

The Impact of Jubilee Training Centre on its Graduates' Spiritual Growth

By

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Declaration

I, LeeAnne Elizabeth Pratt, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

Signed: _____

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Abstract

The aim of this research was to gain insight as to the impact that Jubilee Training Centre had on its graduates' spiritual growth and maturity.

A quantitative methodology was used to gather data from the 380 graduates who attended any of the Jubilee Training Centre Schools between 2001 and 2017. The response rate was 26% with 100 graduates completing and submitting their responses to the online amended version of the *Christ-centered Living* questionnaire, which measured growth in seven categories.

The findings indicate that spiritual growth took place in all seven categories with some categories—including those related to graduates' initial salvation experience, acts of repentance, and their daily, developing relationship with God and spiritual disciplines—indicating more spiritual growth than the others. The latter categories—including those related to graduates being aware of not only Him living in their hearts and His fruit being evident in their lives but also of His Person, work and ways as it impacts their lives—seemingly indicating that some graduates' lack an internal locus of control when it came to spiritual growth.

TABLE OF CONTENTS

Declaration	2
Abstract	3
Chapter 1: Introduction	6
1.1 Introduction	6
1.2 Objective of the Survey	6
1.3 Background.....	7
1.3.1 Jubilee Training Centre	7
1.3.2 Jubilee Church.....	9
1.3.3 Researcher.....	10
1.4 Research Problem	10
1.5 Literature Review	10
1.5.1 Spiritual growth: defining it	10
1.5.2 Spiritual growth: what changes take place	13
1.5.3 Spiritual growth: measurement.....	14
1.5.4 Spiritual growth: the ideal environment.....	15
1.6 Conclusion	17
Chapter 2: Methodology.....	18
2.1 Introduction	18
2.2 Quantitative Online Survey Method.....	18
2.3 Sampling Technique	20
2.4 Evaluation Instrument	22
2.5 Ethical Considerations	25
2.6 Data Analysis Methods	26
2.7 Intended Course of Investigation	28
2.8 Conclusion	29
Chapter 3: Results	30
3.1 Introduction	30
3.2 Overview	30
3.3 (A) Salvation Experience.....	37
3.4 (B) Repentance.....	40
3.5 (C) Christ in my Heart and His Fruit evident in my Life	43
3.6 (D) Daily, Developing Relationship with Christ and Spiritual Disciplines	46

3.7 (E) His Person, Work and Ways as it Impacts my Life	51
3.8 (F) Fellowship with Believers	55
3.9 (G) Sacredly Separate Living	59
3.10 Conclusion	62
Chapter 4: Discussion.....	63
4.1 Introduction	63
4.2 (A) Salvation Experience.....	64
4.3 (B) Repentance	66
4.4 (D) Daily, Developing Relationship with Christ and Spiritual Disciplines .	69
4.5 (E) His Person, Work and Ways as it Impacts my Life	73
4.6 (G) Sacredly Separate Living	76
4.7 (F) Fellowship with Believers	78
4.8 (C) Christ in my Heart and His Fruit evident in my Life	79
4.9 Conclusion	83
Chapter 5: Conclusion	84
5.1 Introduction	84
5.2 Spiritual Growth and Measurement.....	84
5.3 Jubilee Training Centre's impact on Graduates' Spiritual Maturity	85
5.3.1 Salvation Experience.....	85
5.3.2 Repentance	85
5.3.3 Christ in my Heart and His fruit evident in my Life	85
5.3.4 Daily, Developing Relationship with Christ and Spiritual Disciplines	86
5.3.5 His Person, Work and Ways as it Impacts my Life	86
5.3.6 Fellowship with Believers	87
5.3.7 Sacredly Separate Living.....	87
5.4 Jubilee Training Centre and the Ideal Environment for Spiritual Growth.	88
5.5 Conclusion	88
Bibliography.....	89
Addendum.....	95

Chapter 1: Introduction

1.1 Introduction

In addition to articulating the research objectives, the introductory chapter will contextualise the study by providing background regarding Jubilee Training Centre, Jubilee Church, and the researcher. Furthermore, the research problem being investigated will be outlined whilst an informative literature review of factors salient to the remaining study will be offered.

1.2 Objective of the Survey

The main objective of the survey was to obtain feedback from Jubilee Training Centre graduates regarding their perceived spiritual 'state' before they entered the Training Centre and to compare this to their current spiritual 'state' to see if there was any growth. Furthermore, the researcher hoped to provide a baseline for future research regarding this issue and to provide feedback to Jubilee Training Centre.

The results were categorised into one of seven different categories according to which spiritual growth was measured, namely "(a) initial salvation experience: recognition of our need and God's loving provision in Christ; (b) repentance or faithful dealing with the Lord speaking to us; (c) Christ making His home in our hearts, with fruit of His life being evident; (d) a developing daily relationship with Him, indicated by enjoyment of spiritual disciplines; (e) an increasing vision about His person, work, and ways as it impacts our lives; (f) "healthy relationship with other Christians; and (g) "keeping oneself sacredly separate in the details of daily living" (Hancock, Bufford, Lau & Ninteman 2005: 137-138). All seven fall either into "the inward life in Christ" or "the outward life from Christ" (Hancock et al. 2005: 137).

1.3 Background

1.3.1 Jubilee Training Centre

Jubilee Training Centre (JTC) was begun by Michael Puffett and John and Canja Cable, who served on the eldership of Jubilee Church in Maidstone, England. Michael had taken over the lead eldership role of this church after moving to the United Kingdom from South Africa in 1999, and remained in this position until 2015.

Michael had completed a year of Bible School at Hatfield, Pretoria, and when he was sent to Queenstown, South Africa, to head up a church there, he began a Training Centre in 1998 where John and Canja were first year students and afterwards, student leaders. Michael and the Cables were called to the United Kingdom soon afterwards and took over Jubilee Church in Maidstone under the banner of Church of the Nations.

JTC, which falls under the authority of Church of the Nations' (CotN) Jubilee Church, first opened its doors in September 2001 with its flagship School called Year of Training. The JTC expanded from 2006 until 2016 by adding the Creative Arts Academy (CAA), Saturation School of Missions (SSOM), Young Entrepreneurs Business School (YEBS), and School of the Word (SotW). SSOM was only available to students who had completed a year in one of the other schools. Each School focused on a different element of training, with the common thread being a focus on Godly leadership and character development. In 2016, after much prayer and consideration by the Jubilee Church eldership, the JTC was scaled down to present only YOT and SotW, and from September 2017 only SotW was presented on a part-time basis.

JTC lays a heavy emphasis on character development, specifically as led by Christ-centred spiritual growth, as one of the key cornerstones of their training as a theological training institution. All their other equipping, including leadership training, training in sound biblical doctrine, and excellence in service are based on this foundation from which individuals can make a Godly impact in the lives, communities and nations that God calls them to.

Spiritual growth is encouraged throughout the year and in every aspect of personal and communal life and ministry. Students receive practical equipping in theory and practice (and feedback regarding both), by being exposed to various

ministry situations, but above all by being encouraged to focus on their personal spiritual development through their relationship with God.

The different areas of equipping are outlined as follows: 'Preparing you to lead' (for example personal healing; character development; growing in spiritual disciplines; equipping regarding healthy inter-personal relationships; accountability and mentoring); 'Preparing you to share the message' (theological knowledge through various courses, including those in partnership with the South African Theological Seminary; different 'outreaches' including youth work in prisons, kids church, preaching, cell group participation; team work); and 'Know how to share the message' (preaching; community projects and fundraisers, local and international missions). The JTC aims to adhere to a process of "teaching...practical application...[and] evaluation and correction" regarding equipping (Jubilee Training Centre 2016; Jubilee Training Centre 2011).

Some of the courses and activities presented in the different JTC schools include: Biblical worldview; Foundations of our faith; Intimacy with God; Healing and wholeness, Cell groups; Working with the homeless; Ministry with senior citizens; Ministry with youth; Ministry and missions with international churches; Multicultural Studies; Leadership training; Preaching and evangelism; New and Old Testament studies; Accountable mentoring relationships; Dealing with offence; Godly relationships; Financial stewardship; Shared residential accommodation with fellow students and staff; Dedicated 'quiet times' to read the Word, pray and worship; First Aid courses; Cooking, gardening and other household chores.

The JTC's staff consists of graduates from the JTC. Part of the reason for this is that their character has been tested, they are known by Jubilee Church eldership and JTC leadership as faithful believers and leaders, and they have experienced the JTC and its courses for themselves (Jubilee Training Centre 2017: 8; JTC 2011:3, 39, 50, 56, 61).

Each School allows for a maximum of 20 students per year (JTC 2016). Some of the JTC schools are residential, where students live in the same accommodation with each other and their leaders (YOT, CAA, SSOM), whereas the other schools see students living in their own accommodation off-site (SotW, YEBS). The number of leaders for each School each year is usually a ratio of 3:1 to allow for quality mentoring relationships to be built between three students and one leader and for

accountability to occur (JTC 2017: 8; JTC 2016; JTC 2011:40-49, 51-55, 57-60, 62-65).

JTC does not have any 'external' audits in place to measure the success of its programs in their totality although they do undertake 'internal' reflection, which includes feedback from students and staff during a year on numerous occasions, with the aim of improving their schools and meeting the needs of individuals and groups (Smith 2013b: 77; Lewis and Demarest 1990:129; Luke 24:45; 1 Corinthians 2:14; 1 Cor 3:7; 2 Timothy 3:15-17).

The researcher believed that the JTC graduates could provide valuable insight regarding their experience before, during and after attending the JTC, their spiritual growth, and also to identify areas that needed attention within the programs to ensure that the JTC fulfils its main purposes as set out in the mission God gave them, and for which they will be accountable (JTC 2017:4,5; JTC 2016; Jusu 2016:6; Watson 2012:115, 310, Naidoo 2011:135, 136; Pawson 2007: 1090, 1185; Wilson & Johnson 2001:119; Hancock et al. 2005:132, 148). That is why this research was focused on obtaining responses specifically from the people who have graduated from JTC.

1.3.2 Jubilee Church

Jubilee Church, which is based in Maidstone, Kent, UK, is the spiritual home and family in which JTC is rooted (JTC 2017: 26-27). Jubilee Church falls under the auspices of CotN, which was started more than 25 years ago and has church fellowships throughout the world (www.cotn.org).

Jubilee Church's core values include living "Christ-centred lives...[being a] Spirit-filled church...[with] Bible-based Christianity...a sense of belonging and family...[r]elationships based on covenant love...[t]he principle that being under authority releases authority...team ministry...[and] Unity in the Body of Christ" (JTC 2017: 27; Beard 2015: 183; Watson 2012: 305; Willett 2010: 95; Ogereau 2009: 216). Furthermore, Jubilee Church places high value on believers celebrating together on Sundays, fellowshiping during the week in cell groups, and having an impact on their (business, government, school) community.

Numerous ministries operate out of Jubilee Church, of which the JTC is just one. Other ministries include working with the youth (for example, Masada youth camp, Habitation youth and children's ministry), the needy (for example, Restoring

Hands and Saturation Trust), in educational circles by supporting evangelism in schools, and in the business community (JTC 2017: 27).

1.3.3 Researcher

The researcher attended JTC in 2004-2005 and graduated from YOT. She joined the JTC as a staff member and served as such from 2005-2009.

She returned to South Africa to do her Post Graduate Certificate in Education (2010) at her alma mater, the University of Stellenbosch, where she had also obtained a BA (1998), BHons in Psychology (1999) and BPhil in Journalism (2002). Her BA in Theology (2010) was done through ICI Global University whilst in the JTC. From 2012-2014 the researcher helped establish and oversee the Koinonia Training Centre's YOT program at Koinonia Christian Centre, Modimolle.

1.4 Research Problem

The main problem the researcher wished to research was whether JTC was delivering on one of their main goals as a Christian training institution, that of spiritual growth of its students (JTC 2017: 4,5; Jusu 2016: 4, 5, 6, 8, 12, 20; Bronkema 2015: 1, 3; Watson 2012: 41, 42, 45, 46, 79, 115, 121, 310; Naidoo 2011: 126, 135-138; Williams 2011: 55; Pawson 2007: 1090; Wilson & Johnson 2001: 119; Hancock et al. 2005: 132, 148).

1.5 Literature Review

In this literature review, the main focus was on spiritual growth as it pertains to JTC graduates, including what it means, ways to measure it, and the ideal environment in which it takes place.

1.5.1 Spiritual growth: defining it

In this paper, the definition of 'spiritual growth'—a concept referred to by many different authors, with a greater or lesser degree of overlap—corresponds with the terms spiritual maturity, spiritual formation, spiritual transformation, spiritual development, faith formation and personal transformation, to name only a few (George Fox University 2017; Beard 2015: 180; Asumang 2012: 174, 176, 177; Porter 2012: 181; Watson 2012: 32, 304; Naidoo 2011: 120-121; Hall & Edwards 2009: 342; Edgell 2007: 50, 52, 59; Fleischer 2006: 150; Hancock et al. 2005: 137; Fleischer 2004: 319). The definition produced by Dallas Seminary's Center for Christian Leadership, which they referred to as "biblical 'transformation' is, in the

researcher's opinion, the most apt definition to summarise what will henceforth be referred to as 'spiritual growth' (Watson 2012: 302):

The process by which God forms Christ's character in believers by the ministry of the Spirit, in the context of the community, and in accordance with biblical standards. The process involves the transformation of the whole person in thoughts, behaviours, and styles of relating with God and others. It results in a life of service to others and witness for Christ.

The "thoughts, behaviours, and styles of relating with God and others" can be further explained as changes—which are brought about by God—in the 'being, knowing, doing' of individuals. Other authors, who hold to a variety of theories, refer to these changes as occurring in the cognitive, affective, and experiential, conative or psychomotor dimensions (Watson 2012: 21, 59, 110; Fleischer 2006: 150).

The 'being' refers to changes in a person's (repentant) heart and character; the 'knowing' refers to growth in a person's knowledge about God, the way He works (both in their lives and others), and His Word, which leads to Biblical wisdom and a change in an individual's "root beliefs and core values", that is their worldview; and the 'doing' incorporates being the hands and feet of Jesus through serving, leading, and equipping others both in the church and secular community. In summary, to imitate Jesus' character and purpose of love, obedience and submission (Young 2013: 323; Asumang 2012: 177; Watson 2012: 32, 59, 205-214, 236, 302, 304, 329, 333, 404, 413, 497; Nichols & DeWerse 2010: 47; Parker 2009: 57; Edgell 2007: 50; Fleischer 2006: 147, 150). However, although the 'doing' is the most obvious to measure, it is the aim of many researchers, this one included, to attempt to measure the 'being' and 'knowing' (Watson 2012: 434).

Although I agree with Asumang's explanation that spiritual growth occurs on a "[s]piritual continuum"—and as one moves along this continuum your love of God and your fellow man increases—I combine it with Willett's explanation that this "progression is no lockstep, smooth model of growth...[it is] best illustrated by an upward spiral movement" (Asumang 2012: 176, 177, 178, 185, 186; Willett 2010: 98).

In the researcher's opinion, this growth includes a person increasingly choosing to submit to and obey God's will, which leads to more Christ-centred living, which means growing and maturing as a Christian. However, to even begin "progression"

on this spiral, one has to put their trust in Christ, that is be converted, which is also referred to as being born again or reborn, a 'work' that occurs in our spirit and is initiated and enabled by God alone (Beard 2015: 181, 186; Asumang 2012: 182; Watson 2012: 236, 289, 308; Gushiken 2011: 187).

