
Manipulating God seems to be the best way to get what I want	51.90% (279)	12.60 % (68)	8.20% (44)	11.50% (62)	15.80 % (85)	2.27	1.55
I find my prayers to God are more effective than other people's	48.90% (263)	9.90% (53)	10.60% (57)	9.50% (51)	21.20 % (114)	2.44	1.64
I seem to be more gifted than most people in discerning God's will.	49.80% (268)	15.80 % (85)	8.70% (47)	12.10% (65)	13.60 % (73)	2.24	1.50
<b>Average</b>						<b>2.46</b>	<b>1.58</b>

Results presented in Table 35 revealed that majority of the respondents had a low score which implied spiritual maturity, an average percentage of 59.7%, 321 respondents, (for all the questionnaire items in this scale) of the respondents disagreed with most of the statements in the Grandiosity Scale.

Majority, (65.6%) had a low score on the item: "I seem to be more gifted than most people in discerning God's will". These disagreed with the statement that they seemed to be more gifted than most people. Further, 64.5% had a low score on the item: "Manipulating God seems to be the best way to get what I want". These respondents failed to affirm the assertion that manipulating God seemed to be the best way to get what they wanted. Majority (65.4%) had a low score on the item "God understands that my needs are more important than most people's" since they

disagreed with the statement that God understands that they are more important than most people.

Majority (63.8%) had a low score on the item God recognizes that “I am more spiritual than most people.” These failed to affirm the statement that God recognized them as more spiritual than most people.

However, 46.7% of the respondents had high score on the item: “My relationship with God is an extraordinary one that most people would not understand,” as they affirmed the assertion that their relationship with God was extraordinary that most people would not understand.

The overall mean was 2.46 which indicated that majority of the respondents had a low score on most of the items relating to Grandiosity Scale. This implied that most of the respondents were spiritually mature and hence displayed spiritual transformation.

### **Discussions on Findings and Interpretations**

In relation to Research Question 2, the findings on the interpretations of the grandiosity scale, the majority of the respondents had a low score on most of the items; an overall mean of 2.46 and an average percentage of 59.7 %, (321 respondents) for all questionnaire items in this scale. This indicated spiritual maturity which affirmed that spiritual transformation had taken place. Six out of the seven items that were analyzed recorded low score, which means that the majority of members of Redeemed Gospel Church were spiritually mature.

Grandiosity refers to feelings of excessive self-importance (Hall, Reise and Haviland 2007, 158). The Bible attributes such behavior to the carnal nature that is influenced by the desires of the flesh (Romans 8:5). “It can be an exaggerated sense of one's own ability, wisdom, or importance, often in regard to how such things affect

the quality of life” (Pearson 2010). Grandiosity among Christians is represented by an exaggerated form of spirituality and Christians with high grandiosity scores suggest spiritual immaturity which implies lack of spiritual transformation (Mbogo 2015, 124). A mature disciple of Jesus does not display acts of the sinful nature such as pride because the old nature has been crucified with Christ and the fruit of the spirit includes self-control (Gal. 5:16-26). The Bible advocates that we count others better than we are (Phil.2:3).

Spiritual transformation could be attributed to the fact that majority had been disciplined using the four discipleship strategies used in the teaching ministry of the church that were believed to influence spiritual transformation. The strategies included mentoring relationships, role modeling of Christlikeness, formal discipleship curriculum and small group fellowships.

Poor discipleship which is responsible for lack of spiritual transformation is a global problem. Ogudiran (2013, 5) says that there is poor state of disciple making in American churches where he points out that the Great Commission should not stop with winning souls, rather it should involve developing souls to spiritual maturity. Ogden (2003, 2007)) blames it on Christian leaders who unconsciously send the message that it is fine to be Christians without being disciples.

The implication for church ministers is that discipleship efforts in the church and Christian circles are directly proportional to the level of spiritual maturity displayed by the members. As long as members are disciplined, they will display spiritual transformation and if they are not disciplined they will not be spiritually transformed.

### Instability Scale

The respondents were required to respond to the following questions relating to instability scale in relation to Research Question 2. The scale was measured using items 4, 10, 16, 22, 35, 39, 41, 43 and 46 which aimed at establishing how stable a person's relationship with God was. The questions were based on a Likert type scale using the following rating scale: 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true. The respondents were required to select the option that described them. For purposes of analysis, the spirituality scale was collapsed into three categories as mature (represented by 1 and 2), moderately mature (represented by 3) and immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggested spiritual maturity indicating evidence of spiritual transformation. The results of the analysis are presented in Table 36

**Table: 36 Measures of Instability Scale**

*	<b>Mature</b>		<b>Moderately Mature</b>	<b>Immature</b>		<b>Mean</b>	<b>Std. Dev.</b>
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

			12.10					
I am afraid that God will give up on me	55.60% (299)	%	8.90%(4 (65)	9.10% (49)	14.30 %(77)	2.14	1.51	
My emotional connection with God is unstable	50.40% (271)	%	9.70%(5 (103)	10.60% (57)	10.20 %(55)	2.11	1.39	
There are times when I feel that God is punishing me.	37.90% (204)	%	6.30%(3 (113)	14.70% (79)	20.10 )	2.58	1.58	

		19.70			13.80		
I worry that I will be left out of God's plans.	48.30% (182)	% (52)	8.20%(5 4)	10.00% (67)	%(153)	2.21	1.47
		17.70					
When I sin, I tend to withdraw from God	42.00% (260)	% (106)	10.00%( 44)	13.60% (54)	16.70 %(74)	2.45	1.54
I feel I have to please God or he might reject me.	33.80% (226)	% (95)	10.00%( 54)	12.50% (73)	28.40 %(90)	2.86	1.66
There are times when I feel that God is angry with me	35.90% (193)	% (110)	7.60%(4 1)	9.70% (52)	%(142)	2.70	1.65
When I sin, I am afraid of what God will do to me.	24.70% (133)	% (93)	9.30%(5 0)	11.20% (60)	%(202)	3.20	1.66
When I feel God is not protecting me, I tend to feel worthless.	36.20% (195)	% (109)	7.80%(4 2)	10.20% (55)	%(137)	2.68	1.64
<b>Average</b>						<b>2.55</b>	<b>1.57</b>

According to Table 36, majority of the respondents had a low score which suggested that they were spiritually mature. Most of them (average percentage of 58.6%, 315 respondents, for all the questionnaire items in the Instability Scale) disagreed with most of the assertions.

Results presented in Table 36 revealed that majority of the respondents (69.5%) had a low score on the item: "my emotional connection with God is unstable". This was as a result of their failure to affirm the statement that their emotional connection with God was unstable. Further, 68% of the respondents had a low score on the item: "I worry that I will be left out of God's plans" since they did not affirm the statement that they worry of being left out on God's plans. Majority who were 67.7% had a low score on the item: "I am afraid that God will give up on me." These disagreed with the assertion that they were afraid that God would give up on them. 59.7% had a low score on the item: "When I sin, I tend to withdraw from

God.” These did not affirm the statement that when they sinned; they tended to withdraw from God. Majority (58.9%) had a low score on the item that stated: “There are times when I feel that God is punishing me”, since they did not agree with the statement that there were times they felt God was punishing them.

The overall mean was 2.55 which indicated that majority of the respondents had a low score on most of the items relating to Instability Scale. This may suggest that most of the respondents were spiritually mature and hence evidence of spiritual transformation.

### **Discussions on Findings and Interpretations**

In relation to Research Question 2, the findings on the interpretations of the Instability scale, the majority of the respondents had a low score, an overall mean of 2.55. On average for all the questionnaire items in this scale, majority 58.6% disagreed with most of the statements. This indicated spiritual maturity which affirmed that spiritual transformation had taken place. Eight out of the nine items that were analyzed recorded low score which means that the majority of members of Redeemed Gospel Church were spiritually mature.

