Impact of Teaching Ministry of the Church on the Spiritual Transformation of Members in Selected Redeemed Gospel Churches in Kangundo District, Machakos County

[1]Francisca Wavinya Ngala & [2]John Jusu
[1][2]Department of Education, Africa International University
Corresponding Authors Email: ngalawavinya@gmail.com

Abstract

The purpose of the study was to determine the extent teaching ministry of the church influence the spiritual transformation of members in selected Redeemed Gospel Churches in Kangundo District, Machakos County. The researcher adopted the descriptive survey design. The Redeemed Gospel Church in Kangundo District has a total of about 70 churches with an estimated population of over 10,000 members. The researcher targeted a sample of 30% of the 70 churches in the District. This gave a sample size of 21 churches. Data was collected using questionnaires. The researcher administered the questionnaires to the participants from the selected churches with the help of research assistants who was also trained to translate the instrument to members who may be unable to comprehend what is required of them. The Statistical Package for the Social Sciences (SPSS) was used to analyze data. 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 neutral score on most of the items relating to impression management scale. This implied that most of the respondents are moderately mature spiritually. 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 are spiritually mature and hence evidence of spiritual transformation. Based on the findings, the study concluded that teaching ministry of the church influences the spiritual transformation of Redeemed Gospel Church members. Further, the study concluded that mentoring relationship program, teacher role modeled Christlikeness, formal discipleship curriculum and small group fellowship enhances the spiritual transformation of Church members. From the findings, the study recommended the need for the churches to enhance their teaching ministries. This is because the teaching ministries were found to have a significant impact on the members' spiritual transformation.

Keywords: *Teaching ministry, Spiritual transformation, Church*

1.0 Introduction

If there is one thing that today's church is in need of, it is discipleship. Statistics according to the 2015, World Fact Book of the USA Central Intelligence Agency show that Christians in

Kenya form 82.5%. This implies that only a few Kenyans are not followers of Jesus. These statistics of Christians contrast with corruption statistics that are reported about the country among other vices. It is incredible that the country where the majority is Christian or supposed followers of Jesus, is rated the most corrupt country in East Africa and as if this is not bad enough, the country is recorded among the four most corrupt countries in Africa. (KMPG Africa, September 11 2013).

There must be a mismatch somewhere, or could it be that in the Kenyan context (as in many other countries) being a Christian may not mean the same thing as being a follower of Jesus which we refer to as a disciple. Most Kenyans are members of a church somewhere and more and more people are joining the churches not to mention that the number of new churches being planted is overwhelming. 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 church members what it means to be a Christian?

A close 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 in Clark, Johnson and Sloat, 1991, 21)

1.1 Research Problem

The realization that what the church seems to have neglected is basically the most essential thing that constitutes the business of the church of Christ is somehow disturbing. 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.

How can it be that Christians and non-Christians are not different in terms of character and value systems? 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 surveys of the attitudes of Christians show no difference with those held by unchurched people. It is even worse when he 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 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 Bible 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 author, stirred up by these ideas, 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.

1.2 Research Question

To what extent does the teaching ministry of the church influence the spiritual transformation of members in selected Redeemed Gospel Churches in Kangundo District, Machakos County?

2.0 Theoretical Framework

The study was embedded on principles of the Social learning theory. "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). 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.

Bandura (1986) 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 will 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".

At the beginning of His ministry, Jesus called twelve disciples so that they would be with Him. The purpose was that they will 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" (1Cor 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 need to be following Christ so that they model Christlikeness.

A 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 by Oman and Thoresen (2003, 149) recommend that spiritual modeling and observational learning are areas that should be taken seriously in research.

The researcher was of the opinion that teaching 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).

2.1 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 do 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 will adapt 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). These will be discussed in the next section under variables in the study.

3.0 Research Methodology

The researcher adopted the descriptive survey design. The Redeemed Gospel Church in Kangundo District has a total of about 70 churches with an estimated population of over 10,000 members. The average population of most churches is about 150 members. The member's education levels are varied, such that some can read and write English well while others require assistance with reading and writing. The researcher targeted a sample of 30% of the 70 churches in the District. This gave a sample size of 21 churches. 70 divided by 21 gave 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.