This 'work', where the person of the Holy Spirit is involved, is "complex, non-linear," does not occur automatically and at the same speed for everyone, and it entails growth 'spurts' and 'slumps' (Beard 2015: 181, 186; Bronkema 2015: 14; Fernandez 2014: 347; Smith 2013a: 28, 120, 121; Asumang 2012: 174, 176, 177, 182, 186; Watson 2012: 32, 230, 233, 289, 296, 304, 305, 307, 308, 365, 382, 414, 417, 422, 423, 434, 440, 481, 500, 501; Gushiken 2011: 192; Nichols & DeWerse 2010: 47, 52, 53; Willett 2010: 88, 89, 90, 91, 92, 95, 96, 97, 98, 100; Edgell 2007: 50, 52, 59; Bufford & Hancock 2006: 10; Fleischer 2006: 150, 155, 158; Hancock et al. 2005: 137; Fleischer 2004: 319; Beaudoin 2003: 15; Hill, Pargament, Hood, McCullough, Swyers, Larson & Zinnbauer 2000: 55).

Spiritual growth involves change in a person's worldview and perspective which is not only theological but also practical in nature and application (Jusu 2016; Beard 2015: 176; Fernandez 2014: 341; Young 2013: 322, 330; Watson 2012: 32, 304, 319, 457, 481; Gushiken 2011: 195, 196, 197, 200; Naidoo 2011: 124; Williams 2011: 59; D'Souza 2009: 86; Parker 2009: 57; Edgell 2007: 50, 52, 53, 59; Bufford & Hancock 2006: 3; Driesen, Hermans & de Jong 2006: 276, 277; Fleischer 2006: 147, 148, 149, 150, 151, 154, 161; Hancock et al. 2005: 131; Antone 2004: 80, 81, 83).

Even though authors disagree regarding different aspects of 'spiritual growth', they do agree that it is a universal concept (Edgell 2007: 51; Kohl 2007: 113-114). Thus, aspects to keep in mind regarding spiritual growth and maturing include the uniqueness of people as individuals such as their age, gender, identity, personality, worldview, background, stage in life, and character development (Beard 2015: 179, 184; Asumang 2012: 185; Harkness 2012: 140, 141; Watson 2012: 21, 125, 126, 130, 245, 434; Gushiken 2011: 189, 190; Bratt 2010: 11; Nichols & DeWerse 2010: 52, 55; Willett 2010: 95, 99; D'Souza 2009: 83, 91; Hall & Edwards 2009: 344; Parker 2009: 59; Edgell 2007: 50; Driesen et al. 2006: 277, 278, 280, 284; Fleischer 2006: 148; Bufford & Hancock 2006: 22; Hancock et al. 2005: 141; Fleischer 2004: 322; Peck 2003: 8, 9; Hill et al. 2000: 54; Lewis & Demarest 1996: 124).

Furthermore, the (Western and non-western) cultures, (ethnic) communities and contexts believers are raised and live in also can have an impact (Asumang 2016: 6,

24; Clark 2016: 46; Bronkema 2015: 14, 15, 16, 29; Taylor 2015: 3; Asumang 2012: 186; Harkness 2012: 150; Watson 2012: 12, 229, 238, 254, 267, 302, 305, 310, 314, 456; Gushiken 2011: 191, 194, 195, 196; Austad 2010: 8, 12, 14; Bratt 2010: 11; D'Souza 2009: 83, 91; Osmer 2008: 201, 221; Edgell 2007: 49, 50, 53; Kohl 2007: 114; Bufford & Hancock 2006: 22; Driesen et al. 2006: 275, 276, 277, 293; Fleischer 2006: 148, 158; Bass 2004: 24; Antone 2004: 80, 81, 83, 84; Fleischer 2004: 317, 319, 320, 322; Peck 2003: 9, 11; Hill et al. 2000: 54, 59). For example, Western Christians generally practice a "private faith" whereas the communal faith of the 50 000 to 80 000 new believers who give their lives to Christ every day in non-Western societies is quite different (Taylor 2015: 16-17; Asumang 2012: 174; Gushiken 2011: 194; D'Souza 2009: 82; Edgell 2007: 51, 58; Kohl 2007: 113, 114; Bass 2004: 24; Fleischer 2004: 319, 322; Hill et al. 2000: 58, 59).

Lastly, most authors agree that certain catalysts are required for growth (at any level) to take place (Bronkema 2015: 28; Lewis 2016: 3; Asumang 2012: 178; Willett 2010: 93). Some argue that it is a "disorientating dilemma" or event that is needed (Young 2013: 323; Gushiken 2011: 195; Fleischer 2006: 151). Others say that the Holy Spirit will use a person's unmet need(s), trials, Scripture, prayer and even other people to bring about change and spiritual growth in an individual's life (Beard 2015: 181, 182; Watson 2012: 123, 305).

1.5.2 Spiritual growth: what changes take place

As per the discussion and Dallas Seminary's Center for Christian Leadership's definition of spiritual growth in the previous section, the areas of spiritual growth to be considered in this mini-thesis are: "the process by which God [categories A, B] forms Christ's character in believers [categories C, G] by the ministry of the Spirit [categories D, E], in the context of the community [categories C, F], and in accordance with biblical standards [category D]. The process involves the transformation of the whole person in thoughts, behaviours, and styles of relating with God and others [categories A to G]. It results in a life of service to others and witness for Christ [categories C, E, F, G] (Watson 2012: 302).

The categories mentioned above correlate with the measuring instrument of Hancock et al., which was used in this research to measure spiritual growth ([2005: 137-138, 147] please see chapter 2). Other categories exist, such as those mentioned by Asumang in his review of Hawkins and Parkinson's book, the latter

who see progression along the spiritual continuum divided into the following categories: “exploring Christ, growing in Christ, close to Christ, and Christ-centred” (Lewis 2016: 2; Asumang 2012: 177).

Hancock et al.’s categories are:

- “initial salvation experience: recognition of our need and God’s loving provision in Christ”;
- “repentance or faithful dealing with the Lord speaking to us”;
- “Christ making His home in our hearts, with fruit of His life being evident”;
- “a developing daily relationship with Him, indicated by enjoyment of spiritual disciplines”;
- “an increasing vision about His person, work, and ways as it impacts our lives”;
- “healthy relationship with other Christians”;
- and “keeping oneself sacredly separate in the details of daily living” (Hancock et al. 2005: 137-138, 147).

1.5.3 Spiritual growth: measurement

Due to the variety of definitions of spiritual growth available in literature, it is no surprise that so many tests exist which their authors believe measure spiritual growth most accurately. A handful of these include the Spiritual Formation Index, the Engel Scale, the Lifeway Spiritual Growth Assessment Process, the Spiritual Fitness Test, the Christian Character Index, Fowler’s Faith Development Interview Guide, the Faith Development Scale, and the Religious Status Inventory (Asumang 2016: 11, 14; Bronkema 2015: 1, 2, 3, 7, 11, 12, 14 [footnote], 16, 20, 24, 26, 29-30, 33; Taylor 2015: 14, 15; Asumang 2012: 174, 176; Watson 2012: 233-234; Naidoo 2011: 126, 128, 140, 144-145; Williams 2011: 59; Nichols & DeWerse 2010: 48; Hall et al. 2009: 341, 343, 354-355; Edgell 2007: 50; Bufford & Hancock 2006: 2; Hancock et al. 2005: 132-133, 135).

Agreement does exist that what is spiritual, and any change thereof, is not always obvious and “cannot be directly observed” other than observing the actions of people, which are not always reliable indicators (Asumang 2012: 186; Watson 2012: 126; Naidoo 2011: 123, 126, 434; Nichols & DeWerse 2010: 51; D’Souza 2009: 82). Thus measuring spiritual change, which not only affects the behaviour of people but

also their spirit and soul, is akin to trying to measure the Holy Spirit and His work (Taylor 2015: 3; Asumang 2012: 182; Lewis & Demarest 1996: 132, 134, 135).

1.5.4 Spiritual growth: the ideal environment

Implications for theological training at Training Centres and Seminaries, where students from various backgrounds converge for short but intense periods of training, point to the necessity of a holistic and integrated curriculum to bring change not only in students' 'doing' but especially in their 'being' and 'knowing' (Asumang 2016: 9; Beard 2015: 185; Bronkema 2015: 8, 15 [footnote]; Taylor 2015: 11, 13; Fernandez 2014: 348; Smith 2013a: 32-33; Asumang 2012: 186, 187-188; Harkness 2012: 141, 142, 144, 153, 154; Watson 2012: 21, 22 [footnote], 28, 32, 37, 107, 108, 110, 112, 113, 126, 132, 229, 230, 236, 238, 254, 255, 302, 303, 319, 320, 329, 392, 408, 433, 434, 480, 496, 497, 500; Naidoo 2011: 120, 121, 125, 136, 137, 138; Bratt 2010: 9; Nichols & DeWerse 2010: 44, 47, 55; D'Souza 2009: 82, 84, 86, 88, 95; Parker 2009: 56-57, 61; Smith 2008: 203; Edgell 2007: 51; Driesen et al. 2006: 284, 287; Fleischer 2006: 150, 151; Hancock et al. 2005: 136; Antone 2004: 79, 84; Fleischer 2004: 319, 323, 324, 328; Beaudoin 2003: 15; Peck 2003: 10; Wilson & Johnson 2001: 121, 125).

Some authors however argue that the cognitive and intellectual are given preference over the spiritual growth of students at theological educational institutions where instead the focus should be on the "human, intellectual, spiritual and pastoral" growth of believers in relevant and practical ways (Harkness 2012: 141, 154; Naidoo 2011: 120, 121, 123; Bratt 2010: 9; D'Souza 2009: 84; Osmer 2008: 223, 224; Kohl 2007: 116; Fleischer 2006: 153; Driesen et al. 2006: 275). However this does not negate learning and knowing the Word of Truth (Harkness 2012: 141, 154; Watson 2012: 302, 306, 365, 408, 434, 439, 500; D'Souza 2009: 90; Driesen et al. 2006: 280; Antone 2004: 84; Fleischer 2004: 318; Peck 2003: 12; John 8:31-32; 2 Tim 3:16; 1 Pet 2:2; 2 Pet 3:18). Thus the relevance of JTC schools giving students the opportunity to not only learn God's Word and topics related to it, but to put it into practice in everyday life such as with regard to managing personal finances and working with people from all walks of life during various missionary outreaches, cannot be ignored.

As spiritual growth and maturing is directly related to discipleship—an invitation into a relationship with God, with Him at the centre, and as Christ modelled for us—

this should be encouraged in the educational institution (JTC 2017: 23; Asumang 2016: 6, 13, 19, 26, 28; Beard 2015: 175, 176, 177, 178, 180, 18; Bronkema 2015: 16, 19; Taylor 2015: 8-9, 10, 12, 15, 16, 17; Fernandez 2014: 340; Smith 2013a: 24; Young 2013: 322; Asumang 2012: 173, 174, 175, 176; Watson 2012: 20, 22, 35, 36, 232, 233, 234, 235, 236, 239, 244, 247, 250, 255, 257, 258, 267, 270, 305, 314, 321, 323, 329, 331, 391-392, 404, 434, 439, 444, 481, 496, 498, 499, 500; Gushiken 2011: 188; Naidoo 2011: 120-121, 124; Williams 2011: 58, 59; Moss & Wenham 2010: 177; D'Souza 2009: 86; Parker 2009: 52, 53, 54, 59; Kohl 2007: 115; Beaudoin 2003: 14, 15; Wilson & Johnson 2001: 122, 124). Furthermore, theological institutions must provide a safe place for trusting, accountable, mentoring relationships where students are motivated to participate in their own spiritual growth (JTC 2017: 23, 27; Asumang 2016: 13, 24, 26, 27; Taylor 2015: 16, 17, 18; Young 2013: 324; Watson 2012: 35, 107, 109, 226, 227, 239, 257, 270, 274, 277, 306, 308, 434, 444, 471, 498, 500; Naidoo 2011: 124, 125; Williams 2011: 58, 59, 62; Nichols & DeWerse 2010: 48; Parker 2009: 51, 52, 54, 56, 58, 61; Kohl 2007: 116; Driesen et al. 2006: 282-284; Fleischer 2006: 152, 153, 159; Matthaei 2004: 56; Sevier 2004: 27; Wilson & Johnson 2001: 121, 122, 123, 124, 126, 128).

This discipleship mentoring should be practical, intentional and ongoing, like Jesus' was, as it encourages spiritual growth, exposing and preparing believers for the 'real world' of life and ministry but never leaving them to do it alone, which incorporates the aspect of accountability (JTC 2017: 23; Asumang 2016: 6, 13, 26; Clark 2016: 6, 31, 37; Beard 2015: 180; Taylor 2015: 12, 13, 18; Fernandez 2014: 339, 340, 341, 344, 345, 348; Harkness 2012: 139, 142, 154; Watson 2012: 23, 37, 107, 114, 226, 231, 238, 240, 244, 246, 250, 254, 256, 257, 270, 272, 298, 303, 308, 310, 359, 365, 377, 380, 386, 389, 392, 394, 402, 404, 418, 434, 435, 471, 481, 498, 499; Naidoo 2011: 121, 122, 123, 124, 125; Williams 2011: 23, 55; Bratt 2010: 11; Moss & Wenham 2010: 130; D'Souza 2009: 81, 84, 86, 88, 95; Parker 2009: 51, 54, 56, 58, 59; Osmer 2008: 195, 223, 237; Kohl 2007: 114, 116; Driesen et al. 2006: 284; Fleischer 2006: 148, 151, 153, 155; Fleischer 2004: 317, 318, 319, 323, 324, 329, 330; Antone 2004: 79; Matthaei 2004: 56; Peck 2003: 10; Wilson & Johnson 2001: 121, 122; Hill et al. 2000: 53).

These elements are why JTC encourages accountable mentoring discipleship between staff and students, specifically limiting the number of students so that staff can keep an eye on, and encourage, each student in their spiritual growth for the

duration of their School (JTC 2017: 8; JTC 2016). This is why some authors say that spiritual growth is best achieved with a smaller group, that is a few disciples at a time, as is illustrated by Jesus and His hand-chosen 12 disciples (Watson 2012: 241, 262, 312, 365, 418).

Furthermore, the involvement and support of the church family/fellowship and leadership cannot be ignored as authors agree that disciples of Christ reproduce—and help grow—other disciples, a value and vision that Jubilee Church shares and shows in their support and love for the JTC schools and its students and staff (JTC 2017: 23; Asumang 2016: 9, 13, 15; Clark 2016: 37; Lewis 2016: 2; Beard 2015: 176, 177, 190; Taylor 2015: 4, 8, 11-12, 16, 22; Asumang 2012: 174, 178, 179; Watson 2012: 19, 21, 23, 24, 32, 33, 34, 36, 235, 237, 238, 240, 245, 251, 254, 280, 283, 286, 302, 306, 310, 314, 329, 333, 336, 337, 339, 340, 358, 359, 391, 399, 401, 402, 405, 411, 412, 455, 498, 499, 500, 502, 504; Gushiken 2011: 186; Naidoo 2011: 119; Moss & Wenham 2010: 192; D'Souza 2009: 81; Ogereau 2009: 210, 223; Osmer 2008: 195, 199, 200; Edgell 2007: 50; Kohl 2007: 113, 114; Driesen et al. 2006: 275, 276; Fleischer 2006: 158; Bass 2004: 23, 24, 25; Fleischer 2004: 324, 325, 327, 330, 331; Matthaei 2004: 57; Sevier 2004: 27, 28; Hill et al. 2000: 60, 61).

1.6 Conclusion

This chapter outlined the research objective of this paper—that of spiritual growth in Jubilee Training Centre graduates—as well as the difficulties and various opinions pertaining to its definition and measurement. It also sketched a picture of Jubilee Training Centre and Jubilee Church, where the spiritual growth and maturing of believers is a core value and thus encouraged in the lives of every student, staff member and congregant.

Chapter 2: Methodology

2.1 Introduction

This chapter will present and justify the chosen methodology, including motivating the use of quantitative methods in an online survey, discussing the sampling technique, describing and defending the chosen instrument of evaluation, addressing ethical considerations (for example confidentiality; permissions; validation of findings prior to release) and describing data analysis methods that were used.

2.2 Quantitative Online Survey Method

The researcher chose a quantitative online survey for numerous reasons, realising that any method has its strengths and weaknesses (Hancock et al. 2005: 148; Dooley 1995: 99, 125, 128, 139).