Instability deals with how stable a person’s relationship with God is (Hall, Reise and Haviland 2007, 158). High scores in the instability scale could be a sign of spiritual immaturity while low scores indicated spiritual maturity. Mbogo (2015, 125) reports research results in which she found out that the longer one has been a Christian, the more stable he/she would be. This could suggest that new converts were likely to portray more instability. People should relate to God knowing very well that God is sovereign, and people do not manipulate Him to gain favours or engage in personal acts to influence the direction of the relationship rather, Christians relate to God based on Christ’s righteousness. Spiritual transformation leads to understanding

of who God is and how people should relate to him. This is why discipleship becomes important as undisciplined believers may want to relate with God as they relate with fellow men.

Spiritual transformation could be attributed to the fact that majority had been disciplined using the four discipleship strategies used in the teaching ministry of the church that were believed to enhance spiritual transformation. The strategies included mentoring relationships, role modeling of Christlikeness, formal discipleship curriculum and small group fellowships.

Spiritual growth happens through deliberate efforts and it is expected that churches should intentionally plan for strategies through which the Christians will grow towards maturity.

#### Impression Management Scale

The respondents were required to respond to the following questions relating to the Impression Management Scale in response to Research Question 2. Items 7, 14, 24, 32 and 38 corresponded to the Impression Management scale and it was intended to measure the level of exaggeration in a person's spirituality. The questions were based on a Likert type scale using the following rating scale 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true. The respondents were required to select the option that described them. The spirituality scale, for purposes of analysis was categorized into three as mature (represented by 1 and 2), moderately mature (represented by 3), immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all the scales suggested spiritual maturity



indicating evidence of spiritual transformation. The results of the analysis are presented in Table 37

**Table: 37 Measures of Impression Management Scale**

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I am always in a worshipful mood when I go to church.	27.90 (150)	15.4% (83)	9.30% (50)	16.20% (87)	31.20 (168)	3.0 7	1.6 4
I always seek God's guidance for every decision I make.		16.50 24.20% (130)		35.70 14.70% (79)		3.2 1	1.6 3
I am always as kind at home as I am at church	28.80% (155)	18.40% (99)	11.50% (62)	11.90% (64)	29.40 (158)	2.9 5	1.6 2
I pray for all my friends and relatives every day	29.90% (161)	18.60% (100)	10.80% (58)	14.90% (80)	25.80 (139)	2.8 8	1.6 0
I am always in the mood to pray.	37.0% (199)	18.6% (100)	9.50% (51)	14.10% (76)	20.80 (112)	2.6 3	1.5 8
						<b>2.9</b>	<b>1.6</b>
<b>Average</b>						<b>5</b>	<b>2</b>

**Based on the findings presented in Table 37 majority of the respondents had a moderate score in the Impression Management Scale which suggested moderate spiritual maturity.**

Results presented in Table 37 revealed that 55.6% of the respondents had a low score on the item “I am always in the mood to pray”. These failed to affirm the statement that they were always in the mood to pray. Majority (48.5%) of the respondents had a low score on the item: “I pray for all my friends and relatives every day,” as they disagreed with the statement that they prayed for all their friends and relatives daily.

However, 50.4% had a high score on the item: “I always seek God’s guidance for every decision I make”. The respondents agreed with the statement that they always sought God’s guidance for every decision while 47.4% of the respondents had a high score on the item: “I am always in a worshipful mood when I go to church.” These affirmed the statement that they were always in a worshipful mood when they went to church. This suggested spiritual immaturity for both items.

**On average, based on all responses in the questionnaire for this scale 47.1% , 253 respondents, disagreed with most of the statements relating to impression management scale. A percentage that was very low compared to other scales. This was attributed probably due to failure to perceive what it actually tested or probably it could be said that this is a growth area for most of the participants. The overall mean was 2.95 which suggested that the respondents were moderately mature as demonstrated by the high scores in some of the items.**

## **Discussions on Findings and Interpretations**

In relation to Research Question 2, the findings on the interpretations of the Impression Management Scale, the majority of the respondents had a low score. This indicated moderate maturity which affirmed that spiritual transformation had not taken place to a large extent. An average of 47.1% , 253 respondents, for all questionnaire items in the Impression Management Scale disagreed with most of the statements. Moderate spiritual transformation could be attributed to the fact that majority had been disciplined using the four discipleship strategies that were believed to enhance spiritual transformation but still in the process of being transformed. The strategies included mentoring relationships, role modeling of Christlikeness, formal discipleship curriculum and small group fellowships.

Three out of the five items that were analyzed recorded low scores but with less percentages, which means that the majority of members of Redeemed Gospel Church were moderately mature. Two of the five items recorded a high score and the majority of the respondents seemed incapable of managing their impressions. The key phrases that most likely lead to the high score included “always in worshipful mood” and “seeking God’s guidance for every decision.” Spiritually mature Christians worship and seek God’s direction but not to the magnitude that was stated in the items and this could have contributed to them agreeing with the assertions. The average mean of 2.95 tended toward moderate maturity for the members of Redeemed Gospel Church and this is an aspect they may need to watch as it does not reflect much spiritual transformation. The church needs to be more intentional in discipleship to teach members all aspects of spiritual dispositions.

The Impression Management Scale is a measure of test-taking aptitude (Hall and Edwards 2002). It assumes that spiritual people would not experience the

frequency and intensity that was stated and most likely would not endorse the statements as their true characteristic because “the items on the IM scale states some virtuous and common spiritual behavior or attitude in an exaggerated form” (Hall and Edwards 2002, 350). According to Mbogo (2015) a high score would suggest lack of spiritual transformation or spiritual immaturity “since the impression management scale assessed illusionary spiritual health (Mbogo 2015, 126).

According to Barna (2001), many churches have some form of discipleship, but they lack disciples due to absence of intentionality, intensity and improved strategy. Lamplighters International (2015) defines intentional discipleship as the “rediscovery of New Testament principles of discipleship incorporated into a practical and reproducible method of discipleship training with the goal of equipping believers to fulfill the Great Commission.” The findings suggest that it was possible for church members to go through discipleship strategies and not be fully transformed.

#### Realistic Acceptance Scale

The respondents were required to respond to the following questions relating to Realistic Acceptance scale in response to Research Question 2. The scale was measured using items 2.2, 8.2, 12.2, 17.2, 27.2, 33.2 and 47.2 and the purpose was to find out how well a person was able to come back to terms with God after experiencing a disappointment. The questions were based on a Likert type scale using the following rating scale 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true. The respondents were required to select the option that described them. The spirituality scale was categorized into three as mature (represented by 1 and 2), moderately mature (represented by 3) and immature (represented by 4 and 5). High scores for all the subscales indicated spiritual immaturity which is a sign of lack of spiritual transformation, while low scores for all



In relation to the Realistic Acceptance Scale, a majority of the respondents had a low score which suggested spiritual maturity, an overall mean of 2.11 which implied spiritual maturity.

Results presented in Table 38 revealed that majority of the respondents who were 75.1%, had a low score on the item: “When I feel disappointed with God; I still don’t want our relationship to continue,” These disagreed with the statement that they didn’t want their relationship with God to continue after a disappointment.

Additionally, 71.2% of the respondents had a low score on the item: “When I feel angry at God, I don’t have the sense that God will always be with me”. This was as a result of their lack of affirmation to the statement that when they were angry at God, they did not have a sense that He would always be with them. Further, 70.8% had a low score on the item: “When I feel betrayed by God; I don’t put effort into restoring our relationship,” because they failed to affirm the statement while 68.6% had a low score on the item when “I feel frustrated with God, I don’t desire to put effort into our relationship” as they did not affirm the assertion that they did not desire to put effort in their relationship after feeling frustrated with God. Majority (68%) of the respondents had a low score on the item: “When I feel frustrated by God for not responding to my prayers, I am not able to talk it through with God”. These respondents disagreed with the statement that when they felt betrayed by God they did not put effort to restore the relationship and that they were unable to talk things through with God when they felt frustrated by Him for not responding to their prayers.

Majority (66%) had a low score on the item: “When I feel irritated at God, I am unable to come to some sense of resolution in our relationship, as they did not affirm the statement that they were unable to come to a resolution in their relationship

with God after they felt irritated at God.. This indicates that majority treasured their relationship with God, assign of spiritual maturity.

Lastly, 65.8% of the respondents had a low score on the item: “When I feel like God has let me down; my trust in God is completely broken,” as they failed to affirm the statement that their trust with God is completely broken when they felt that God has let them down.