Data was collected using questionnaires. The researcher administered the questionnaires to the participants from the selected churches with the help of research assistants who was also trained to translate the instrument to members who may be unable to comprehend what is required of them.

The Statistical Package for the Social Sciences (SPSS) was used to analyze dataThe strategies being the independent variables were tested against the subscales of the SAI which are the dependent variables at .05 significant level. This was used as the basis for rejecting or not rejecting the directional hypotheses. The dependent variables (the subscales of the SAI) are continuous. These are scores that vary by magnitude along an ordered continuum (Hoy 2010, 31).

4.0 Results and Discussion

4.1 Awareness Scale

The respondents were required to respond to the following questions relating to awareness scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 1: Measures of Awareness Scale

Items	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std. Dev
	Mature		**Moderately Mature**	**Immature**			
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%(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% (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% (80)	8.20% (44)	10.60%(57)	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% (94)	7.40% (40)	11.00%(59)	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% (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%(69)	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% (60)	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% (69)	15.80% (85)	2.37	1.53
Average						**2.23**	**1.46**

Results presented in Table 1 revealed that majority of the respondents who were 69.5% (57.8%+11.7%) had a low score on the item I do not have a sense of how God is working in my life. 75.6% of the respondents had a low score on the item God's presence does not feel very real to me. 72.9% of the respondents had a low score on the item Listening to God is not an essential part of my life. 64.5% of the respondents had a low score on the item I am not aware of God prompting me to do things while 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.

Also, 64.5% of the respondents had a low score on the item I am not aware of God's presence in my interactions with other people. 62.5% of the respondents had a low score on the item I am not aware of God responding to me in a variety of ways. 69.9% of the respondents had a low score on the item I am not aware of God attending to me in times of need. 66% of the respondents had a low score on the item I am not aware of God telling me to do something while 67.9% had a low score on the item My experiences of God's presence don't impact me greatly.

Further, 67.1% of the respondents had a low score on the item I don't have a sense of the direction in which God is guiding me. 68.8% had a low score on the item I am not aware of God communicating to me in a variety of ways. 69.5% had a low score on the item I am not aware of God's presence in times of need. 70.6% had a low score on the item I do not have a sense of God communicating guidance to me. 66.7% had a low score on the item I do not experience an awareness of God speaking to me personally.

In addition, 66.7% of the respondents had a low score on the item I do not have a strong impression of God's presence. 67.1% had a low score on the item I am not aware of God being very near to me. 62% had a low score on the item When I consult God about decisions in my life, I not am aware in my prayers of his direction and help. However, 57.3% of the respondents had a high score on the item from day to day, I sense God being with me.

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. This implies that most of the respondents are spiritually mature and hence evidence of spiritual transformation.

4.2 Disappointment Scale

The respondents were required to respond to the following questions relating to disappointment scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 2: Measures of Disappointment Scale

Items	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std.Dev
	Mature		**Moderately Mature**	**Immature**			
There are times I feel disappointed with God	54.80% (295)	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)	19.10% (103)	8.60% (46)	11.00% (59)	12.60%(68)	2.2	1.45
There are times I feel irritated at God	52.00% (280)	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)	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)	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)	23.40% (126)	7.80% (42)	8.60% (46)	19.00%(102)	2.41	1.54
There are times when I feel like God has let me down	43.10% (232)	14.70% (79)	7.60% (41)	12.60% (68)	21.90%(118)	2.56	1.64
Average						**2.24**	**1.50**

Results presented in Table 2 revealed that majority of the respondents who were 72.3% (54.8%+17.5%) had a low score on the item There are times I feel disappointed with God. 67.8% had a low score on the item There are times when I feel frustrated with God.67.7% had a low score on the item There are times I feel irritated at God. Further, 70.7% of the respondents had a low score on the item There are times when I feel angry at God. 68.8% had a low score on the item there are times I feel betrayed by God. In addition, 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 while 57.8% had a low score on the item there are times when I feel like God has let me down.

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. This implied that most of the respondents are spiritually mature and hence evidence of spiritual transformation.