One of the strengths of a quantitative online survey when this research question was considered was that the questions were standardised and the values ascribed to answers (which were on a scale) did not change (Babbie 1998: 255, 256, 272, 274; Dooley 1995: 103, 104). This made analysing the feedback responses, as well as coding and storing the data, straightforward (Dooley 1995: 144).

An online survey, as a form of data collection, was “generally cheaper and quicker than face-to-face interview surveys... [and] require[d] a small staff,” which was appropriate for the researcher’s situation (Babbie 1998: 271; Dooley 1995: 103). Surveys are useful if researchers want to describe a large population’s characteristics, which is not wholly applicable in this case as the researcher’s population consisted of less than 400 respondents who had graduated from at least one of JTC’s schools (Babbie 1998: 193, 201, 202, 256, 272, 273; Dooley 1995: 104, 124, 133). However, the vast majority of the population reside in England whereas the researcher lives in South Africa (Babbie 1998: 257).

Furthermore, it has shown itself as “effective for sensitive issues” that are being measured (Babbie 1998: 256, 271; Dooley 1995: 104, 124). Maybe this is because the respondents cannot see the researcher and thus they answer more truthfully

(Babbie 1998: 272). However, this is not necessarily always the case as because the researcher is not in the presence of the respondent—to delve deeper or expand on a question—respondents might answer in an “agreeable” rather than truthful manner, if they choose to answer at all (Dooley 1995: 90, 91). Thus it was stressed that questionnaire feedback was completely anonymous and no individual answers or information would be shared with ‘outsiders’ (Bufford & Hancock 2006: 11, 12; Hancock et al. 2005: 140, 141; Dooley 1995: 118, 145-147).

The main disadvantage related to this methodology is that it is rigid when compared to qualitative measures when measuring people’s subjective perceptions in data rather than finding themes in verbal responses (Dooley 1995: 100, 103).

Another concern was literacy, both of the English language and technology. However all graduates had attended the JTC in England, where the language of education was English, thus it was accepted that all graduates can understand English (Babbie 1998: 271, 273). Secondly was the access to, and computer literacy of, respondents to the internet as the questionnaire required them to have both an email address and access to Google Forms to complete and submit their responses (Babbie 1998: 194, 272; Dooley 1995: 140).

The most obvious disadvantage was that no baseline exists of this current group of graduates’ responses to this or a similar survey before they began their theological studies (Asumang 2016: 10; Jsu 2016: 16; Bronkema 2015: 12; Naidoo 2011: 126; Osmer 2008; Hancock et al. 2005: 130, 137; Babbie 1998: 275, 315; Dooley 1995: 125). Thus respondents were asked to think back to before they entered the JTC in a kind of cross sectional study, which was not ideal (Asumang 2016: 10; Jsu 2016: 16; Bronkema 2015: 12; Naidoo 2011: 126; Osmer 2008; Smith 2008: 147; Hancock et al. 2005: 130, 137; Babbie 1998: 275, 315; Dooley 1995: 125). From this data “[w]e can generalize findings from such one-shot studies to the sampled population only at the time of the survey” and it cannot be proved that any change in individuals’ lives was brought about because of their attendance at the JTC (Hancock et al. 2005: 137; Dooley 1995: 125, 303). Furthermore, one had to also consider that those respondents with a negative disposition towards the subject—and educational institution under study—might be less likely to take the time to provide any feedback, which could skew the data.

This survey had its limitations, not least of all because measuring spiritual matters is a difficult task, and there is no universal definition and way to measure it

(Asumang 2016: 11, 14; Bronkema 2015: 2,3,7, 11, 12, 14 [footnote], 16, 24, 26, 33; Taylor 2015:5, 14, 15; Asumang 2012: 176; Watson 2012: 126, 233-234; Naidoo 2011: 123, 126, 128, 140, 144-5; Williams 2011: 59; Edgell 2007: 50; Bufford & Hancock 2006: 2; Hancock et al. 2005: 132-133, 135, 148). Hence finding one 'perfect' questionnaire to do the job was impossible.

Surveys are double-edged swords as they are "generally weak on validity [that is the degree to which inferences can be made from results] and strong on reliability" [that is observed scores are consistent] whilst also minimising sample bias (Hancock et al. 2005: 147; Babbie 1998: 274; Dooley 1995: 77, 78, 103, 131). Hence, one of the main reasons that Hancock, Bufford, Lau and Nineteman's questionnaire was used was because of its "internal consistency" (0.92) and that the "[t]est re-retest reliability after one to two weeks in a subset of 38 participants was .92" (Hancock et al. 2005: 146).

Considering various factors, it was decided that an online survey was still the best option (Babbie 1998: 257, 259; Dooley 1995: 139).

The survey questionnaire for this research was sent via email, which consisted of a cover letter and the link for the questionnaire, with emails addressed to 260 specific peoples' emails. This was not the complete number of JTC graduates, which numbered 380, but every effort was made to contact all graduates even sending the questionnaire via personal messages to those graduates who had Facebook accounts, putting a message on JTC's Facebook page, as well as by making an announcement during a Sunday morning celebration at Jubilee Church (Babbie 1998: 196, 255, 274; Dooley 1995:133). Graduates without email addresses and Facebook accounts could thus not be contacted.

As soon as the graduates completed the online questionnaire it was immediately available via Google Forms for the researcher to access. After the six weeks given for the questionnaire to be accessed and completed expired, the researcher downloaded all the results into Excel spreadsheets wherein the rest of the data was analysed.

2.3 Sampling Technique

The researcher's sample included the whole population of JTC graduates, which numbered 380 in total (N=380). However the sample was limited by respondents' access to the internet and lack of, or incorrect, email addresses.

The questionnaire was sent to 260 (n=260) email addresses that were on the JTC's database. Furthermore, the questionnaire was sent twice via private Facebook message to all graduates who had Facebook accounts. A message was also posted on JTC's Facebook page regarding the questionnaire. Furthermore an announcement was also made at Jubilee Church during a Sunday celebration to ask graduates to respond to the questionnaire and, if they had not received it, to make this known to the researcher.

One hundred (100) graduates answered the questionnaire. Here the researcher must add that although some might feel that 100 respondents is too small a number to be statistically viable, when one considers that the total population was only 380 respondents, this sample of 26% is fairly representative of the total population of graduates and thus suitable for quantitative analysis.

The majority of the respondents answered all the survey questions although a few respondents did not answer some of the questions. This could be due to a few reasons, including that respondents did not want to answer specific questions or thinking they had answered it when actually the Google Form did not register their response.

A total of 31% of respondents were male and 69% female. This sample included students who had attended one or more of the JTC's schools between September 2001 and July 2017. These schools included Year of Training (61 out of a total of 205 graduates responded), Creative Arts Academy (15 out of a total of 40 graduates responded), School of the Word (28 out of a total of 78 graduates responded), Saturation School of Missions (17 out of a total of 40 graduates responded), and the Young Entrepreneurs Business School (1 out of a total of 17 graduates responded). Seven (7) respondents did not clearly state which School(s) they attended. However, for each School, the majority of respondents came from the following years: YOT (2006-2007), CAA (2011-2012), SotW (2011-2012), SSOM (2016-2016) and YEBS (2015-2016).

From the 224 staff members that had served at the JTC over the years, 32 were part of the 100 respondents, with the largest number of staff participating in this research serving in the JTC during 2012-2013 and 2013-2014.

2.4 Evaluation Instrument

As discussed in the previous chapter, measuring spirituality and many of its aspects, including spiritual growth, is difficult (Jsu 2016: 16; Bronkema 2015: 1, 6, 24; Watson 2012: 21, 22 [footnote], 28, 302, 413, 434; Naidoo 2011: 120, 121; Edgell 2007: 50, 51; Bufford & Hancock 2006: 5; Hancock et al. 2005: 129, 131, 134). The plethora of questionnaires available highlights the various definitions of concepts that researchers ascribe to this subject (George Fox University 2017; Asumang 2012: 174, 176, 177; Watson 2012: 32, 304; Edgell 2007: 50, 52, 59; Fleischer 2006: 150; Bufford & Hancock 2006: 3-4; Hancock et al. 2005: 137; Fleischer 2004: 319).

After much research and consideration, the researcher chose the *Christ-centered Living* questionnaire that was developed and tested by Thomas E Hancock, Roger K Bufford, Brad Lau and Neil Ninteman in 2005 as she believed it would provide the best construct and external validity (Bufford & Hancock 2006; Hancock et al. 2005: 139-140; Dooley 1995: 93, 205). This questionnaire was updated again in 2006—but not published—to include 28 items and using a two factor analysis. Permission was received from the authors to make use of their original instrument in this research project. Professor Bufford added (via email on 30 October 2017) that he intended to take up this study again and use the updated questionnaire in the very near future.

The object of Hancock, Bufford, Lau and Ninteman's questionnaire was "first, to measure evangelical Christian spiritual growth and Christ-centeredness; to incorporate markers of that maturity as found in scripture and Christian traditions; third, to include the personal and experiential as well as the academic and intellectual" amongst respondents (Bufford & Hancock 2006: 5).

The original researchers gave their survey to 176 students; 111 were undergraduates and 65 were seminary students at George Fox University (Bufford & Hancock 2006: 11; Hancock et al. 2005: 140). George Fox University is a Christian University which "is committed to providing a Christian education and empowering students spiritually, academically and professionally to re-imagine the world." The University goes on to say that "spiritual growth...is at the core of who we are" alongside "academic rigour" (georgefox.edu). This university has a variety of undergraduate and graduate programs related to Business, Education, Psychology, Nursing and Theology (Seminary).

As mentioned previously, the current research was conducted as a cross-sectional survey thus the original *Christ-centered Living* questionnaire, which had 36 questions which could be divided into one of seven categories, was amended to allow for a 'before' (studying at JTC) and 'after' (studying at JTC) component to be introduced. For example, one of Hancock et al.'s questions stated: "I believe that Jesus Christ died on the cross to take away my sin and that now all my sins have been forgiven" (Hancock et al. 2005: 142). In the current research, this question was given a 'before' and 'after' component with the 'before' question stating: "Before I entered the JTC I believed that Jesus Christ died on the cross to take away my sin and that all my sins had been forgiven" and the 'after' question stating: "Currently I believe that Jesus Christ died on the cross to take away my sin and that all my sins have been forgiven." This was done for each question and thus expanded the questionnaire to 72 questions. In addition, the researcher asked a few questions to obtain demographic information from respondents, as well as allowing respondents to make comments at the end of each section.

The categories into which each question was put was as follows:

- "initial salvation experience: recognition of our need and God's loving provision in Christ" included questions 1 and 2, 3 and 4, 5 and 6, 7 and 8, 17 and 18;
- "repentance or faithful dealing with the Lord speaking to us" included questions 9 and 10, 25 and 26, 35 and 36;
- "Christ making His home in our hearts, with fruit of His life being evident" were questions 37 and 38, 45 and 46, 53 and 54, 55 and 56;
- "a developing daily relationship with Him, indicated by enjoyment of spiritual disciplines" were tested in questions 11 and 12, 13 and 14, 21 and 22, 31 and 32, 47 and 48, 51 and 52, 57 and 58.
- "an increasing vision about His person, work, and ways as it impacts our lives as included in questions 23 and 24, 27 and 28, 39 and 40, 41 and 42, 43 and 44, 49 and 50, 63 and 64.
- "healthy relationship with other Christians" are considered in questions 15 and 16, 19 and 20, 29 and 30, 33 and 34, 65 and 66.
- and "keeping oneself sacredly separate in the details of daily living" were included in questions 59 and 60, 61 and 62, 67 and 68, 69 and 70, 71 and 72 (Hancock et al. 2005: 137-138, 147; Dooley 1995: 144)

The medium of presentation for the current research differed from that of Hancock et al, whose questionnaire was given to students during class time by a professor who personally introduced it to them (Bufford & Hancock 2006: 11; Hancock et al. 2005: 140, 145). The current research was undertaken by means of an online quantitative survey using a self-administered, standardized questionnaire in a clear, simple and “uncluttered” Google Form (Bufford & Hancock 2006: 3, 24; Babbie 1998: 255, 256, 257, 272, 274; Dooley 1995: 99, 103, 119, 144). It had clear sections and only two questions—in the initial section that asked demographic information—that required respondents to type a sentence or two. The rest of the questionnaire required respondents to simply tick the appropriate ‘box’ (Bufford & Hancock 2006: 13; Hancock et al. 2005: 141; Dooley 1995: 104).

A cover letter, containing a link to the questionnaire, was sent via email to all the respondents (Hancock et al. 2005: 141; Babbie 1998: 258). The cover letter identified the purpose of the questionnaire, its use for this thesis, respondents’ voluntary participation, the survey’s anonymity and confidentiality, and the researcher’s contact details should respondents require any further information (Bufford & Hancock 2006: 12; Hancock et al. 2005: 141; Dooley 1995: 118, 145-147).

Anonymity was assured as once a respondent submitted their questionnaire there was no way of tracking from which email address a response was sent (Bufford & Hancock 2006: 11; Hancock et al. 2005: 140). Furthermore no respondent’s name was requested.

Lastly, the cover letter clearly stated the date by when questionnaires had to be submitted—respondents had six weeks—and that completing the survey should take approximately 25 minutes (which was confirmed by numerous respondents [Bufford & Hancock 2006: 13; Hancock et al. 2005: 145]).

Returned responses were regularly monitored via Google Forms and follow-up reminders were sent at two week intervals using alternative social media, that is Facebook, as it came to light that many respondents in the population had changed email addresses over the years and thus JTC’s database was not as up to date as was originally thought (Babbie 1998: 260, 261; Dooley 1995: 124). As mentioned previously, surveys were submitted anonymously so the follow-up emails and Facebook messages were sent to all the possible respondents. The researcher included her thanks for those who had already submitted their questionnaires, as well requesting those who had not yet submitted their feedback to do so, in the follow-up

messages (Babbie 1998: 261). Furthermore, halfway through the six weeks an announcement was made during a Jubilee Church Sunday morning celebration regarding this survey, asking any graduates and/or friends and family of graduates to contact the researcher if they had not received a survey questionnaire.

All the data was collected and analysed by the researcher, although she had administrative assistance in the UK from a JTC graduate/ friend who had access to the email database and sent out the questionnaire to all respondents.

The original Hancock et al. project made use of SPSS 10.0 for Windows (Statistical Package for the Social Science) to process their data (Bufford & Hancock 2006: 14; Hancock et al. 2005: 146; Dooley 1995: 147, 165, 166). The current researcher made use of Excel spreadsheets and Google Forms.

2.5 Ethical Considerations

With regard to ethical considerations, permission was sought from, and granted by, the Jubilee Church eldership under leadership of Neil Pattison, to contact the JTC's graduates for this research project. This was after this thesis proposal was submitted to, and accepted by, SATS' Masters Committee (Dooley 1995: 22, 27, 35). Furthermore, permission was also obtained from the authors of the *Christ-centered Living* questionnaire to use it in this study.

As all the graduates were over the age of 18 years, they could decide whether to complete the questionnaire rather than the researcher having to obtain permission from their parents / legal guardians (Babbie 1998: 438-439). It was stated in the cover letter that participation in this research was voluntary, confidential and anonymous. The negative aspect of the anonymity was that where respondents left out information, the researcher could not contact them to clarify/correct this information.

It must be noted that with regard to 'cleaning up' data, the researcher did this sparingly and consistently (Babbie 1998: 366-367). Where respondents had ticked two boxes in one row, the researcher took the lower average (that is if 5 and 6 were ticked by respondent, the researcher took 5 as that respondent's choice) or the average (that is if respondent ticked 3 and 5, the researcher took 4 as that respondent's answer). Furthermore, three respondents' answers had to be adjusted for the inversed questions 5 and 6 as they ticked two extreme answers in these

questions so the researcher noted their answers as 'undecided', with the same occurring for one response in question 14.

The original authors did not make mention of inversion required for questions 51 and 52 but after reading the questions intently, the researcher made the choice to invert them. Also with regard to these questions, two respondents' answers cancelled each other out.