The overall mean was 2.11 which indicated that majority of the respondents had a low score on most of the items relating to realistic acceptance scale. An average of 69.3%, 373 respondents, based on the responses for the entire questionnaire items in this scale disagreed with most statements. This scale had the highest percentage compared to other scales. This suggests that majority of the respondents understood God as He is, which is a sign of spiritual maturity. This implied that most of the respondents were spiritually mature and hence evidence of spiritual transformation.

### **Discussions on Findings and Interpretations**

In relation to Research Question 2, the findings on the interpretations of the Realistic Acceptance Scale, the majority of the respondents had a low score, an overall mean of 2.11. This indicated spiritual maturity which affirmed that spiritual transformation had taken place. On average, 69.3% of the respondents (based on all the responses on the questionnaire for the Realistic Acceptance Scale) failed to affirm most of the statements in the scale. All the seven items that were analyzed recorded low score which means that the majority of members of Redeemed Gospel Churches in Kangundo Sub County were spiritually mature.

This scale assesses an individual’s ability to reconcile their relationship with God after experiencing a disappointment (Hall, Reise and Haviland 2007, 158). A spiritually mature person is able to reconcile his relationship with God quickly after

experiencing a disappointment. He/she understands that he/she is mortal while God is immortal. Humans can only surrender to Him and understand that he is the source of their very lives as the author and the finisher of their faith (Heb 12:1-2) and indeed all he does is for their good (Rom. 8:28). High spiritual transformation was expected as the majority of the members had been discipled using the four discipleship strategies that were believed to enhance spiritual transformation. The strategies included mentoring relationships, role modeling of Christlikeness, formal discipleship curriculum and small group fellowships.

Converts to Christianity must be discipled through teaching them to obey all the teachings of Jesus. Jesus himself made disciples who were transformed, and that is why Christianity spread quickly and had a lot of impact.

### Summary of Discussions and Interpretations of Findings

The report sought to answer the following two research questions:

#### **Research Question 1**

To what extent do discipleship teaching strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

#### **Research Question 2**

What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

This section provides a summary of the research findings and the interpretation for each of the four discipleship teaching strategies and the six subscales of the Spiritual Assessment Inventory (SAI) beginning with Research Question 1 then Research Question 2.



**Research Question 1**

To what extent do discipleship teaching strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County?

In response to Research Question 1 which sought to identify the discipleship strategies that enhance the spiritual transformation of members, the researcher found that significant differences existed between the means of those members who were disciplined using the four strategies of mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships compared to those who were not disciplined. The four null hypotheses were tested statistically against the subscales of the Spiritual Assessment Inventory and the hypotheses were all rejected due to the statistically significant differences that existed in spiritual transformation between members who had been disciplined and those who had not. The P values obtained were all less than 0.05 that was required to reject the hypotheses.

**Hypothesis 1**

There are no significant differences in spiritual transformation among the church members who have been in a mentoring relationship with a mature Christian and those who have not.

The study found that in all the six subscales the p values obtained were 0.000 which were less than 0.05 leading to the rejection of the null hypothesis which implied that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through mentoring relationships and those who had not. These results were associated with the fact that majority of the members were in mentoring relationships which were believed to enhance their spiritual transformation.

According to Ogden (2003, 149), Converts need mature Christians to mentor them in the things of God and being in a mentoring relationship is likely to influence spiritual transformation. Bybee (2014) found that protégés are significantly impacted as mentors share the fullness of their sacred stories.

### **Hypothesis 2**

There are no significant differences in spiritual transformation among the members who have had teachers that role modeled Christlikeness and those who have not.

According to the results of the analysis, in all the six subscales the p values obtained were 0.000 which were less than 0.05 the null hypothesis was rejected and it was concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been disciplined through role modeling Christlikeness and those who had not. This was mainly because majority of the members believed that their teachers role modeled Christlikeness.

Olander (2014) mentions role modeling among the nine habits of most effective teachers. “Whatever you teach should be modeled in your life. Verbal exposition can sometimes be hard to comprehend but a person’s example is always easy to understand” (Olander 2014, 9). Bandura (2003, 171) supports spiritual modeling in stating that congregations provide several models of behavior to reinforce lifestyles patterned on them.

### **Hypothesis 3**

There are no significant differences in spiritual transformation among the church members who have gone through a formal discipleship curriculum (new believers’ class) and those who have not.

Since the results of the analysis in 5 subscales gave a p value of 0.000 with an exception of Impression Management which gave 0.001, which were less than 0.05, the null hypothesis was rejected and it was concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been discipled through formal discipleship curriculum and those who had not. The researcher attributed the findings to the fact that majority of the members had gone through a formal discipleship curriculum.

Ogden (2003, 40) describes the primary job of church leaders as that of equipping the saints for the work of the ministry in line with Scripture in Ephesians 4:11-13. He says that if the leaders fulfill this role, positive consequences such as the body of Christ being built up, members attaining unity in the faith, being grounded in the knowledge of Jesus, the church growing to maturity and attaining the full measure of Christ, will follow.

#### **Hypothesis 4**

There are no significant differences in spiritual transformation among the church members who have been accountable to a small group fellowship and those who have not.

Since the results of the analysis in 5 subscales gave a p value of 0.000 with an exception of Impression Management which gave 0.001, which were less than 0.05, the null hypothesis was not supported. The researcher rejected the null hypothesis and concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been discipled through small group fellowships and those who had not. The researcher concluded that being part of a small group fellowship which is

believed to influence spiritual transformation played a big role in bringing out these results. “It is impossible for a pastor to provide attention, discipleship, and care needed for large groups of people.... A church’s ability to provide personal touch is often lost as it grows” (Donahue 1996, 14).

This research agrees with studies that have been done on discipleship. In his research Barna (2001) identified small groups, new believers classes, leadership training , one on one mentoring, large group disciple training among others as the most common methods of discipleship that were used among the highly effective churches in disciple making. In an interview by Journal of spiritual formation and soul care, Barton (2015) identifies teaching, relationships, intentionality and modelling as good methods of discipleship.

Delaney and Miller (2003) in their study on spiritual transformation proposed a structural model that identified two key factors that contribute to spiritual transformation as intentionality in one’s spiritual practices and emotionally significant relationships within a spiritual community. Discipleship should makes use of transformational methods of nurturing the believer to understand and grow in the ways of God such as small group fellowships, mentoring relationships, use of age appropriate curriculum for church groups, role modeling, formal discipleship classes and covenantal accountability, among others (Ogden 2003). The implication of the above findings is that discipleship strategies which include mentorship, role modeling, formal curriculum and small group fellowships have proved effective in enhancing spiritual transformation of members and churches should utilize them.

The analysis found that in all these four variables there were statistically significant differences in spiritual transformation between members of Redeemed

Gospel Churches who had been disciplined using the four strategies and those who were not.

Statistical tests were performed for the four strategies against the six subscales of the Spiritual Assessment Inventory, the p values obtained for Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance were less than 0.05 and on these bases, the researcher therefore rejected the null hypotheses and concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches who had been disciplined using mentorship relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships and those who had not been disciplined.

The researcher noted that although majority (average of 70.1%) of the members had been disciplined using the four strategies that were believed to enhance spiritual transformation, the study found out that 29.1 % of the members had not participated in the four strategies that were believed to enhance spiritual transformation. This was quite a big number. The researcher assumed that either they were not interested in participating in the strategies or probably the church was not quite deliberate in enforcing the strategies especially mentoring relationships, formal discipleship curriculum and small group fellowships.

### **Research Question 2**

What is the level of spiritual transformation, as measured by the Spiritual Assessment Inventory, of members in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County?

In response to Research Question 2 the members of Redeemed Gospel Church in Kangundo Sub County, of Machakos County were spiritually mature. They

demonstrated spiritual transformation based on the analysis of all the six subscales of the Spiritual Assessment Inventory (SAI), The members had low scores (a sign of spiritual maturity and evidence of spiritual transformation) in the Awareness of God, Instability, Realistic Acceptance, Disappointment with God, Grandiosity and Impression Management Scale.