4.3 Grandiosity Scale

The respondents were required to respond to the following questions relating to grandiosity scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 3: Measures of Grandiosity Scale

	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std. Dev
	Mature		**Moderately Mature**	**Immature**			
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 than most people.	48.90% (263)	14.90% (80)	9.90% (53)	10.00% (54)	16.40 %(88)	2.30	1.54
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	29.90% (161)	15.80% (85)	7.60% (41)	14.50% (78)	32.20 %(173)	3.03	1.67

would not understand.							
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
Average						**2.46**	**1.58**

Results presented in Table 3 revealed that majority of the respondents who were 54.2% (37.5%+16.7%) had a low score on the item I seem to have a unique ability to influence God through my prayers. 63.8% had a low score on the item God recognizes that I am more spiritual than most people. 65.4% had a low score on the item God understands that my needs are more important than most people's.

Further, 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. 64.5% had a low score on the item Manipulating God seems to be the best way to get what I want. In addition, 58.8% of the respondents had a low score on the item I find my prayers to God are more effective than other people's while 65.6% had a low score on the item I seem to be more gifted than most people in discerning God's will.

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 are spiritually mature and hence evidence of spiritual transformation.

4.4 Instability Scale

The respondents were required to respond to the following questions relating to instability scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 4: Measures of Instability Scale

	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std. Dev
	Mature		**Moderately Mature**	**Immature**			
I am afraid that God will give up on me	55.60% (299)	12.10% (65)	8.90%(48)	9.10% (49)	14.30% (77)	2.14	1.51
My emotional connection with God is unstable	50.40% (271)	19.10% (103)	9.70%(52)	10.60% (57)	10.20% (55)	2.11	1.39
There are times when I feel that God is punishing me.	37.90% (204)	21.00% (113)	6.30%(34)	14.70% (79)	20.10% (108)	2.58	1.58
I worry that I will be left out of God's plans.	48.30% (182)	19.70% (52)	8.20%(54)	10.00% (67)	13.80% (153)	2.21	1.47
When I sin, I tend to withdraw from God	42.00% (260)	17.70% (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)	15.20% (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)	20.40% (110)	7.60%(41)	9.70% (52)	26.40% (142)	2.70	1.65
When I sin, I am afraid of what God will do to me.	24.70% (133)	17.30% (93)	9.30%(50)	11.20% (60)	37.50% (202)	3.20	1.66
When I feel God is not protecting me, I tend to feel worthless.	36.20% (195)	20.30% (109)	7.80%(42)	10.20% (55)	25.50% (137)	2.68	1.64
Average						**2.55**	**1.57**

Results presented in Table 4 revealed that majority of the respondents who were 67.7% (55.6%+12.1%) had a low score on the item I am afraid that God will give up on me. 69.5% had a low score on the item my emotional connection with God is unstable. 58.9% had a low score on the item that There are times when I feel that God is punishing me.

Further, 68% of the respondents had a low score that I worry that I will be left out of God's plans.59.7% had a low score on the item When I sin, I tend to withdraw from God. Also, 49% had a low score on the item I feel I have to please God or he might reject me.

In addition, 56.3% of the respondents had a low score on the item There are times when I feel that God is angry with me. 48.7% had a high score on the item that when I sin, I am afraid of what God will do to me. Lastly, 56.5% of the respondents had a low score on the item that when I feel God is not protecting me, I tend to feel worthless.

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 implied that most of the respondents are spiritually mature and hence evidence of spiritual transformation.

4.5 Impression Management Scale

The respondents were required to respond to the following questions relating to impression management scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 5: Measures of Impression Management Scale

	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std. Dev
	Mature		**Moderately Mature**	**Immature**			
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)	3.07	1.64
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)	3.21	1.63
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)	2.95	1.62
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)	2.88	1.60
I am always in the mood to pray.	37.0% (199)	18.6% (100)	9.50%(51)	14.10% (76)	20.80%(112)	2.63	1.58
Average						**2.95**	**1.62**

Results presented in Table 5 revealed that 47.4% (16.2%+31.2%) of the respondents had a high score on the item I am always in a worshipful mood when I go to church. Also, 50.4% had a high score on the item I always seek God's guidance for every decision I make. 46.8% had a high score on the item I am always as kind at home as I am at church. In addition, 48.5% of the respondents had a low score on the item I pray for all my friends and relatives every day while 55.6% had a low score on the item I am always in the mood to pray.