Thus the integrity of the data was ensured through, but not limited to, the following: forms are submitted via internet; anonymity of responses; all responses dealt with by the researcher only; use of only the researcher's laptop; no information regarding specific questionnaire feedback shared with anyone other than researcher's thesis facilitator; data cleaned consistently and sparingly.

2.6 Data Analysis Methods

The first group of questions asked demographic information and included questions such as "Age," "Gender," "Did you have a personal relationship with Jesus Christ before you entered the JTC", "How do you evaluate your own spiritual maturity?" and "The importance of your religious beliefs and practices?" Some of this information was analysed—using the same methods—and used in conjunction with questions in the main sections of the questionnaire.

Next, respondents were asked to give their personal opinion on a seven point scale in three sections for the 'before' and 'after' questions (which were seen by the researcher as one item with its two paired questions). For example, question 1 and 2 read as follows:

1. Before I entered the Jubilee Training Centre I believed that Jesus Christ died on the cross to take away my sin and that all my sins had been forgiven.
2. Currently I believe that Jesus Christ died on the cross to take away my sin and that all my sins have been forgiven.

This was true for each of the 72 questions (Section 1: 28 questions; Section 2: 16 questions; Section 3: 28 questions).

In section one (questions 1-28), the response judged to reflect the most positive engagement with graduates' experiences of the JTC was given the value '7' and the least positive response the value '1'. For example, for the statement: "Before I entered the Jubilee Training Centre I had the full assurance that Jesus Christ lived in me", the following numerical values were assigned to responses:

Strongly Agree	= 7
Mostly Agree	= 6
Somewhat Agree	= 5
Undecided	= 4
Somewhat Disagree	= 3
Mostly Disagree	= 2
Strongly Disagree	= 1

In section two (questions 29-44), the same reasoning was applied as before when assigning numerical values to responses, even though response options differed. For example, for the statement: “Before I entered the Jubilee Training Centre I sought to know and follow God's will about things in my life” the following numerical values were assigned:

More than once a day	= 7
Once a day	= 6
Two to six times a week	= 5
Once a week	= 4
One to three times a month	= 3
Less than once a month	= 2
Never	= 1

In section three (questions 45-72), the same reasoning was applied as in the first two sections even though responses were given in percentages. For example, whilst analysing the statement: “Currently I freely express to others my belief in the Lord Jesus Christ” the following numerical values were assigned to responses:

100%	= 7
80-99%	= 6
60-79%	= 5
40-59%	= 4
20-39%	= 3
1-19%	= 2
0%	= 1

The formula multiplied the number of responses in each category by the numerical value assigned to that category, and then divided by the total number of responses (which varied between 97 and 100). This produced an ‘average’ score’ between 1 and 7 for each question (Smith 2013b: 11, 12, 13).

However, with regard to the ‘inversed’ questions, which appeared in Section one (questions 5, 6, 13 and 14) and Section 3 (questions 51 and 52), the opposite of this formula was used. For example, question 5 read: “Before I entered the Jubilee Training Centre I was of the opinion that there were many ways to God and Jesus Christ is only one of them”. The following numerical values were assigned to responses:

Strongly Agree	= 1
Mostly Agree	= 2
Somewhat Agree	= 3
Undecided	= 4
Somewhat Disagree	= 5
Mostly Disagree	= 6
Strongly Disagree	= 7

In addition to calculating the averages for each question, averages were calculated for each category and for the survey as a whole. This was done by calculating the sum of all the ‘before’ questions in each category and dividing it by the number of questions in that category. The same was done to calculate the averages for the ‘after’ questions. Furthermore, the mean deviation for each item (i.e. two paired questions), and each category, was calculated to see the difference that existed between the ‘before’ and ‘after’ scores of graduates. This could indicate respondents’ spiritual growth per category and per item. Lastly, the mean deviation for the survey was calculated to confirm that growth had taken place in graduates’ lives.

2.7 Intended Course of Investigation

Although no literature meeting this exact research topic was found, various articles regarding different aspects thereof were consulted as per my preliminary literature review. My primary sources were the responses from the amended *Christ-centred Living Survey* (see Addendum) with the secondary sources including, but not limited to, those listed in this bibliography.

As permission was obtained from Jubilee Church and JTC leadership during the research proposal process, the second step involved sending, and thirdly, receiving and processing electronic data from the graduates (Hancock et al. 2005: 146; Dooley 1995: 28). The fourth step was writing this thesis using the IMRaD model for field research, and providing feedback to JTC regarding these findings (Clark 2016; Jusu 2016; Smith 2013a: 20, 21, 97, 100; Smith 2008: 204).

2.8 Conclusion

This chapter clearly indicated why and how quantitative methodology was chosen and utilised to obtain and analyse feedback for this empirical descriptive research.

The reasons for the choice of this instrument, the *Christ-centered Living* questionnaire were expounded and included that it had the highest likelihood of testing what the researcher wished to learn, had previously been used with good results in a Christian educational institution, and it could be easily be sent via email to JTC graduates across the world.

Lastly, the manner in which the different ethical considerations, including the confidentiality of graduates' responses were handled was explained.

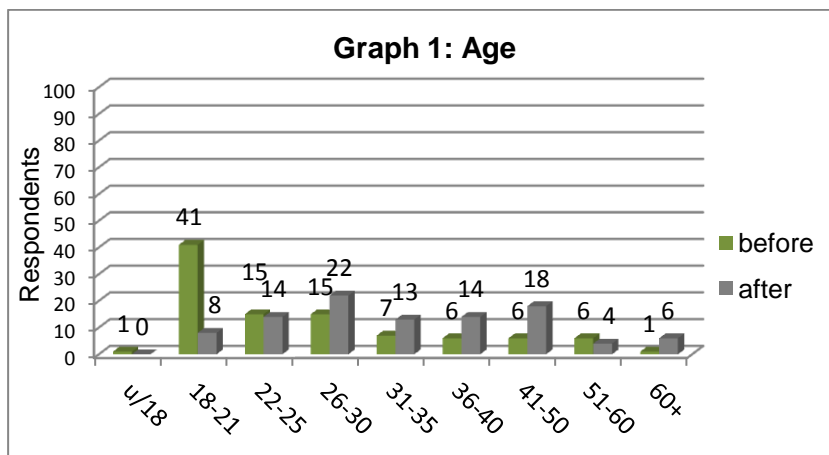
Chapter 3: Results

3.1 Introduction

The main objective of the survey was to obtain feedback from Jubilee Training Centre graduates regarding their perceived spiritual 'state' before they entered the Training Centre and to compare this to their current spiritual 'state' to see if there was any growth. Furthermore, the researcher hoped to provide a baseline for future research regarding this issue and to provide feedback to Jubilee Training Centre.

3.2 Overview

When they entered the JTC the largest number of students were between 18 and 21 years (41 respondents), with only one respondent being younger than 18.



The next biggest age categories were 22-25 and 26-30 years with 15 respondents each. Seven respondents were aged 31-35 years, and six respondents were in each of the categories 36-40, 41-50, and 51-60, with only one respondent aged 60 years and older. Currently, the majority of respondents (55%) are 31 years and older, however ages range between 18 and 75 years, with 67 respondents being between 26 and 50 years of age. Two respondents did not answer this question.

With regard to gender, 69% were female and the rest, male. With regard to nationalities, 58 of the 97 responses wrote that they were British, however this

number includes those with dual nationalities, that is British/South African (12), British/Romanian (1), and British Chinese (1). Twelve (12) of the respondents were South Africans, nine were German, five were Australian, four were Belgian nationals, three were Americans, two were Canadians, and one each of the respondents were French, Dutch, Indonesian and Malaysian.

With regard to marital status, 72% of respondents were single when they started studying at the JTC, compared to the 35% that are currently single. Currently 53% of the respondents are married compared to 19% that noted they were married before they entered the JTC. Those dating decreased from 4% to 3%. This data could be due to the change in the age of the demographic group. Furthermore, the number of divorced respondents increased from 3% to 4%, those who are separated increased from 0% to 1%, and respondents who marked 'other' increased from 0% to 2%. The latter data is difficult to clarify as some respondents might be engaged, a category not included in the questionnaire. However one respondent has been open about being in a homosexual relationship.

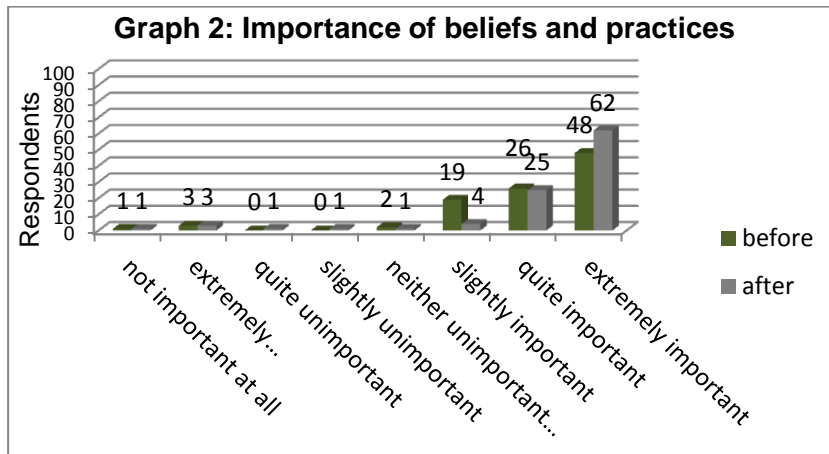
The majority of respondents either did not have any child(ren), or did not have any living with them, when they studied at JTC. However, 8% of the students were parents with children living with them, whilst another 3% became pregnant whilst in the JTC. Two respondents noted that they had children when they joined the JTC and also became pregnant whilst in the JTC. One respondent said "other".

Out of the 100 respondents, 61 had completed Year of Training, 15 the Creative Arts Academy, 28 had done School of the Word, 17 had attended Saturation School of Missions, and one had done the Young Entrepreneurs Business School. Twenty nine (29) of the respondents had attended more than one JTC School. Seven (7) respondents did not note the School(s) they attended. Thirty-two (32) of the respondents had served as staff for the JTC.

With regard to whether they had a personal relationship with Jesus Christ before entering the JTC, 89% answered "yes" versus 2% that said "no" and 9% were not sure. Currently, 93% of the respondents have a relationship with Christ, 1% of respondents said "no" they did not, and 6% were unsure.

With regard to the importance of their religious beliefs and practices prior to entering the JTC, 93 of the 99 responses received answered in the affirmative (either it was slightly, quite or extremely important) 'before' they entered the JTC. A further one response was incomplete. With regard to 'after,' 91 of the 98 respondents

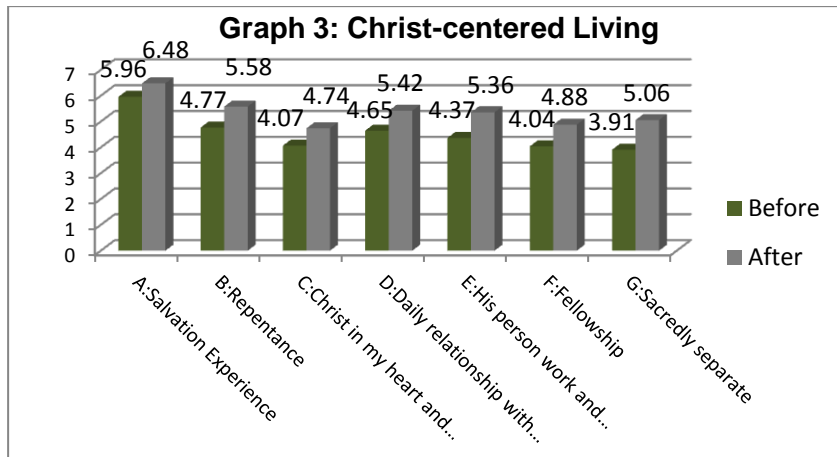
answered in the affirmative, with one response being incomplete and another respondent not completing this question.



Although this figure increased when only considering responses noted as ‘extremely important’ (from 48 to 62)—with the decrease in the number of respondents who originally noted it as ‘slightly important’ contributing to this increase—the total affirmative responses decreased slightly. Twenty nine (29) respondents’ responses increased from ‘before’ to ‘after’ joining the JTC, 11 respondents’ responses went the opposite way with regard to the importance of their religious beliefs and practices, and 58 respondents’ responses stayed the same.

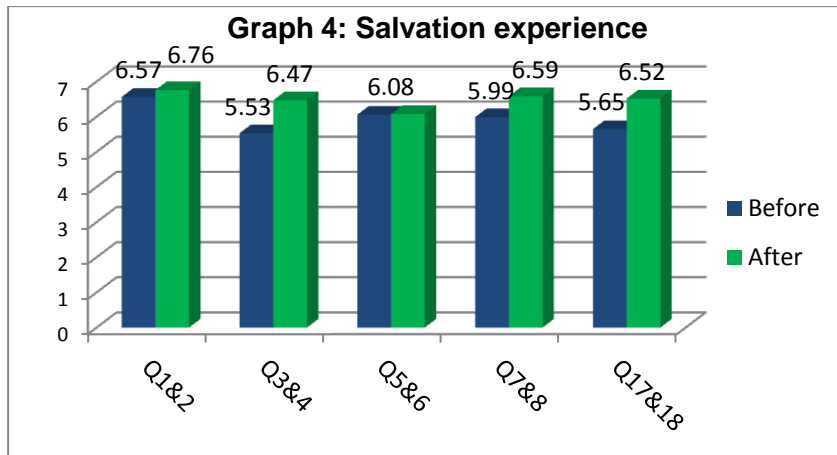
Respondents were also asked how they would evaluate their own spiritual maturity, a question which, in hindsight, was too vague for quantitative use. However, common themes that were identified included: mature (18 respondents); mature but growing (21 respondents); growing (16 respondents); immature (2 respondents); not growing (1 respondent); did not know or did not answer the question (19 respondents).

When we consider an overview of the responses to this questionnaire, the mean for the ‘before’ scores was 4.44 and for the ‘after’ scores, 5.36. The mean variation between the ‘before’ and ‘after’ scores is 0.82.

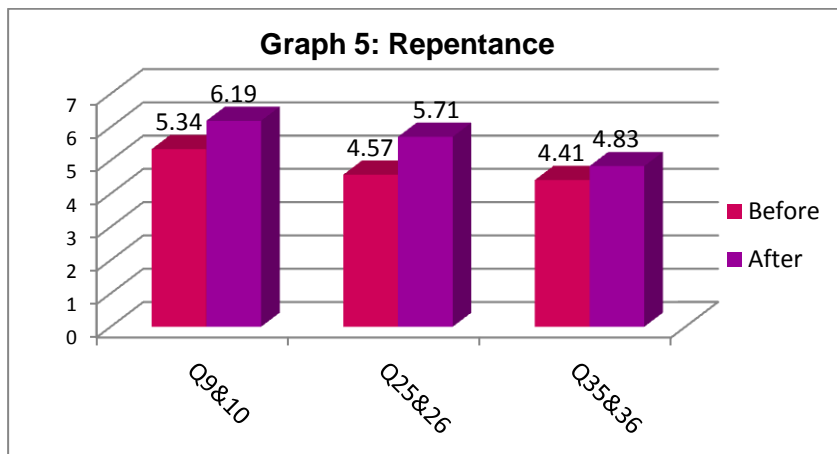


Graph 3 shows the seven different categories with their ‘before’ and ‘after’ scores. This visual representation of the responses for this survey shows that the first category, category A, which considers respondents’ beliefs regarding Christ, His death and saving power, the forgiveness of sins, His unconditional love for them as His child(ren) and whether they believed Christ lived in them, had the highest ‘before’ and ‘after’ scores. This indicates that the respondents started with a positive disposition regarding their Christian walk with God. The category that showed the least positive disposition overall was category C, pertaining to respondents’ being the hands, feet and mouthpiece of Jesus through serving others and speaking about their Christianity to others.