These results were largely attributed to the findings that majority of the members of Redeemed Gospel Church in Kangundo Sub County had undergone discipleship by engaging in various strategies such as being in a mentoring relationship, teachers role modeling Christlikeness, undergoing formal discipleship curriculum and being involved in small group fellowships. These factors are believed to enhance spiritual transformation. Intentional discipleship examines the outcome of discipleship which is spiritual growth, then plans practical activities that would be most effective in realizing the outcome. This approach makes use of transformational methods of nurturing the believer to understand and grow in the ways of God such as small group fellowships, mentoring relationships, use of age appropriate curriculum for church groups, role modeling, formal discipleship classes and covenantal accountability, among others (Ogden 2003). The results reflect well on the vision of Redeemed Gospel Church, "Reaching the unreached with the Gospel" taken from the Great Commission. The Great Commission includes discipleship and teaching of members to obey all that was taught by Jesus.

It was however noted that the Impression Management Scale had the highest score of 2.95 compared to the other subscales. This is an area that members of Redeemed Gospel Church in Kangundo Sub County need to be careful about as it is an indication of exaggerated spirituality which doesn't reflect much spiritual transformation. The response could have been attributed to the fact that in two of the

five items that recorded a high score, majority of the members seemed incapable of managing their impressions. The key phrases that most likely lead to the high score included always in worshipful mood and seeking God's guidance for every decision. Spiritually mature Christians worship and seek God's direction but not to the magnitude that was stated and this could have contributed to them agreeing with the assertion. The church needs to be more intentional in discipleship to teach members all aspects of spiritual dispositions.

The implication is that discipleship of members should be taken seriously since spiritual growth happens with intentionality of spiritual formation of the members. Based on these research findings four discipleship strategies which include mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships have proved effective in influencing the spiritual transformation of the members and should be used in the spiritual formation of members.

The researcher also took note of the fact that although majority of the members were found to be spiritually mature in all the subscales, an overall percentage of 60.8%, she was concerned that among the members of Redeemed Gospel Churches in Kangundo County 39.2% of the members were not mature. This implies that more efforts need to be done in discipling members so that all the members could be spiritually mature. It could also be assumed that among these members there were new believers who had not yet attained spiritual transformation since the researcher had not considered the effect of the time a member had been a Christian which could have contributing factor.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

The chapter reports the , findings and conclusions arising from data analysis and interpretations. Recommendations will also be made in this chapter.

#### Summary

Discipleship of church members seems to be a neglected area in church circles today leading to lack of spiritual transformation among professing Christians.

Researchers especially from the West (Ogden 2003, Barna 2001, Willard 2006) have identified the teaching ministry of the church as the missing thread that could alleviate the poor state of discipleship in the church according to the instructions of the Great Commission which requires the church to make disciples and to teach them to obey everything Jesus taught. The researcher would like to add an African perspective to the literature on discipleship and reinforce the value of assessment of spiritual transformation since assessment is an integral part of any training programme but seemingly not emphasized in the literature on discipleship. The author sought to find out the role of the teaching ministry of the church on the spiritual transformation of members by examining the effect of the use of certain discipleship strategies on the members' spiritual transformation.

The study focused on investigating the effect of certain discipleship strategies on the spiritual transformation of members, as measured by the Spiritual Assessment Inventory, in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County guided by two research questions which shaded light on the



spiritual transformation of members and the effect of discipleship strategies on their spiritual transformation. Four research hypotheses identified as hypothesis 1-4 were formulated in the null and statistically tested in this study to establish the existence of differences in the means of the dependent variable between members who had been influenced by the independent variables and those who had not. They all stated that there were no statistically significant differences between the spiritual transformation of members who had been discipled using the identified discipleship strategies and those who were not.

The results of the study would impact the church of Christ whose core business is disciple making through the teaching ministry by demonstrating that intentional discipleship strategies enhance spiritual transformation of members. Church leaders who are charged with the responsibility of teaching to bring about spiritual transformation would get a reference point when it comes to the issue of intentional discipleship and especially appreciating their great responsibility of modeling Christlikeness to reinforce what they teach. Teachers in schools and colleges would also benefit greatly from the results of the research as they discover that their own lives form part of the curriculum they offer to their students. A major contribution from this research would be addition to the growing literature on intentional discipleship and in particular the value of the teaching ministry of the church. The study could be a valuable resource for church curriculum planners as they would plan with intentional discipleship in mind as well as informing decisions on the criteria for recruiting teachers for the various Christian education programmes. The researcher had proposed that teaching/discipling members through direct instruction on curriculum materials in new believers classes, role modeling, mentoring and accountability to small group fellowships would lead to spiritual transformation

(Ogden 2003, 2007, Donahue 1996, Eldridge 1995, Ward 2001, Anthony 2001, Downs 1994, Gangel and Hendricks 1998).

The study explored literature that was associated with discipleship and teaching ministry of the church such as disciple making ministry of the church, role of the Holy Spirit in spiritual transformation, intentional discipleship, relationship between discipleship and Christian education, the variables in the study , assessing Spiritual transformation as well as social learning theory for which the research was based on.

The research adopted the descriptive survey design and utilized the cross-sectional approach that collected data at one point in time. The survey was carried out to find out the the spiritual transformation of members as measured by the Spiritual Assessment Scale, among members of Redeemed Gospel Church in Kangundo Sub County of Machakos county and to establish to what extent discipleship strategies influence spiritual transformation. The independent variables were mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships while the subscales of the Spiritual Assessment Inventory, (Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance) were the dependent variables. Information on the variables was gathered using a questionnaire. The research sample included 945 participants that had been selected to participate in this study. The target population was all members of Redeemed Gospel Church in Kangundo Sub County. Systematic random sampling method was used to select the churches and the participants for this research to ensure representativeness.

The questionnaire was chosen as the instrument to gather information for this study. It was divided into two parts whereby part 1 had four items and it gathered

information on the independent variables which included mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and accountability to small group fellowships. Part two was a spirituality scale known as Spiritual Assessment Inventory (SAI) adapted from Todd and Edwards that had 54 items divided into 6 categories according to the spirituality subscales of awareness of God, disappointment with God, grandiosity, instability, impression management and realistic acceptance. The questionnaires were administered to the 945 participants that had been selected using systematic random sampling but only 538 were returned and used for this research. Data was analyzed using the Statistical Package for the Social Sciences (SPSS) and presented in tables following the sequence of the research questions.

The study unveiled some major findings in relation to each of the two research questions. The first research question sought to examine the extent to which discipleship strategies influence the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo Sub County, Machakos County. The findings revealed that majority of the Redeemed Gospel Church members had been involved in a mentoring relationship with a mature Christian, either currently or in the past. This is expected to enhance their spiritual growth and transformation. Further, results revealed that majority of the Redeemed Gospel Church members have had teacher/teachers who role model Christlikeness. This was expected to enhance their spiritual growth and transformation. This strategy had the highest percentage and the researcher was surprised that a seemingly unconventional discipleship method had such an impact on spiritual transformation. This implies that lifestyle evangelism should be incorporated in the life of the church. People watch to see whether what is

preached is reflected in the lives of the preachers. This is what role modeling Christlikeness is all about.

In addition, results showed that majority of the Redeemed Gospel Church members had gone through a formal discipleship curriculum. This is expected to boost their spiritual growth and transformation. Although the researcher had expected that formal discipleship curriculum would be the most popular discipleship strategy, the findings in this research ranked it the least compared to the other strategies.

Among ten counsels that Foster (2008) gives on spiritual formation is a mention that leaders should not just focus on curriculum solutions. He says curriculum is important in the work of spiritual formation but not the most important. This would mean that formal discipleship curriculum needs to be reinforced with other strategies for effective spiritual transformation to take place.

Lastly, majority of the Redeemed Gospel Church members have had an opportunity to be part of a small group fellowship. This means that majority of the members have had spiritual accountability partners, which is likely to enhance their spiritual growth and transformation. The analysis of the independent T tests produced a p value of 0.000 which was less than 0.05 for all the four hypotheses. Based on these results, hypotheses 1- 4 were rejected.

This implied that there were statistically significant differences in spiritual transformation between members of Redeemed Gospel churches in Kangundo Sub County, Machakos County who had been exposed to mentorship programs, have had teachers who role model Christlikeness, had been involved in a formal discipleship curriculum and were members of a small group fellowship and those who lacked such exposure.