The overall mean was 2.95 which indicated that majority of the respondents had a neutral score on most of the items relating to impression management scale. This implied that most of the respondents are moderately mature spiritually.

4.6 Realistic Acceptance Scale

The respondents were required to respond to the following questions relating to realistic acceptance scale. 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 describes them. The spirituality scale is 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 suggest spiritual maturity indicating evidence of spiritual transformation.

Table 6: Measures of Realistic Acceptance Scale

	Not at all true	Slightly true	Moderately true	Substantially true	Very true	Mean	Std. Dev
	Mature		Moderately Mature	Immature			
When this happens, I still don't want our relationship to continue.	63.00% (339)	12.10% (65)	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% (292)	14.30% (77)	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% (274)	15.10% (81)	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% (292)	16.90% (91)	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% (295)	16.00% (86)	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% (263)	19.10% (103)	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% (275)	14.70% (79)	7.60% (41)	11.20% (60)	15.40% (83)	2.25	1.54
Average						**2.11**	**1.44**

Results presented in Table 6 revealed that majority of the respondents who were 75.1% (63%+12.1%) had a low score on the item when I feel disappointed with God; I still don't want our relationship to continue. 68.6% had a low score on the item when I fell frustrated with God, I don't desire to put effort into our relationship. 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.

Further, 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. 70.8% had a low score on the item when I feel betrayed by God; I don't put effort into restoring our relationship. In addition, 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. 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.

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. This implied that most of the respondents are spiritually mature and hence evidence of spiritual transformation.

5.0 Conclusion

Based on the findings, the study concluded that teaching ministry of the church influences the spiritual transformation of Redeemed Gospel Church members. Further, the study concluded that mentoring relationship program, teacher role modeled Christlikeness, formal discipleship curriculum and small group fellowship enhances the spiritual transformation of Church members.

6.0 Recommendations

From the findings, the study recommended the need for the churches to enhance their teaching ministries. This is because the teaching ministries were found to have a significant impact on the members' spiritual transformation.

References

Ford, LeRoy.1991. *A curriculum design manual for theological education: A learning outcomes focus.* Nashville: Broadman press.

Hall, T.W. and K .J. Edwards. 1996. The initial development and factor analysis of the Spiritual Assessment Inventory. *Journal of psychology and theology, 24,* 233-246

Johnson, W. Brad and Charles R. Ridley. 2008. *The elements of mentoring.* New York: Palgrave Macmillan

Kile, Andrew 2010. *Imitating Christ Jesus as a model in cognitive learning theory.* SBL Annual meeting papers November 10. Psychology and biblical studies section: Society of biblical literature

Kile, Andrew 2010. *Imitating Christ Jesus as a model in cognitive learning theory*. SBL Annual meeting papers November 10. Psychology and biblical studies section: Society of biblical literature

KPMG Africa, 2013. *Overcoming corruption is key to Kenya's progress*. www.blog.africa.com

Maura, Michael Otieno, Ken Mbugua and John Piper. 2012. *Gaining the world and losing the soul.* Nairobi: African Christian Text books

Oman, Doug and Carl E. Thoresen. 2003. Spiritual modeling: A key to spiritual and religious growth? *The international journal of for the psychology of religion no .3 (3) July 2003 149-165*

Shorkey, Clayton, Michael Uebel and Liliane C. Windsor.2008. Measuring dimensions of spirituality in chemical dependence treatment and recovery: Research and practice. *Int. J. Ment. Health Addiction* (2008) 6:286-305 DOI 10. 1007/S 11469-007-9065-9

Standard, R.P.,D.S Sandhu and L.C. Painter. 2000. Assessment of spirituality in counseling: *Journal of counseling and development, 78*, 204-210

Wilhoit, Jim. 1991. *Christian education and search for meaning.* Grand Rapids, Michigan: Baker Book House SAGE

Willard, Dallas. 2006. *The great omission: Rediscovering Jesus essential teaching on discipleship.* New York : HarperCollins

Willard, Dallas. 2009. *The great omission: Rediscovering Jesus essential teaching on discipleship.* New York : HarperCollins

Yi, Mun Y. and Fred D. Davis. 2003. Developing and validating an observational learning model