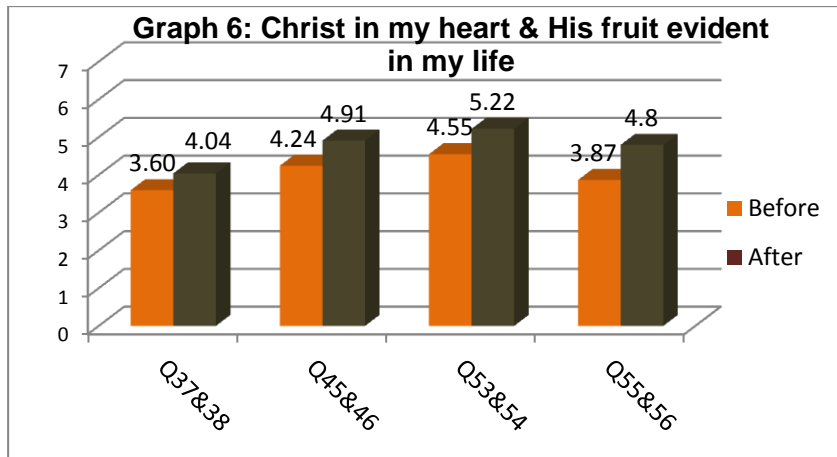
Three of the categories’ ‘before’ scores were higher than the mean score of 4.44, with the same categories’ ‘after’ scores being above the mean score of 5.36. These categories pertained to respondents’ salvation experience, repentance, and their daily relationship with Christ and enjoyment of spiritual disciplines such as prayer and the Bible. A fourth category’s ‘after’ score—which asked respondents about their current awareness of God’s character and will, giving thanks to Him irrespective of what happens, and experiencing the kind of life, including the “rest, hope, and peace” that having Him in one’s heart brings—was equal to the mean. Thus these scores seem to indicate a positive inclination from respondents regarding these aspects of their Christianity.



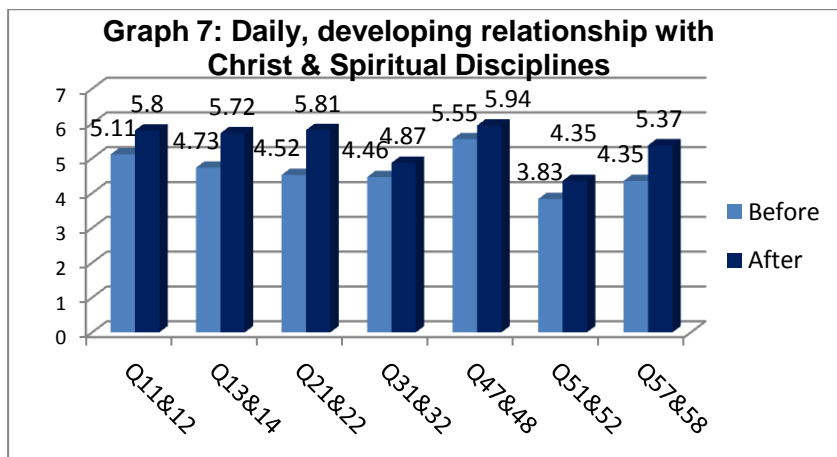
Graph 4 shows the results for all category A's questions, which pertain to respondents' beliefs regarding Christ, His death and saving power, the forgiveness of sins, His unconditional love for them as His child(ren) and whether they believed Christ lived in them. This category had high affirmation scores reflected in all the items and a mean of 5.96 for 'before' scores and 6.48 for 'after' scores. Category A showed the least change between the 'before' and 'after' scores, with an average deviation of 0.52, which is much lower than the overall survey's deviation of 0.82.



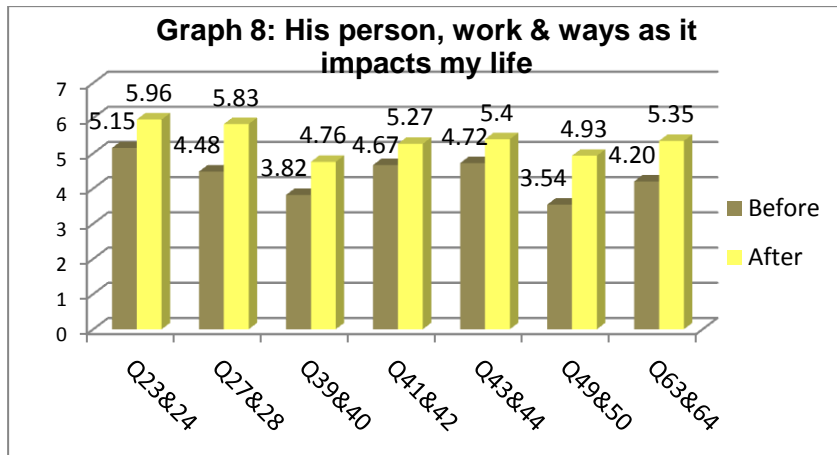
Category B, as reflected in graph 5, reflects respondents' answers regarding believers making amends and repenting for incorrect attitudes and actions toward God and others, including how often they do this. The mean score for this category's 'before' scores was 4.77 and 5.58 for the 'after' scores. Category B showed an average amount of change between the 'before' and 'after' scores, with an average deviation of 0.81, which is only marginally lower than the overall survey's deviation of 0.82.



Graph 6 summarises category C which asks about “Christ making His home in our hearts, with fruit of His life being evident” such as respondents’ being the hands, feet and mouthpiece of Jesus through serving and speaking about their Christianity to others. This is one of the categories whose ‘before’ and ‘after’ scores both lie below the survey mean, that is this category’s ‘before’ score was 4.07 (as compared to 4.44) and ‘after’ score was 4.74 (as compared to 5.36). However, the average deviation was 0.68, which means this category showed the second most consistency, even though the low scores seem to indicate less affirmation regarding this category from the respondents.

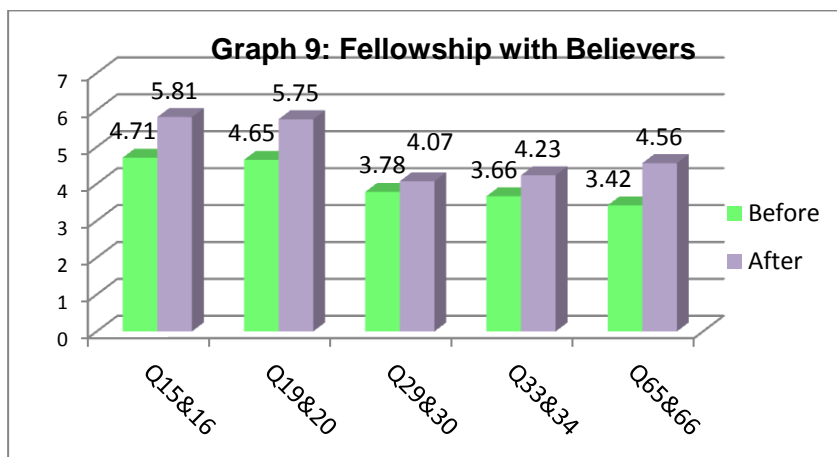


Graph 7 is related to respondents’ “developing, daily relationship with Him, indicated by enjoyment of spiritual disciplines” such as prayer and reading the Word (that is category D). Here the mean ‘before’ score were 4.65 and the ‘after’ score was 5.42, with a deviation of 0.77.

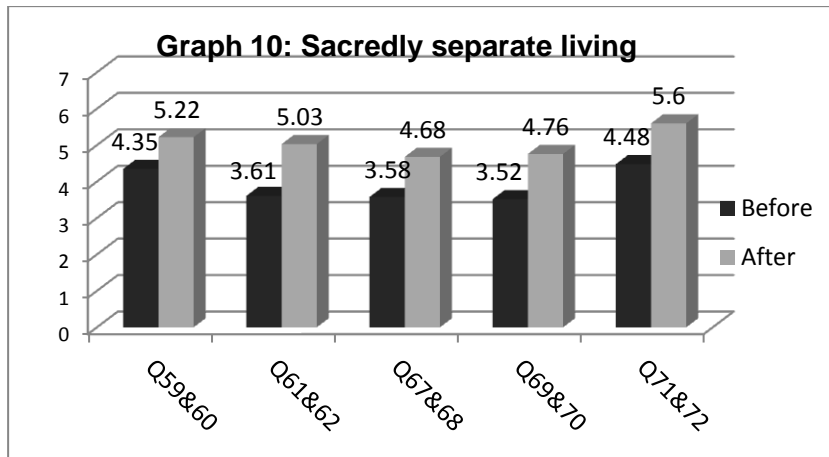


The following category, E, is shown in graph 8 and includes being aware of God's character and will and giving thanks to Him irrespective of what happens, and experiencing the kind of life, including the "rest, hope, and peace" that having Him in one's heart brings. In this category, the mean 'before' score was 4.37, which was lower than the survey's score of 4.44, yet the 'after' was equal to the survey's at 5.36.

The standard deviation for this category was 0.99, which was noticeably higher than the survey's deviation 0.82, and meant that respondents' answers regarding items in this category showed the second most amount of change when compared to the other categories' items. This indicates noticeably positive changes in respondents' view regarding Christ's person, work and ways as it impacts their lives.



Category F's feedback, which looks at respondents' relationships with other Christians, including seeking input, fellowship and unity with them, is displayed in graph 9. This category showed a standard deviation of 0.84, which is slightly higher than the survey's deviation (0.82), however this category's 'before' and 'after' scores, that is 4.04 and 4.88, were both substantially lower than the survey's. This seems to indicate much less conviction on the side of the respondents regarding fellowship with other Christians.



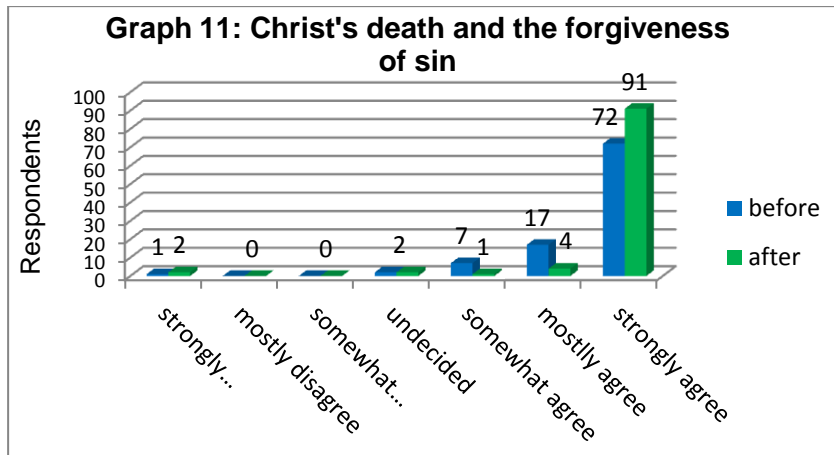
The last category, G, is displayed in graph 10, and shows respondents' answers to whether they are being led and empowered by the Lord to change unrighteous attitudes, thoughts, desires and behaviour, trusting the Lord for His will to be done in situations, and obeying and submitting to Him completely. The difference between the 'before' (3.91) and 'after' (5.06) means was the biggest in the survey at 1.15, which was also substantially higher than the survey's standard deviation. However, these 'before' and 'after' means were below the survey's means.

In this chapter regarding the results of my research, I will deal with the paired questions that are related to each other and appear within the same categories irrespective of which section they are in (that is Sections 1 to 3).

3.3 (A) Salvation Experience

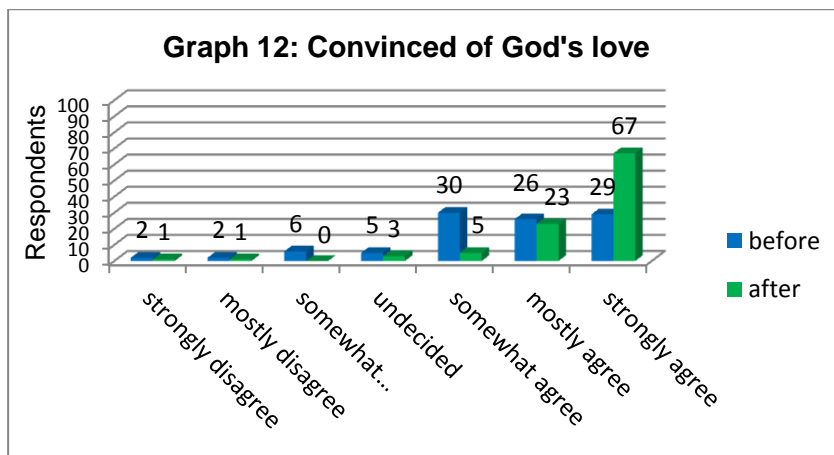
In this category, A, the researcher wanted to know about respondents' beliefs regarding Christ, His death and saving power, the forgiveness of sins, His unconditional love for them as His child(ren) and whether they believed Christ lived in them.

Questions 1 and 2 asked respondents about their belief in Christ's death on the cross for the full forgiveness of their sins. The average score for these questions increased from 6.57 to 6.76 (out of 7), thus giving a mean score of 6.67.



Those who strongly agreed with this statement rose from 73% (that is 72 out of 99 respondents) to 91%, whereas the 17% who mostly agreed decreased to 4%, and the 7% who somewhat agreed decreased to 1%. The 2% of respondents who were undecided about this statement remained the same. However the 1% of respondents who strongly disagreed with this statement increased to 2%.

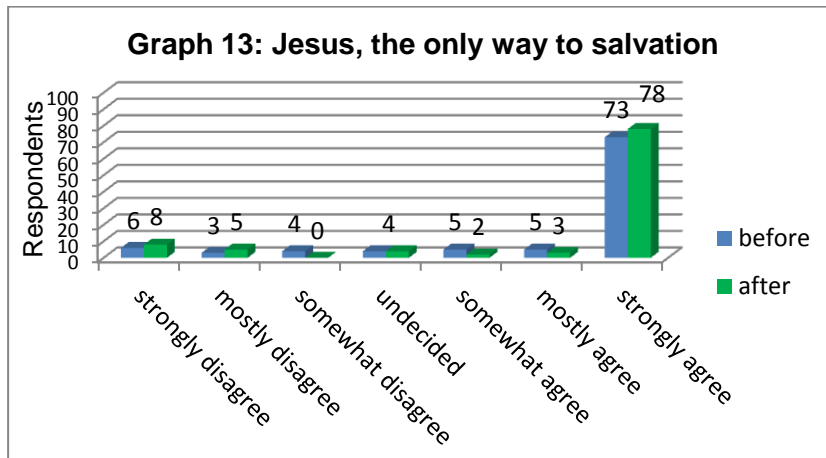
Questions 3 and 4 pertained to whether respondents were “convinced of God's unconditional, immeasurable love for [them] as His beloved child and [their] heart[s] w[ere] deeply moved by this.” The average score increased from 5.53 (question 3) to 6.47 (question 4), an increase of 0.94 and a mean score of 6.



The 29% of respondents who initially strongly agreed with this statement increased to 67%. In contrast, the 26% who mostly agreed decreased to 23%, those who somewhat agreed dropped significantly from 30% to 5%, the undecided responses decreased from 5% to 3%, those who somewhat disagreed went from 6% to 0% and both groups who mostly and strongly disagreed went from 2% to 1% respectively.

The values ascribed to responses for questions 5 and 6 were inversed as the questions were worded negatively, partly to ensure that respondents were reading

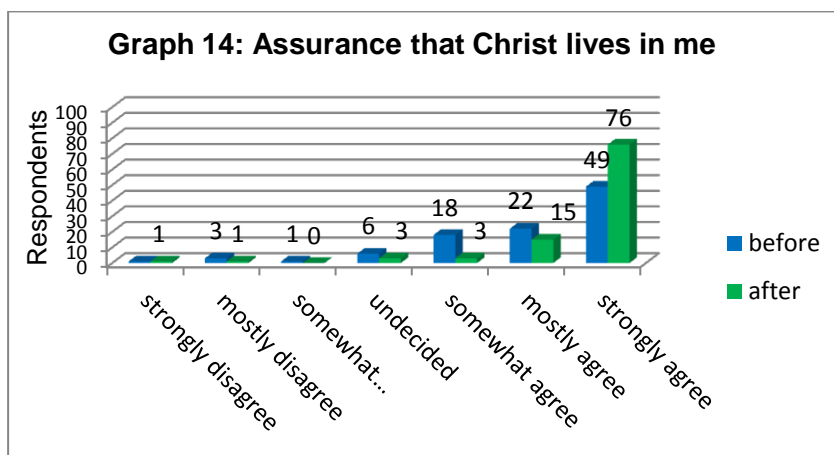
the questions properly, rather than just ticking boxes. However it is possible that respondents did not read this question properly.