The second research question dealt with the level of spiritual transformation of members as was measured by the Spiritual Assessment Inventory in selected Redeemed Gospel Churches in Kangundo Sub County, Machakos County. Results revealed that majority of the respondents had a low score on items relating to awareness scale. This means that most of the respondents were spiritually mature and hence evidence of spiritual transformation. Results also revealed that majority of the respondents had a low score on items relating to disappointment scale. This means that most of the respondents were spiritually mature and hence evidence of spiritual transformation.

Further, results revealed that majority of the respondents had a low score on items relating to grandiosity scale. This means that most of the respondents are spiritually mature and hence evidence of spiritual transformation. It was revealed that majority of the respondents had a low score on items relating to instability scale. This means that most of the respondents are spiritually mature and hence evidence of spiritual transformation.

In addition, results revealed that majority of the respondents had a low score on most of the items relating to impression management scale but relatively a higher score than in the other scales. This implied that most of the respondents are mature spiritually but should watch some elements of exaggeration in their spirituality so that they do not overrate themselves as this does not reflect spiritual maturity. Lastly, results found that majority of the respondents had a low score on most of the items relating to realistic acceptance scale. This implied that most of the respondents were spiritually mature and hence evidence of spiritual transformation. It was also noted as a point of concern in some of the questionnaire items especially in the impression

management scale that the respondents had very high scores which indicated spiritual maturity. This implied that this is a growth area to be worked on.

### Conclusions

Based on the findings, the study concluded that exposure to discipleship teaching strategies enhance the spiritual transformation of the members. The study found that majority of the members were spiritually mature which was associated with the fact that most of them had been exposed to mentoring relationships, role modeling Christlikeness, formal discipleship curriculum and small group fellowships. The study also concluded that the teaching ministry of the church when done intentionally positively influences the spiritual transformation of the members. Members who had been exposed to discipleship strategies displayed greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo Sub County, Machakos County compared to those who had not. The researcher also concluded that an individual's commitment to grow spiritually will cause him/her to seek ways of facilitating growth. The study found that although all these strategies were at the disposal of the members, 30% of the members were not disciplined. It was not clear whether they just lacked interest or they were disadvantaged by low education level, old age or they were new believers. The study did not factor such demographics which could also have limited the interaction with the discipleship strategies. In relation to the level of spiritual transformation as was measured by the Spiritual Assessment Inventory, the study concluded that Redeemed Gospel Church members were spiritually mature. An average of 60.8% for all the subscales namely Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance the members got low scores which implied spiritual

maturity. This was largely attributed to the fact that majority of the members were disciplined using the strategies. The researcher concluded that although members of Redeemed Gospel Church displayed spiritual transformation in all the six scales, there were areas they needed to work on in their spirituality. In the Impression Management scale for example, only 47.1 % were spiritually mature the rest were moderately mature and immature which scored the highest score in comparison with the other scales, as exaggerations do not reflect well for spiritually mature Christians. It was also concluded that spiritual transformation is for the individual not a group or denominational affair. Although majority was mature, more than 30 % of the congregation being immature is a point of concern. There were a few other cases in some of the questionnaire item that the members got high scores which implied spiritual immaturity.

### Recommendations

From the findings the study recommended that Redeemed Gospel Church denomination strengthens their teaching ministry as it was found to significantly influence the spiritual transformation of their members. This could be done by the establishment of functional Christian education departments which are equipped with material and human resources. An intentional discipleship curriculum that focuses on the strategies that enhance spiritual transformation is required for the training of pastors and church leaders who will be in charge of the Christian education departments.

The study recommends that mechanisms for assessing spiritual transformation need to be implemented since Christian education is education in its own right with spiritual transformation as the learning outcome. The study found out that by assessing the

spiritual transformation of the members, one may understand better the effect of discipleship efforts. The churches should enhance their mentorship programs aimed at enhancing spiritual transformation among the members. Mentoring relationship strategy was found to have a significant influence on members' spiritual transformation.

The Church leaders should live exemplary lives as their lifestyles have the greatest influence on the spiritual transformation of the members more than what they teach to them. Most believers get lost and even backslide due to lack of role models. The church should develop a formal discipleship curriculum purposely for the new believers. This will give them an opportunity to learn about Christian life and how one is expected to live. The church should also promote accountability among the members. The best way to do this is to form small group fellowships where members can be accountable to each other. The research recommends follow up procedures so that all members participate in the discipleship programmes. From the study it was not clear why some members had not participated in the strategies. The church should also pay attention to some of the immature members in the congregation.

For further research, the study recommends that this research be done on a larger scale to include other Christian denominations because of the importance of the subject of spiritual transformation among the followers of Christ. Research could also be done to find out whether there are other discipleship strategies that enhance spiritual transformation apart from the four that were identified in this research. Research could also be done to establish how spiritual transformation is influenced by demographics such as gender, age, level of education and the duration one has been a Christian.



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## **APPENDICES**

### **Appendix 1**

#### Letter Requesting Participation

Re: Request for participation in my research questionnaire

Spiritual transformation is a growth process that begins with salvation and then onwards until one is transformed to Christlikeness. Since you are a member of the Redeemed Gospel Church, you may be interested in knowing whether you are experiencing spiritual transformation or not. Taking a spirituality test is one way of knowing how you are faring on in the process of transformation. As a growing Christian, your participation is very significant in this research. Your responses will greatly enhance the practice of church leaders who are entrusted with the responsibility of helping the Christians grow towards spiritual maturity. It will also help in creating self- awareness of your spiritual growth.

I am a Doctor of Philosophy student at Africa International University and I am investigating the extent to which the teaching ministry of the church affects the spiritual transformation of members as well as to find out what discipleship strategies enhance the spiritual transformation of the members. I therefore request for your voluntary participation as I assure you that confidentiality will be observed and the information will be used purely for use in this research. As evidence that you accept to participate voluntarily in this research, I request you to read and sign the informed consent form attached.

I request you to return the completed questionnaire (which will take about one hour to fill) to me within two weeks of administration. I sincerely appreciate your willingness to participate in this questionnaire.

Yours Sincerely

Francisca Ngala

## **Appendix 2**

### Informed Consent Form

#### Research Topic

Effect of Discipleship Teaching Strategies on the Spiritual Transformation of Redeemed Gospel Church Members in Kangundo Sub County, Machakos County

#### **Researcher Information**

Francisca Wavinya Ngala  
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As a member in Redeemed Gospel Church, I request you to take part in this study. You are expected to read the information carefully, understand what is required of you and make a decision on whether you want to participate in this research or not. You may ask the researcher to clarify any questions which you feel are not clear to you. This researcher has obtained a research permit and the research is approved by Kenyan Government through the National Commission for Science, Technology & Innovation (NACOSTI) and by the University Institutional Review Board.

#### **Purpose of Study**

The purpose of this quantitative research will be to find out the extent to which the teaching ministry of the church influences the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo District, Machakos County and to determine whether the use of certain discipleship strategies enhance their spiritual transformation.

**Study Procedures**

If you choose to participate in this study, you will answer a questionnaire that has two parts. This will take you about 5 minutes to answer the first part and fifty minutes to answer the second part. You are welcome to answer all the questions but you may also decline to answer any or all of them. You are also free to withdraw from participation at any time should you choose to.

**Benefits**

There will be no direct benefit to you as an individual for your participation in this study. However, the information obtained from this study may assist the church leaders to adopt intentional discipleship strategies for the building up of the Christian converts towards spiritual transformation.

**Confidentiality**

You will not be required to write your name in this questionnaire, so the responses to this survey will be anonymous. The researcher will ensure confidentiality of the information as it is purely for research purposes.

**Contact Information**

Should you have questions about the study, the researcher is accessible through the contact information provided in this consent form. In case the questions touch on your rights as a research participant, or if you have issues which you do not feel you can discuss with the researcher, you may contact the Dean, Graduate School Board, Africa International University. Email: [GradSchool.Assistant1@AfricaInternational.edu](mailto:GradSchool.Assistant1@AfricaInternational.edu)

**Voluntary Participation**

Your participation in this study is voluntary and you can choose to participate or not

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**Consent**

I confirm that I have read and understood the information on the above study. I have also had the opportunity to ask questions and I agree to take part in the study. I also understand that participation is voluntary and that I am free to withdraw at any time without giving reasons.