These questions asked whether Jesus was just one of many different ways to receive salvation, questions which saw a miniscule increase, from 6.06 to 6.08 in their average scores, and a mean score of 6.07.

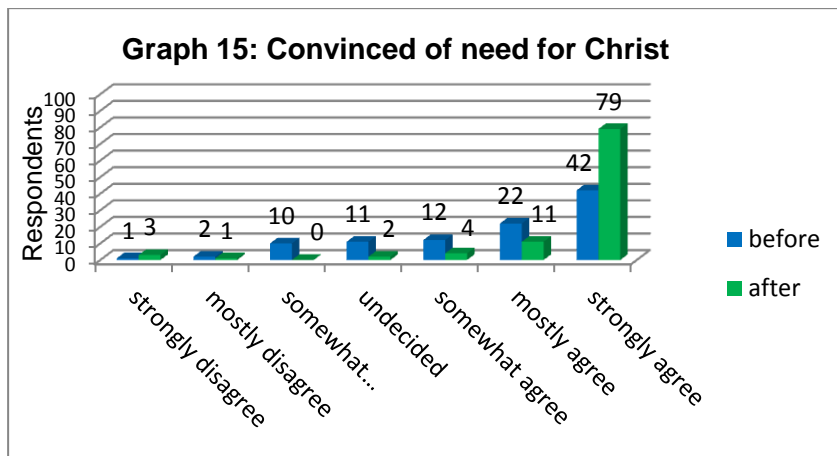
The initial 73% who strongly disagreed with this statement—which negated that belief in Jesus is the only way to obtain eternal salvation—increased to 78%. The 5% of respondents who mostly disagreed decreased to 3%, and those who somewhat disagreed decreased from 5% to 2%. This provided a total of 83% of respondents who currently believe that Jesus is the only way to receive salvation. On the other end of the spectrum, the 4% of respondents who were undecided remained the same, the 4% who had somewhat agreed decreased to 0%, the 3% who mostly agreed increased to 5%, and the 6% who had strongly agreed that there was more than one way, that is Jesus, to receive salvation, increased to 8%.

Questions 7 and 8 asked respondents about their “full assurance that Jesus Christ lived in” them. The initial average score of 5.99 rose to 6.59, and gave a mean score of 6.29.



Initially just less than half of the respondents, that is 49%, strongly agreed with the statement, a percentage which increased by 28% to 77% (76 of the 99 responses). Those who mostly agreed decreased from 22% to 15% (15 responses), as did the 18% who somewhat agreed decrease to 3% (3 responses). This brings the total to 95% of respondents, which increased from 89%, who are currently on the positive spectrum regarding this assurance. On the other end of the spectrum, the 6% of respondents who were undecided halved to 3%, the 1% who somewhat disagreed became 0%, and the 3% who mostly disagreed diminished to 1%. However, with regards to those who strongly disagreed with this statement, there was no change, remaining at 1% of respondents.

Considering questions 17 and 18, which questioned respondents if they were “convinced in the depths of [their] being that [they] needed Christ—that apart from Him [they] w[ere] utterly corrupted and powerless to live a life pleasing to God,” an initial average score of 5.65 increased to 6.52, and a mean score of 6.09 was given.



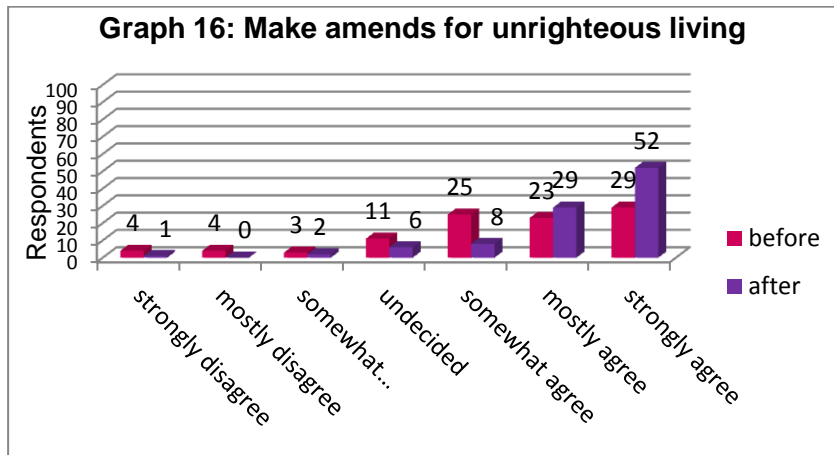
The initial 42% of respondents who strongly agreed almost doubled to 79%, showing an increase of 37% in respondents who currently strongly agree with the statement. Thus it stands to reason that all the other options decreased in percentages, that is those who mostly agreed decreased from 22% to 11%; those who somewhat agreed went from 12% to 4%; the undecided group went from 11% to 2%; the 10% who somewhat disagreed disappeared completely; and the 2% who mostly disagreed halved to 1%. However the number of those who are not convinced of their need for Christ rose from 1% to 3%.

3.4 (B) Repentance

Next, let us consider the questions pertaining to category B, which is “repentance or faithful dealing with the Lord speaking to us.” These questions ask about believers

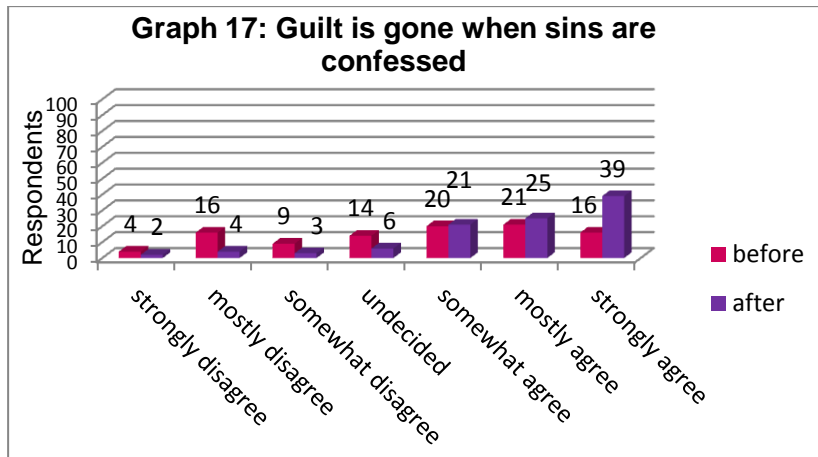
making amends and repenting for incorrect attitudes and actions toward God and others, including how often they do this.

Questions 9 and 10 probe regarding whether respondents “actually make amends for any unrighteous living that [they] had become aware of (e.g. discarded things not honouring to God, returned stolen things, asked forgiveness of those [they] had wronged, etc).” The average score of 5.34 (question 9) increased to 6.19, an increase of 0.85, and giving a mean score of 5.77.



Overall, 78% of respondents had initially been on the agreement side of the scale, a percentage which increased to 91% (89 responses). This can be broken down as follows: the 29% of respondents who had initially strongly agreed with this statement increased to more than half of the respondents, that is 53% (52 responses); the 23% who mostly agreed that they “make amends for any unrighteous living that [they] become aware of” increased to 30% (29 responses); those who somewhat agreed decreased from 25% to 8% (8 responses); the 11% who were undecided decreased to 6%; the 3% who somewhat disagreed decreased to 2%; the 4% who mostly disagreed disappeared (that is 0%); and those who strongly disagreed with this statement decreased from 4% to 1%.

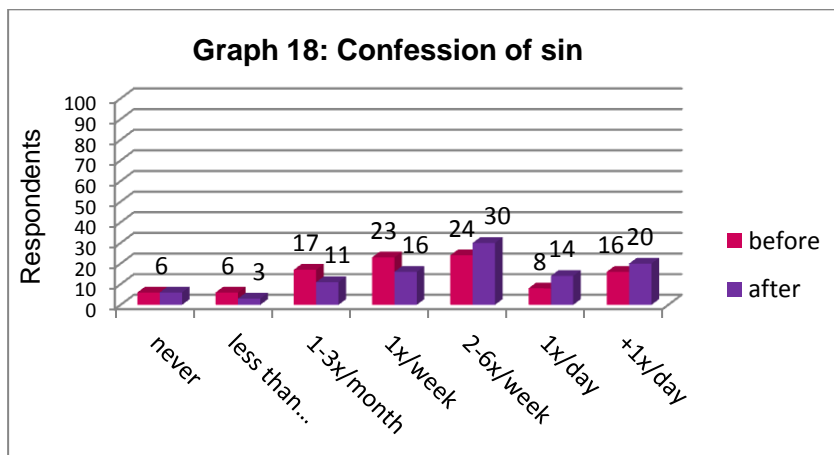
Questions 25 and 26, which were concerning respondents feeling that their “guilt was gone after [they] confessed [their] sins to the Lord,” the average score of 4.57 increased by more than one point to 5.71, giving this item a mean score of 5.14.



The 16% of respondents who had strongly agreed that the confession of their sins to the Lord made their guilt go away more than doubled to 39%, and the 21% who mostly agreed increased to 25%. The group of 20% who somewhat agreed increased by 1%.

The results of those respondents who did not agree with this statement “before entering the JTC” as compared to their current sentiments are as follows: the 9% who somewhat disagreed diminished to 3%; the 16% who mostly disagreed decreased to 4%; the 4% who strongly disagreed halved to 2%; and the 14% who were undecided more than halved to 6%.

The last questions in this category asked respondents if they “confess to the Lord [their] sinful attitudes, thoughts, and actions.” The average score increased from 4.41 (question 35) to 4.83 (question 36) and provided a mean score of 4.62.



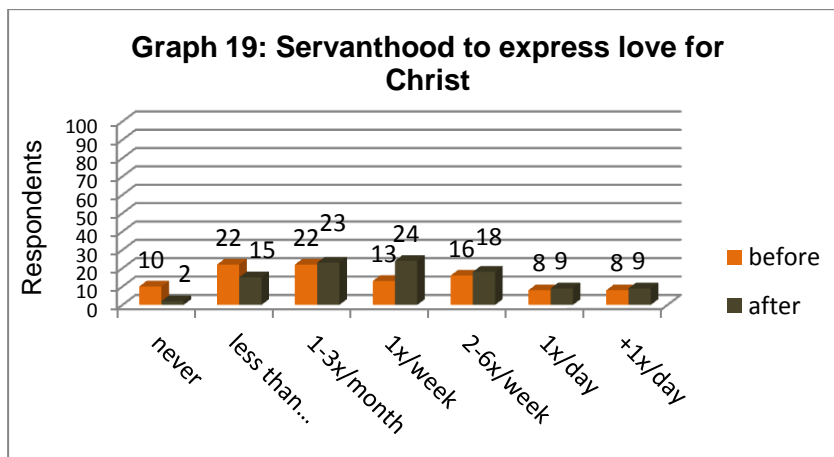
The initial group of 16% of respondents who said they confessed their sins more than once a day increased to 20%, those who confessed once a day increased from 8% to 14%, and those who confessed two to six times a week went from 24% to 30%. With regard to those who confessed once a week, the percentage dropped from 23% to 16%, a likewise decrease seen in those who confess one to three times a month, that

is from 17% to 11%, and a decrease from 6% to 3% for those who confess less than once a month. The group of respondents who never confessed their sins remained consistent at 6%.

3.5 (C) Christ in my Heart and His Fruit evident in my Life

Thirdly, the questions in category C consider the degree to which “Christ [is] making His home in our hearts, with fruit of His life being evident”. These questions ask respondents’ about being the hands, feet and mouthpiece of Jesus through serving and speaking about their Christianity to others.

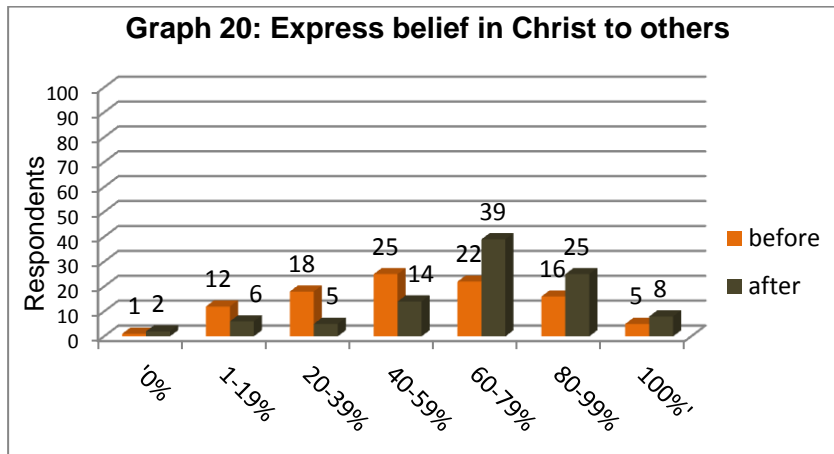
I start by considering questions 37 and 38 which ask respondents about the degree to which they “confessed [their] love for Christ by serving others and reaching out to those in need (e.g. the poor, elderly, abused, suffering, oppressed)” (Hancock et al 2005: 143). Question 37 produced the lowest average score of all questions, that is 3.60 which did increase to 4.04. However it was 0.4 lower than the survey’s mean ‘before’ score of 4.44, and provided a mean score for this paired item of 3.82.



The initial percentage of 8% of respondents who felt that they served and reached out more than once a day and once a day respectively, increased by 1% to 9%, with those who said one to three times a month also increasing by 1% from 22% to 23%. This latter group is still the second biggest group in this category, with the biggest group being ascribed to those who said they served once a week, that is the rate increased from 13% to 24%. Those who noted two to six times a week increased from 16% to 18%. Two groups showed a decrease in responses, namely those who helped out less than once a month (responses went from 22% to 15%) and those who said they never served and reached out (that is a decrease from 10% to 2%).

Questions 45 and 46 asked the degree to which each statement was actually true of the respondents’ lives when it came to “freely express[ing] to others [their]

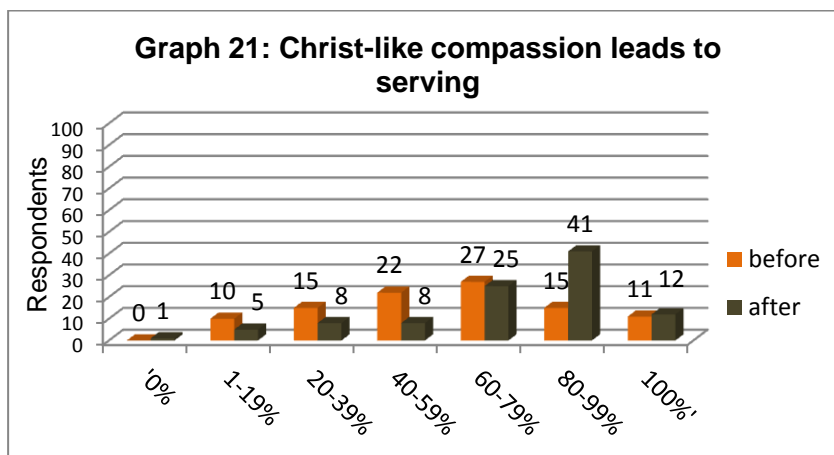
belief in the Lord Jesus Christ”. The average score went from 4.24 to 4.91, and the mean for this item was 4.58.



Initially 5% of respondents felt this was 100% true of their lives, a percentage that increased to 8% for their current response.