Name of participant \_\_\_\_\_ Date \_\_\_\_\_

Sign \_\_\_\_\_

Name of researcher \_\_\_\_\_ Date \_\_\_\_\_ Sign \_\_\_\_\_

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### **Appendix 3**

#### Participant Debrief Form

Thank you for your participation in this research study. The purpose of this study is to find out the extent to which the teaching ministry of the church influences the spiritual transformation of members in selected Redeemed Gospel Churches in Kangundo District, Machakos County and to determine whether the use of certain discipleship strategies enhances their spiritual transformation. Your participation will help the researcher to assess the role of the teaching ministry of the church and to discover the value of certain discipleship strategies in enhancing spiritual transformation of members.

In case you experience any distressful reactions to the questions presented to you in this study, you may want to seek spiritual guidance for support and a list of spiritual leaders is being provided for your reference.

Once again thank you for your participation

Yours Sincerely

Francisca Ngala

## Appendix 4

### Prototype Questionnaire

#### Part 1

#### Information on Discipleship Strategies

The following section requires information about you. Select and circle one of the given choices as it applies to you.

1. Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past? a) Yes, I have been      b) No, I have never been
2. In my opinion, I have had teacher/teachers who role model Christlikeness (A life of love and obedience to God and total submission to the will of God in speech and character just as Jesus, who is the way to the father and the Christian's role model) a) Yes , I have had      b) No, I have not had
3. Have you at any one time gone through a formal discipleship curriculum (new believer's class). a) Yes, I have gone      b) No, I have not gone
4. Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually ( You have had spiritual accountability partners) a) Yes, I have had      b) No, I have never had

#### Part 2

#### The Spiritual Assessment Inventory

##### Instructions

1. Please respond to each statement below by circling the number that best represents your experience.
2. Give the answer that comes to mind first. Don't spend too much time thinking about an item.
3. Give the best possible response to each statement even if it does not provide all the information you would like.

4. Try your best to respond to all statements. Your answers will be completely confidential.

5. Some of the statements consist of two parts as shown here:

(2.1) There are times I feel disappointed with God.

(2.2) When this happens, I don't want our relationship to continue.

Your response to 2.2 tells how true statement 2.1 is for you when you have the experience of feeling disappointed with God described in statement 2.1.

[Now choose and circle the number (1 – 5) of the response below that best reflects your answer to each question that follows]

1. I do not have a sense of how God is working in my life

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

2.1 There are times I feel disappointed with God

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

2.2 When this happens, I still don't want our relationship to continue.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

3 God's presence does not feel very real to me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

4 I am afraid that God will give up on me

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

5 I seem to have a unique ability to influence God through my prayers.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

6 Listening to God is not an essential part of my life

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

7 I am always in a worshipful mood when I go to church.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

8.1 There are times when I feel frustrated with God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

8.2 When I feel this way, I don't desire to put effort into our relationship.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

9 I am not aware of God prompting me to do things

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

10 My emotional connection with God is unstable

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

11 My experiences of God's responses to me don't impact me greatly

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

12.1 There are times I feel irritated at God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

12.2 When I feel this way, I am unable to come to some sense of resolution in our relationship.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

13 God recognizes that I am more spiritual than most people.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

14 I always seek God's guidance for every decision I make.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

15 I am not aware of God's presence in my interactions with other people.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

16 There are times when I feel that God is punishing me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

17 I am not aware of God responding to me in a variety of ways.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

18.1 There are times when I feel angry at God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

18.2 When this happens, I don't have the sense that God will always be with me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

19. I am not aware of God attending to me in times of need

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

20 God understands that my needs are more important than most people's

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

21 I am not aware of God telling me to do something

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

22 I worry that I will be left out of God's plans.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

23. My experiences of God's presence don't impact me greatly

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

24 I am always as kind at home as I am at church

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

25 I don't have a sense of the direction in which God is guiding me

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true



26 My relationship with God is an extraordinary one that most people would not understand.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

27.1 There are times I feel betrayed by God

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

27.2 When I feel this way, I don't put effort into restoring our relationship

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

28 I am not aware of God communicating to me in a variety of ways.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

29 Manipulating God seems to be the best way to get what I want

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

30 I am not aware of God's presence in times of need

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

31 From day to day, I sense God being with me

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

32 I pray for all my friends and relatives every day

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

33.1 There are times I feel frustrated by God for not responding to my prayers.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

33.2 When I feel this way, I am not able to talk it through with God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

34 I do not have a sense of God communicating guidance to me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

35 When I sin, I tend to withdraw from God

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

36 I do not experience an awareness of God speaking to me personally.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

37 I find my prayers to God are more effective than other people's

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

38 I am always in the mood to pray.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

39 I feel I have to please God or he might reject me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

40 I do not have a strong impression of God's presence

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

41 There are times when I feel that God is angry with me

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

42 I am not aware of God being very near to me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

43 When I sin, I am afraid of what God will do to me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

44 When I consult God about decisions in my life, I not am aware in my prayers of his

direction and help.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

45 I seem to be more gifted than most people in discerning God's will.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

46 When I feel God is not protecting me, I tend to feel worthless.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

47.1 There are times when I feel like God has let me down

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

47.2 When this happens, my trust in God is completely broken

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5. Very true

(Adapted from Todd W. Hall and Keith J. Edwards, 2002)

## Appendix 5

### The Original Spiritual Assessment Inventory

#### Instructions

1. Please respond to each statement below by circling the number that best represents your experience.
2. It is best to answer according to what really reflects your experience rather than what you think your experience should be.
3. Give the answer that comes to mind first. Don't spend too much time thinking about an item.
4. Give the best possible response to each statement even if it does not provide all the information you would like.
5. Try your best to respond to all statements. Your answers will be completely confidential.
6. Some of the statements consist of two parts as shown here:  
 (2.1) There are times I feel disappointed with God.  
 (2.2) When this happens, I still want our relationship to continue.

Your response to 2.2 tells how true statement 2.1 is for you when you have the experience

of feeling disappointed with God described in statement 2.1.

[Now choose and circle the number (1 – 5) of the response below that best reflects your answer to each question that follows]

1. I have a sense of how God is working in my life  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 2.1 There are no times I ever feel disappointed with God  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 2.2 When this happens, I still want our relationship to continue.  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 3 God's presence feels very real to me.  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 4 I am not afraid that God will give up on me  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 5 I seem to have a unique ability to influence God through my prayers.  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 6 Listening to God is an essential part of my life  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 7 I am always in a worshipful mood when I go to church.  
 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

8.1 There are times when I feel frustrated with God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

8.2 When I feel this way, I still desire to put effort into our relationship.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

9 I am aware of God prompting me to do things

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

10 My emotional connection with God is unstable

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

11 My experiences of God's responses to me impact me greatly

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

12.1 There are times I feel irritated at God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

12.2 When I feel this way, I am able to come to some sense of resolution in our relationship.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

13 God recognizes that I am more spiritual than most people.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

14 I always seek God's guidance for every decision I make.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

15 I am aware of God's presence in my interactions with other people.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

16 There are times when I feel that God is punishing me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

17 I am aware of God responding to me in a variety of ways.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

18.1 There are times when I feel angry at God.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

18.2 When this happens, I still have the sense that God will always be with me.

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

19. I am aware of God attending to me in times of need

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

20 God understands that my needs are more important than most people's

1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true

- 21 I am aware of God telling me to do something  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 22 I worry that I will be left out of God's plans.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
23. My experiences of God's presence impacts me greatly  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 24 I am always as kind at home as I am at church  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 25 I have a sense of the direction in which God is guiding me  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 26 My relationship with God is an extraordinary one that most people would not understand.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 27.1 There are times I feel betrayed by God  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 27.2 When I feel this way, I put effort into restoring our relationship  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 28 I am aware of God communicating to me in a variety of ways.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 29 Manipulating God seems to be the best way to get what I want  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 30 I am aware of God's presence in times of need  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 31 From day to day, I sense God being with me  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 32 I pray for all my friends and relatives every day  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 33.1 There are times I feel frustrated by God for not responding to my prayers.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
33. 2 When I feel this way, I am able to talk it through with God.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 34 I have a sense of God communicating guidance to me.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 35 When I sin, I tend to withdraw from God

- 1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 36 I experience an awareness of God speaking to me personally.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 37 I find my prayers to God are more effective than other people's  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 38 I am always in the mood to pray.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 39 I feel I have to please God or he might reject me.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 40 I have a strong impression of God's presence  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 41 There are times when I feel that God is angry with me  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 42 I am aware of God being very near to me.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 43 When I sin, I am afraid of what God will do to me.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 44 When I consult God about decisions in my life, I am aware in my prayers of his direction and help.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 45 I seem to be more gifted than most people in discerning God's will.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 46 When I feel God is not protecting me, I tend to feel worthless.  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 47.1 There are times when I feel like God has let me down  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true
- 47.2 When this happens, my trust in God is not completely broken  
1) Not at all true 2) Slightly true 3) Moderately true 4) Substantially true 5) Very true  
(Adopted from Todd W. Hall and Keith J. Edwards, 2002)

## Appendix 6

### Tables Showing Analysis of the Spiritual Assessment Subscales

#### Measures of Awareness Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I do not have a sense of how God is working in my life	57.80% (311)	11.70% (63)	8.70% (47)	9.90% (53)	11.90% (64)	2.06	1.46
God's presence does not feel very real to me.	62.60% (337)	13.00% (70)	5.90% (32)	7.20% (39)	11.20% (60)	1.91	1.41
Listening to God is not an essential part of my life	59.30% (319)	13.60% (73)	7.40% (40)	10.40% (56)	9.30% (50)	1.97	1.39
I am not aware of God prompting me to do things	51.30% (276)	13.20% (71)	10.20% (55)	11.90% (64)	13.40% (72)	2.23	1.50
My experiences of God's responses to me don't impact me greatly	57.20% (308)	14.70% (79)	7.60% (41)	10.60% (57)	9.90% (53)	2.01	1.40
I am not aware of God's presence in my interactions with other people.	44.60% (240)	19.90% (107)	8.20% (44)	12.30% (66)	15.10% (81)	2.33	1.51
I am not aware of God responding to me in a variety of ways.	43.70% (235)	18.80% (101)	8.40% (45)	13.90% (74)	15.20% (82)	2.38	1.52
I am not aware of God attending to me in times of need	55.60% (299)	14.30% (77)	7.40% (40)	10.60% (57)	12.10% (65)	2.09	1.46
I am not aware of God telling me to do something	50.00% (269)	16.00% (86)	8.90% (48)	13.90% (75)	11.20% (60)	2.20	1.45

My experiences of God's presence don't impact me greatly	53.00% (285)	14.90 %	8.20% (44)	10.60%(5 7)	13.40% (72)	2.17	1.49
I don't have a sense of the direction in which God is guiding me	49.60% (267)	17.50 %	7.40% (40)	11.00%(5 9)	14.50% (78)	2.23	1.51
I am not aware of God communicating to me in a variety of ways	49.40% (266)	19.30 %	8.20% (44)	11.50%(6 2)	11.50% (62)	2.16	1.43
I am not aware of God's presence in times of need	51.70% (108)	17.80 %	8.40% (42)	9.90%(66)	12.30% (242)	2.13	1.44
From day to day, I sense God being with me	20.10% (275)	14.90 %	7.80% (45)	12.30%(6 9)	45.00% (44)	3.47	1.63
I do not have a sense of God communicating guidance to me.	51.10% (269)	19.50 %	8.40% (52)	12.80%(6 4)	8.20% (63)	2.07	1.36
I do not experience an awareness of God speaking to me personally.	50.00% (263)	16.70 %	9.70% (50)	11.90%(7 4)	11.70% (55)	2.19	1.45
I do not have a strong impression of God's presence	48.90% (278)	17.80 %	9.30% (45)	13.80%(5 3)	10.20% (66)	2.19	1.42
I am not aware of God being very near to me.	51.10% (275)	16.00 %	8.70% (47)	11.20%(6 0)	13.00% (70)	2.19	1.48
When I consult God about decisions in my life, I not am aware in my prayers of his direction and help.	45.50% (245)	16.50 %	9.30% (50)	12.80%(6 9)	15.80% (85)	2.37	1.53
<b>Average</b>						<b>2.23</b>	<b>1.46</b>



## Measures of Disappointment Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

There are times I feel disappointed with God	54.80% (295)	% (94)	17.50 6.70%(3 6)	10.80 (58)	% (55)	10.20 2.04	1.40
There are times when I feel frustrated with God.	48.70% (262)	% (103)	19.10 8.60%(4 6)	11.00 (59)	% (68)	12.60 2.2	1.45
There are times I feel irritated at God	52.00% (280)	% (95)	17.70 6.30%(3 4)	11.90 (64)	% (65)	12.10 2.14	1.46
There are times when I feel angry at God	55.10% (296)	% (84)	15.60 5.80%(3 1)	8.20% (44)	15.30 %(82)	2.13	1.52
There are times I feel betrayed by God	53.30% (286)	% (83)	15.50 7.60%(4 1)	8.60% (46)	15.10 %(81)	2.17	1.51
There are times I feel frustrated by God for not responding to my prayers.	41.30% (222)	% (126)	23.40 7.80%(4 2)	19.00 (46)	% (10 2)	2.41	1.54
There are times when I feel like God has let me down	43.10% (232)	% (79)	14.70 7.60%(4 1)	12.60 (68)	21.90 %(11 8)	2.56	1.64
<b>Average</b>						<b>2.24</b>	<b>1.50</b>

## Measures of Grandiosity Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I seem to have a unique ability to influence God through my prayers. God recognizes that I am more spiritual than most people. God understands that my needs are more important than most people's My relationship with God is an extraordinary one that most people would not understand. Manipulating God seems to be the best way to get what I want I find my prayers to God are more effective than other people's I seem to be more gifted than most people in discerning God's will.	37.50% (202)	16.70 %	7.40% (40)	14.10% (76)	24.20 %(130)	1.64 2.71
	48.90% (263)	14.90 %	9.90% (53)	10.00% (54)	16.40 %(88)	1.54 2.30
	52.20% (281)	13.20 %	7.40% (40)	11.90% (64)	15.20 %(82)	1.55 2.25
	29.90% (161)	15.80 %	7.60% (41)	14.50% (78)	32.20 %(173)	1.67 3.03
	51.90% (279)	12.60 %	8.20% (44)	11.50% (62)	15.80 %(85)	1.55 2.27
	48.90% (263)	9.90% (53)	10.60% (57)	9.50% (51)	21.20 %(114)	1.64 2.44
	49.80% (268)	15.80 %	8.70% (47)	12.10% (65)	13.60 %(73)	1.50 2.24
<b>Average</b>						<b>1.58</b> <b>2.46</b>

## Measures of Instability Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

			12.10					
I am afraid that God will give up on me	55.60% (299)	%	8.90%(4 (65)	8.90% (49)	9.10% (77)	14.30	2.14	1.51
My emotional connection with God is unstable	50.40% (271)	%	9.70%(5 (103)	9.70% (57)	10.60% (55)	10.20	2.11	1.39
There are times when I feel that God is punishing me.	37.90% (204)	%	6.30%(3 (113)	6.30% (79)	14.70% (108)	20.10	2.58	1.58
I worry that I will be left out of God's plans.	48.30% (182)	%	8.20%(5 (52)	8.20% (67)	10.00% (153)	13.80	2.21	1.47
When I sin, I tend to withdraw from God	42.00% (260)	%	10.00%( (106)	10.00% (54)	13.60% (74)	16.70	2.45	1.54
I feel I have to please God or he might reject me.	33.80% (226)	%	10.00%( (95)	10.00% (73)	12.50% (90)	28.40	2.86	1.66
There are times when I feel that God is angry with me	35.90% (193)	%	7.60%(4 (110)	7.60% (52)	9.70% (142)	26.40	2.70	1.65
When I sin, I am afraid of what God will do to me.	24.70% (133)	%	9.30%(5 (93)	9.30% (60)	11.20% (202)	37.50	3.20	1.66
When I feel God is not protecting me, I tend to feel worthless.	36.20% (195)	%	7.80%(4 (109)	7.80% (55)	10.20% (137)	25.50	2.68	1.64
<b>Average</b>							<b>2.55</b>	<b>1.57</b>