The 16% of respondents who felt it was true 80-99% increased to 25%, and the 22% who felt it was true 60-79% almost doubled to 39%. When it came to the 25% of respondents who initially said it was true 30-59%, this group decreased to 14%, with a similar situation amongst those who said 20-39% decreasing from 18% to 5%, and for those who felt that they expressed their Christian beliefs to others between 1-19% of the time halving from 12% to 6%. The group who never expressed their Christian beliefs doubled from 1% to 2%.

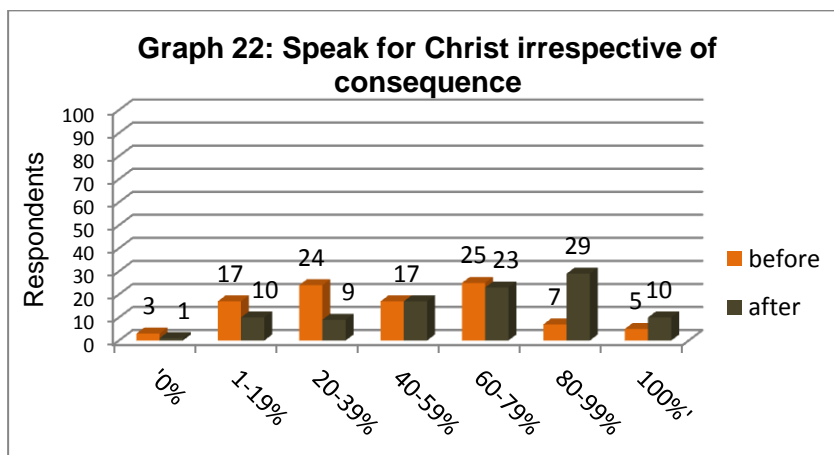
Question 53 and 54 aimed to find out if “there was within [them] a Christ-like compassion and concern for others and their needs, which caused [respondents] to give of [themselves] and serve [others].” The initial average score of 4.55 increased to 5.22 and a mean score of 4.89 was calculated.



The group that showed the most marked increase was those who said this statement was true 80-99%, with the initial 15% more than doubling to 41%.

Eleven percent (11%) of respondents who had said they had served compassionately 100% of the time before they entered the JTC increased to 12%. A decrease from 27% to 25% was noted for respondents who said they served 60-79% of the time, with a noteworthy decrease from 22% to 8% for those who served compassionately 40-59%, and from 15% to 8% for those who served 20-39%. Similarly, those who served compassionately 1-19% halved from 10% to 5%. However, where initially there had been no respondents in the last category, there is currently 1% of respondents who did not have this compassion and concern and thus do not serve others.

The last two questions in this category were questions 55 and 56, which asked respondents about whether they “spoke for Christ—for what is just, honourable, pure, and true—even if [they] suffered for doing so.” The initial average score of 3.87 was below the survey’s mean and increased to 4.8, which was still the lowest ‘after’ averages gleaned in this category. Furthermore, the mean score for this item was 4.34.

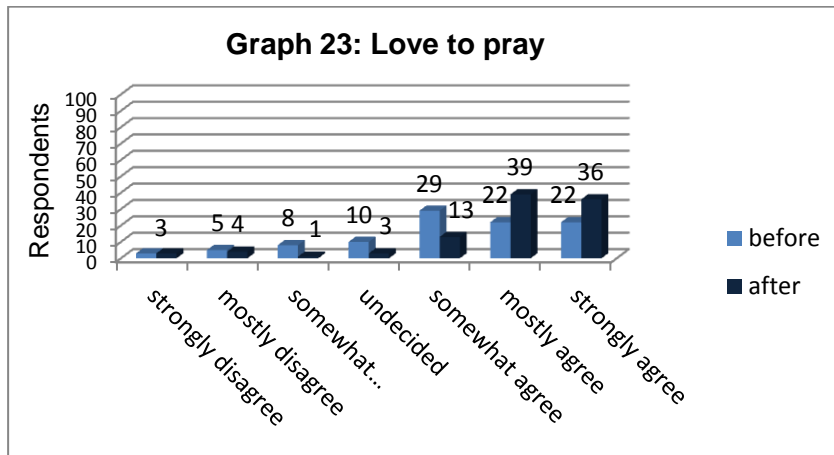


The group of respondents who speak for Christ, irrespective of consequence, 100% of the time doubled from 5% to 10%, with those who say they speak 80-99% more than doubling from 7% to 29% of respondents. The initial 25% of respondents who spoke up Christ 60-79% decreased to 23%, with decreases also amongst the group who noted 20-39% diminishing from 24% to 9%, and those who noted 1-19% decreasing from 17% to 10%. The group that speak what is “just, honourable, pure and true” 40-59% remained consistent at 17%. The 3% of the respondents who said they never spoke up for Christ decreased to 1%.

3.6 (D) Daily, Developing Relationship with Christ and Spiritual Disciplines

Fourthly, category D questions are related to “a developing daily relationship with Him, indicated by enjoyment of spiritual disciplines” such as prayer and reading the Word.

Questions 11 and 12 ask respondents about their love of praying. The average score increased from 5.11 to 5.8 and a mean score of 5.46 was calculated for this item.

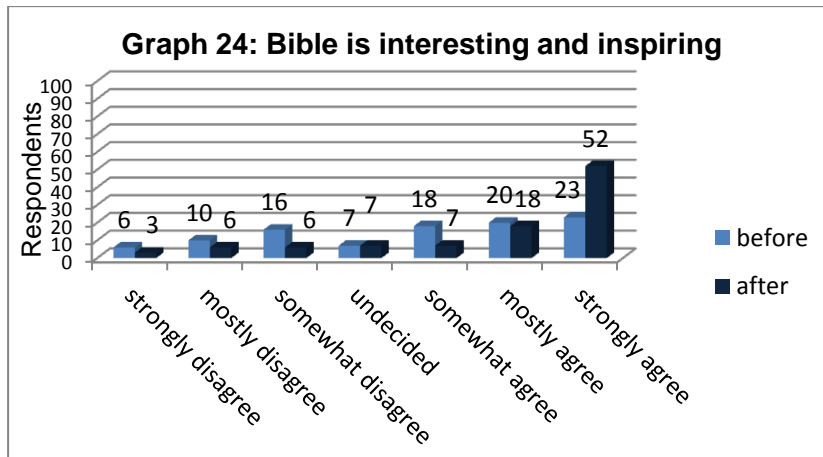


The number of respondents who strongly agreed with this statement rose from 22% to 36%, with those who mostly agreed almost doubling, that is from 22% to 39%.

The number of respondents who somewhat agreed that they loved praying decreased from 29% to 13%, with the group who were undecided almost diminishing from 10% to 3%.

On the negative spectrum, the 8% of respondents who had somewhat disagreed with the statement decrease to 1%, those who mostly disagreed diminishing slightly from 5% to 4%, and those who strongly disagreed remaining consistent at 3%.

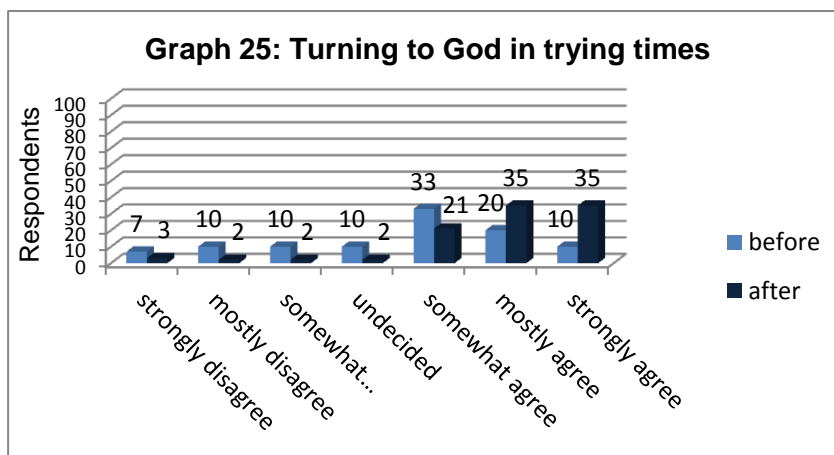
The response values for questions 13 and 14 were also inversed due to their wording. These questions asked respondents whether they “found reading the Bible to be boring and uninspiring.” The initial average score of 4.73 increased considerably to 5.72, and the mean score for this item was 5.23.



Thus, with regard to those who found Bible reading interesting and inspiring, more than half the responses, that is 53% (52 responses) currently strongly agree with this statement when compared to the 23% who initially strongly agreed. The numbers decreased for those who somewhat agreed that the Bible is interesting and inspiring, (from 18% to 7%), and also decreased from 20% to 18% for those who mostly agreed.

Those who strongly agreed that they found Bible reading “boring and uninspiring” decreased from 6% to 3%, with those mostly agreeing diminishing from 10% to 6%, and those somewhat agreeing decreasing from 16% to 6%.

Questions 21 and 22 pertains to respondents’ turning to God in prayer in difficult times, that is “when things (big or small) do not go my way or when I failed or was wronged, I use the opportunity to quiet myself and talk to the Lord.” This paired question initially produced an average of 4.52 but produced one of the biggest increases in averages, that is by 1.29, with a current average of 5.81. The mean score for this item was 5.17.

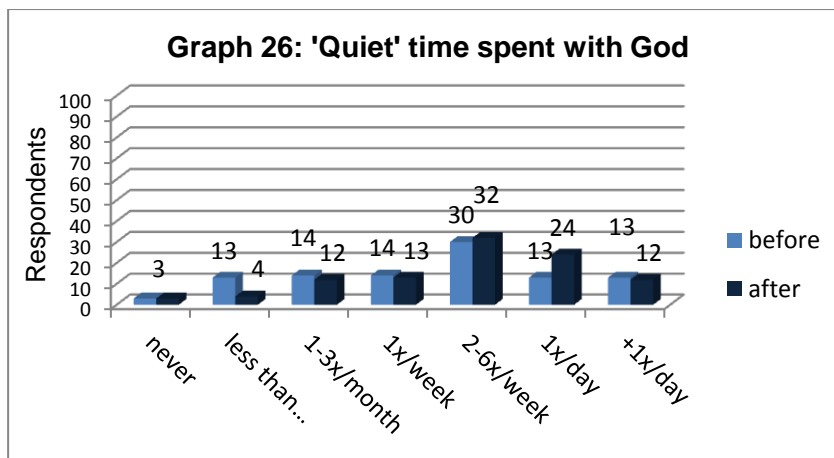


Altogether 63% of responses initially agreed with this statement, that is 10% strongly agreed, 20% mostly agreed and 33% somewhat agreed. Currently the response rate

shows that 91% of responses agreed with this statement (that is 35% strongly agreed and mostly agreed respectively, with 21% somewhat agreeing).

The initial 10% who were undecided, somewhat disagreed, and mostly disagreed respectively all decreased to 2%, with the 7% who strongly disagreed diminishing to 3%.

Questions 31 and 32 asked respondents about their time spent with God, that is in 'quiet time' "drawing near to Him, fellowshiping with Him and listening to Him." Question 31 produced an average score of 4.46 which increased to 4.87 for question 32, thus a 0.41 difference was reflected. This item's mean score was 4.67.

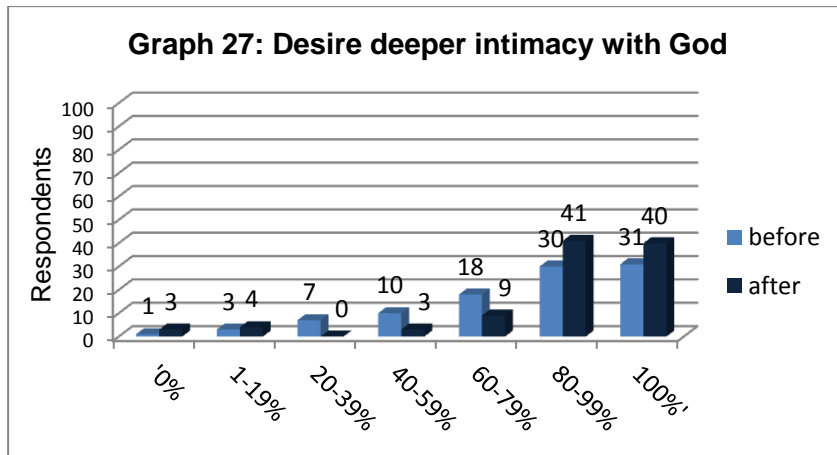


Initially 13% of respondents said they had quiet time more than once a day, with the same percentage applying to those who had it once a day. The current percentages for these two figures have both changed.

Currently 12% have quiet time more than once a day (a decrease of 1%), with 24% saying they have quiet time once a day. The initial 30% who said two to six times a week increased slightly to 32%. This showed that 70% of respondents currently have quiet time at least twice a week (compared to the initial 56%).

The 41% of respondents had quiet time once a week or less (that is 14% once a week; 14% one to three times a month, 13% less than once a month) has decreased to 29% (that is 13% once a week; 12% one to three times a month; 4% less than once a month). However the percentage of those who still never have a quiet time remains 3%.

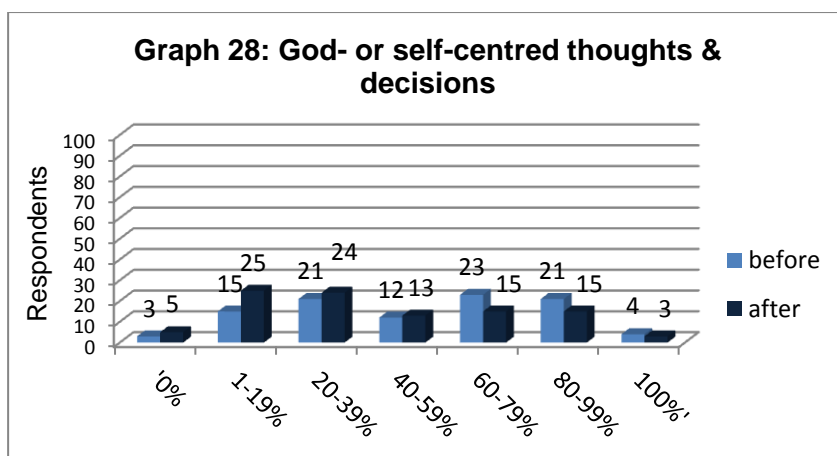
Questions 47 and 48 handle the respondents' desire for deeper intimacy with God. The initial average score regarding this issue increased from 5.55 to 5.94, an increase of 0.39, and provided a mean score of 5.75 for this item.



The 79% of respondents who initially agreed with this statement between 60-100% increased to 90%. This can be seen in the following ‘before’ and ‘after’ percentages: the 31% who initially agreed 100% increased to 40%; the 30% who agreed 80-99% increased to 41%; the 18% who agreed 60-79% halved to 9%.

Those who agreed between 40-59% went from 10% to 3%; the 7% of respondents who agreed between 20-39% disappeared, the 3% who agreed 1-19% increased to 4%, and the 1% who did not agree at all, that is 0%, increased to 3% of respondents who currently do not “desire a deeper intimacy with God.”

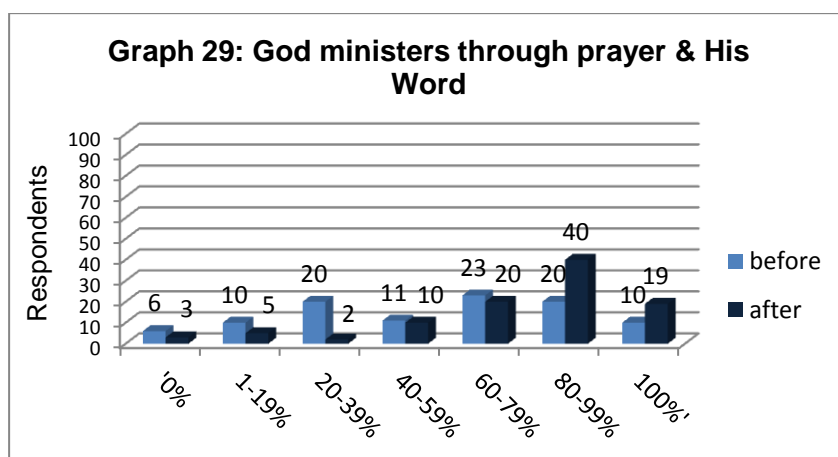
The next paired questions were numbers 51 and 52, the values of which were also inversed. These questions asked respondents regarding their thoughts and decisions, whether they were “primarily for [themselves] and not for the Lord Jesus Christ.” Initially the average score was 3.83, but this score increased to 4.4, which is only slightly above the neutral score (that is 4). The mean score for this item is 4.12.