Measures of Impression Management Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

I am always in a worshipful mood when I go to church.	27.90 (150)	15.4% (83)	9.30% (50)	16.20% (87)	31.20 (168)	3.0 7	1.6 4
I always seek God's guidance for every decision I make.	24.20% (130)	16.50% (89)	8.90% (48)	14.70% (79)	35.70 (192)	3.2 1	1.6 3
I am always as kind at home as I am at church	28.80% (155)	18.40% (99)	11.50% (62)	11.90% (64)	29.40 (158)	2.9 5	1.6 2
I pray for all my friends and relatives every day	29.90% (161)	18.60% (100)	10.80% (58)	14.90% (80)	25.80 (139)	2.8 8	1.6 0
I am always in the mood to pray.	37.0% (199)	18.6% (100)	9.50% (51)	14.10% (76)	20.80 (112)	2.6 3	1.5 8
						<b>2.9</b>	<b>1.6</b>
<b>Average</b>						<b>5</b>	<b>2</b>

## Measures of Realistic Acceptance Scale

*	Mature		Moderately Mature	Immature		Mean	Std. Dev.
	Not at all true	Slightly true	Moderately true	Substantially true	Very true		

\*Questionnaire items in the subscale

N 538

When this happens, I still don't want our relationship to continue.	63.00 %	12.10 %	7.60% (41)	8.90% (48)	8.40% (45)	1.88	1.34
When I feel this way, I don't desire to put effort into our relationship.	54.30 %	14.30 %	8.00% (43)	11.20 (60)	12.30% (66)	2.13	1.47
When I feel this way, I am unable to come to some sense of resolution in our relationship	50.90 %	15.10 %	10.80% (58)	10.00 (54)	13.20% (71)	2.20	1.47
When this happens, I don't have the sense that God will always be with me.	54.30 %	16.90 %	7.10% (38)	10.00 (54)	11.70% (63)	2.08	1.44
When I feel this way, I don't put effort into restoring our relationship	54.80 %	16.00 %	8.60% (46)	10.20 (55)	10.40% (56)	2.05	1.41
When I feel this way, I am not able to talk it through with God	48.90 %	19.10 %	10.00% (54)	10.00 (54)	11.90% (64)	2.17	1.43
When this happens, my trust in God is completely broken	51.10 %	14.70 %	7.60% (41)	11.20 (60)	15.40% (83)	2.25	1.54
						<b>1.44</b>	
<b>Average</b>						<b>2.11</b>	

### Appendix 7

Tables Showing T-tests Analysis for the Independent Variables and Spiritual Assessment Inventory

#### Independent T-Test Results for Mentoring Relationship Strategy and Spiritual Assessment Inventory

<b>Scales</b>	<b>Mentoring Relationship Strategy</b>	<b>N</b>	<b>Mean</b>	<b>T statistic</b>	<b>F statistic</b>	<b>P value</b>
Awareness	No, I have never been	173	3.1944	15.357	205.895	<b>0.000</b>
	Yes, I have been	365	1.7725			
Disappointment	No, I have never been	173	3.0991	11.524	86.801	<b>0.000</b>
	Yes, I have been	363	1.8272			
Grandiosity	No, I have never been	173	3.3187	12.637	17.880	<b>0.000</b>
	Yes, I have been	365	2.0560			
Instability	No, I have never been	173	3.3455	12.657	32.205	<b>0.000</b>
	Yes, I have been	365	2.1726			
Impression Management	No, I have never been	173	3.5873	9.627	25.841	<b>0.000</b>
	Yes, I have been	365	2.6466			
Realistic Acceptance	No, I have never been	173	3.0842	13.640	188.378	<b>0.000</b>
	Yes, I have been	365	1.6446			

**Independent T-Test Results for Role modeled Christlikeness Strategy and Spiritual Assessment Inventory**

Scales	Role modeled Christlikeness Strategy		Mean	T statistic	F statistic	P value
	No, I have never been	Yes, I have been				
Awareness	No, I have never been	117	3.3320	12.411	65.675	<b>0.000</b>
	Yes, I have been	421	1.9234			
Disappointment	No, I have never been	117	3.3480	11.404	16.604	<b>0.000</b>
	Yes, I have been	419	1.9277			
Grandiosity	No, I have never been	117	3.4261	10.181	8.298	<b>0.000</b>
	Yes, I have been	421	2.1941			
Instability	No, I have never been	117	3.4416	10.501	7.428	<b>0.000</b>
	Yes, I have been	421	2.3019			
Impression Management	No, I have never been	117	3.6120	7.654	16.617	<b>0.000</b>
	Yes, I have been	421	2.7648			
Realistic Acceptance	No, I have never been	117	3.2576	11.694	148.335	<b>0.000</b>
	Yes, I have been	421	1.7879			

**Independent T-Test Results for Formal Discipleship Curriculum and Spiritual Assessment Inventory**

<b>Scales</b>	<b>Formal Discipleship Curriculum</b>	<b>N</b>	<b>Mean</b>	<b>T statistic</b>	<b>F statistic</b>	<b>P value</b>
Awareness	No, I have never been	208	2.9810	14.014	218.354	.000
	Yes, I have been	330	1.7561			
Disappointment	No, I have never been	208	2.9210	10.734	113.833	.000
	Yes, I have been	328	1.8044			
Grandiosity	No, I have never been	208	3.1277	11.194	27.362	.000
	Yes, I have been	330	2.0424			
Instability	No, I have never been	208	3.1907	11.859	38.234	.000
	Yes, I have been	330	2.1458			
Impression Management	No, I have never been	208	3.4692	8.512	11.708	.001
	Yes, I have been	330	2.6212			
Realistic Acceptance	No, I have never been	208	2.8695	12.610	208.673	.000
	Yes, I have been	330	1.6273			



**Independent T-Test Results for Small Group Fellowship and Spiritual Assessment Inventory**

Scales	Small Group Fellowship		Mean	T statistic	F statistic	P value
	No, I have never been	Yes, I have been				
Awareness	No, I have never been	144	3.3056	14.738	104.690	.000
	Yes, I have been	394	1.8365			
Disappointment	No, I have never been	144	3.2649	12.138	44.393	.000
	Yes, I have been	392	1.8604			
Grandiosity	No, I have never been	144	3.3552	11.003	17.593	.000
	Yes, I have been	394	2.1356			
Instability	No, I have never been	144	3.4506	12.654	10.929	.000
	Yes, I have been	394	2.2205			
Impression Management	No, I have never been	144	3.5431	7.690	16.154	.001
	Yes, I have been	394	2.7320			
Realistic Acceptance	No, I have never been	144	3.2292	13.677	109.684	.000
	Yes, I have been	394	1.6976			

## Appendix 8

### Research permit



NATIONAL COMMISSION FOR SCIENCE,  
TECHNOLOGY AND INNOVATION

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Date: 28<sup>th</sup> March, 2018

Ref: No. NACOSTI/P/18/24352/21611

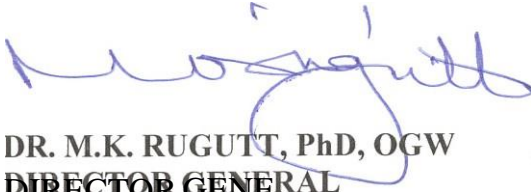
Francisca Wavinya Ngala  
Africa International University  
P.O. BOX 24686 - 00502  
NAIROBI

### RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "The impact of the teaching ministry of the church on the spiritual transformation of members in selected Redeemed Gospel Churches in Kangundo District, Machakos County," I am pleased to inform you that you have been authorized to undertake research in Machakos County for the period ending 28<sup>th</sup> March, 2019.

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

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



**DR. M.K. RUGUTT, PhD, OGW**  
**DIRECTOR GENERAL**

Copy to:

The County  
Commissioner Machakos  
County.

The County Director of  
Education Machakos County.