Three percent (3%) of respondents originally said that 0% of the time their “thoughts and decisions were primarily for” themselves—thus it was 100% God-centred—a percentage which increased to 5% to reflect current responses.

Those who had said this statement was true 1-19% increased from 15% to 25%, with those who said it was true 40-59% increasing by 12% to 13%. Twenty three percent (23%) of respondents originally said their “thoughts and decisions were primarily for” themselves 60-79% of the time, a percentage which decreased to 15%. A similar decrease was seen in the group who noted 80-99%, which is a decrease from 21% to 15%. The group who said that their “thoughts and decisions were primarily for” themselves 20-39% increased from 21% to 24%. The last group, who said their “thoughts and decisions are” still 100% primarily directed by, and for the benefit of, themselves, decreased by 1% to 3%.

With regard to respondents’ response to the following, as per questions 57 and 58: “when I read the Bible and pray, I experience God ministering to me (e.g. nourishing me, correcting me, loving me, strengthening me, and aligning my heart and mind with His),” an increase in the average score from 4.35 to 5.37 was noted. This is a substantial increase of 1.02. This item’s mean score was 4.86.



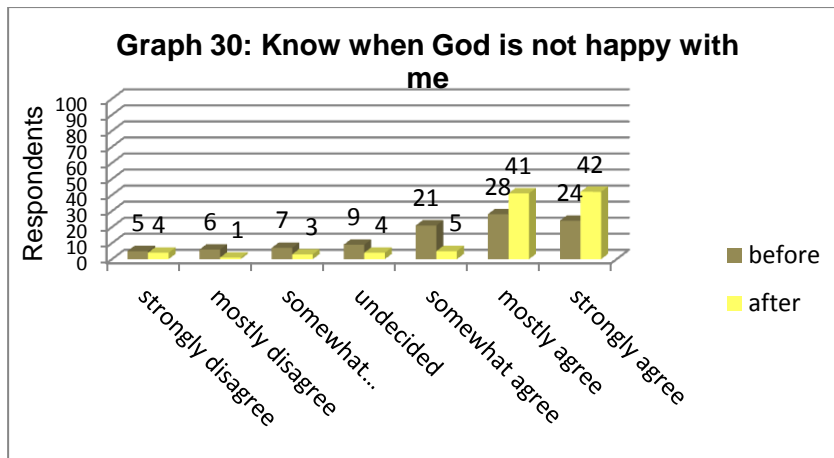
The two groups that agree with the statement that God’s word and talking with Him ministered to them between 80-100% saw significant increases. Originally 10% agreed 100% with this statement, a number that almost doubled to 19%. Similarly, the group who agreed 80-99% doubled to 40%.

All the other groups, that is from 0%-79% all decreased, that is the 23% who agreed 60-79% decreased to 20%; the 11% who agreed 40-59% decreased to 10%; the 20% who agreed 20-39% diminished significantly to 2%; the 10% who agreed 1-19% halved to 5%; and the 6% disagreed completely that when reading the Bible and praying God ministered to them, halved to 3%.

3.7 (E) His Person, Work and Ways as it Impacts my Life

Fifthly, “an increasing vision about His person, work and ways as it impacts our lives” fall under category E. This includes being aware of God’s character and will and giving thanks to Him irrespective of what happens, and experiencing the kind of life, including the “rest, hope, and peace” that having Him in one’s heart brings.

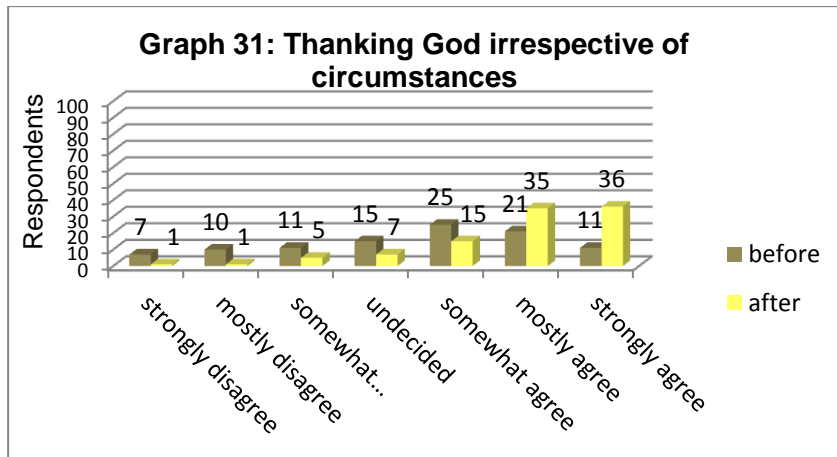
Questions 23 and 24 pertain to respondents being able to “tell when God was not happy with something [they] had been doing.” The 100 respondents originally provided an average of 5.15, which increased to a current score of 5.96. This item’s mean score was 5.56.



The groups who strongly and mostly agreed saw the highest increases, from 24% for those who strongly agreed to 42%, and for those who mostly agreed from 28% to 41%.

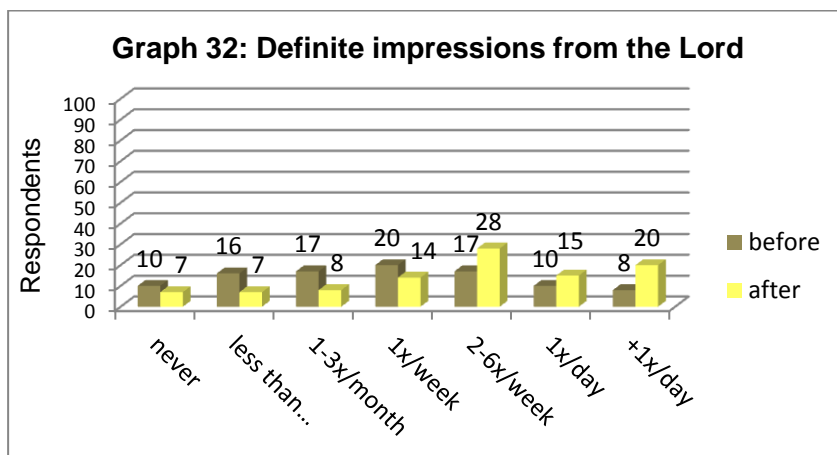
Decreases amongst the other groups all occurred, with the 21% who somewhat agreed decreasing to 5%; those who were undecided decreasing from 9% to 4%; those who somewhat disagreed from 7% to 3%; and those who mostly disagreed decreased from 6% to 1%. In the category of those who strongly disagreed and could not “tell when God was not happy with something” they had been doing, there was only a 1% decrease to 4%.

Questions 27 and 28 consider the degree to which respondents “give thanks to the Lord” irrespective of circumstances, a question which produced one of the most substantial increases, that is 1.35, to increase the average score from 4.48 (question 27) to 5.83 (question 28). This item’s mean score was 5.16.



The group who originally said they “gave thanks to the Lord” rose from 11% who strongly agreed to 36%, with the following group, those who mostly agreed also rising from 21% to 35%. The group who somewhat agreed decreased from 25% to 15%, with all the other groups showing a similar decrease, that is the 15% who were undecided decreased to 7%; the 11% who somewhat disagreed more than halved to 5%; the 10% who mostly disagreed almost disappeared to 1%; the 7% who strongly disagreed diminished to 1%. Thus, those who currently disagree with the statement regarding “giv[ing] thanks to the Lord” amount to 7% of respondents, as opposed to the initial percentage of 28%.

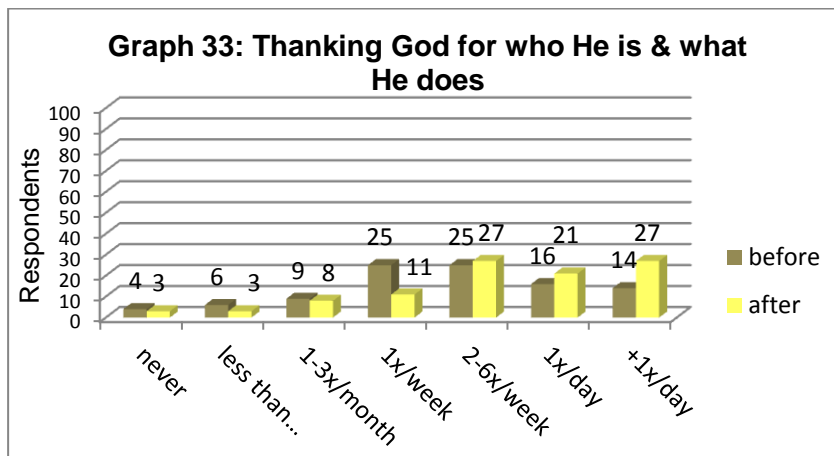
Questions 39 and 40 handle how “aware of definite impressions from the Lord regarding my life: my relationships, my decisions, and my heart” respondents associate with. The initial average score was 3.82, which was one of lowest ‘before’ average scores for this survey. Although it increased by 0.94 to 4.76, it is still one of lowest average scores in this survey, and provided a mean score for this item of 4.29.



Eight percent (8%) of the respondents could initially identify with these impressions occurring more than once a day, a number more than doubled to 20%.

Secondly, the group who concurred with once a day having such impressions, increased from 10% to 15%, with the 17% of respondents who said two to six times a week, increasing to 28%, which was the biggest group currently. Decreases in the following groups were noted: those who said once a week decreased from 20% to 14%; those who said one to three times a month, went from 17% to 8%; those who noted less than once a month went from 16% to 7%. Only a smaller decrease, from 10% to 7%, occurred amongst the respondents who said they were never aware of such impressions.

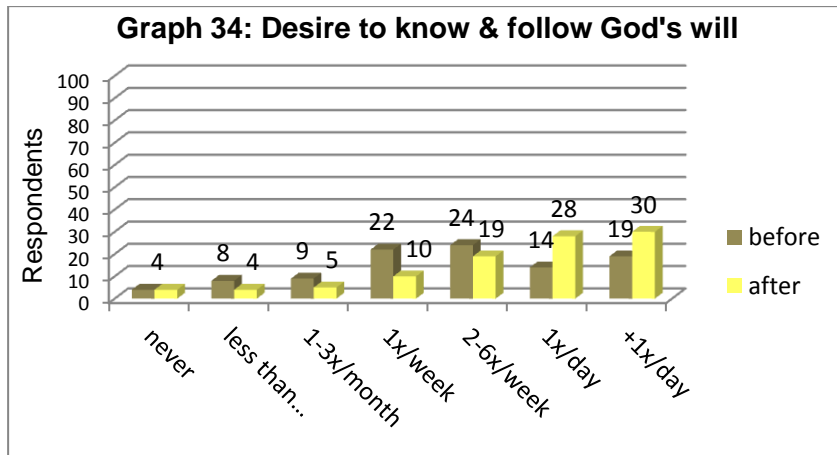
Questions 41 and 42 respondents were asked about “giv[ing] sincere thanks to God for His work and for who He was” questions whose average score increased from 4.67 to 5.27, an increase of 0.6. The mean score for this item is 4.97.



Those who gave thanks more than once a day increased from 14% to 27%, with those thanking God at least once a day increasing from 16% to 21%. Those respondents who thanked God two to six times a week increased slightly from 25% to 27%, whereas those who thanked God once a week decreased from 25% to 11%.

Those respondents who said they thanked God one to three times a month decreased from 9% to 8% whereas the 6% who thanked God less than once a month decreased to 3%. The respondents who never “gave sincere thanks to God for His work and who He was” decreased by 1%, that is from 4% to 3%.

The average scores for questions 43 and 44 saw an increase from 4.72 to 5.4, which is an increase of 0.68, which provided a mean score for this item of 5.06. This question pertained to respondents seeking “to know and follow God's will about things in [their] li[ves]” (Hancock et al. 2005: 143).

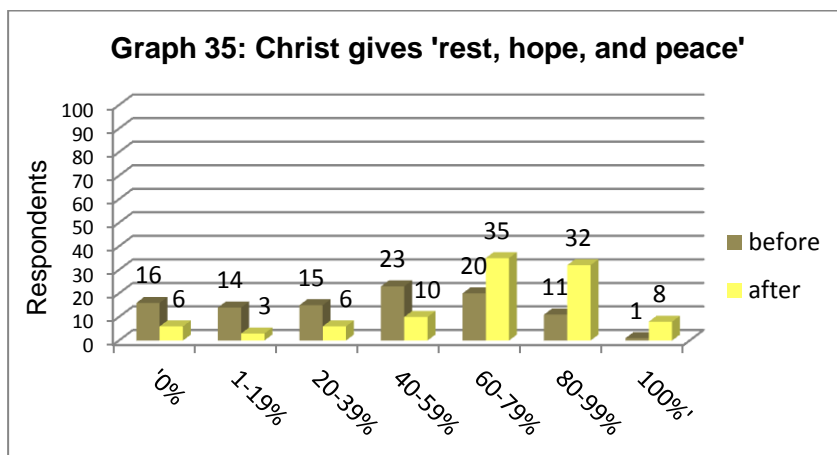


The initial group of 19% who said this was true more than once a day in their lives rose to 30%, with a similar increase for those who said once a day, rising from 14% to 28%.

The group who said they “sought to know and follow God’s will” two to six times a week decreased from 24% to 19% for those who currently agree with this percentage.

Decreases in the following three groups also occurred: the 22% who said once a week more than halved to 10%; the 9% who said one to three times a month diminished to 5%, and the 8% who said less than once a month halved to 4%. With regard to those who never seek “to know and follow God’s will”, the percentage remained the same (that is 4%).

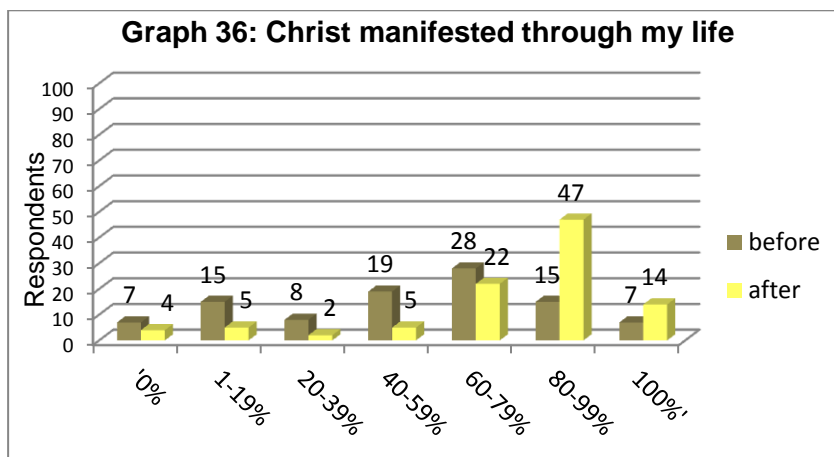
When asked about the “rest, hope, and peace” that Christ gives to them, as per questions 49 and 50, the initial average of 3.54 increased to 4.93, which was the second highest increase of an average in this survey, that is the averages increased by 1.39, and meant that the item’s mean score was 4.24.



Those respondents who agreed 100% with the statement increased from 1% to 8%, those who responded with 80-99% increased from 11% to 32%, and those who noted

60-79% increased from 20% to 35%. On the negative spectrum, those who agreed 40-59% decreased from 23% to 10%, those who agreed 20-39% decreased from 15% to 6%, those who agreed 1-19% decreased from 14% to 3%, and those who never felt this “rest, hope, and peace” decreased from 16% to 6%, that is they never experienced this “rest, hope, and peace.”

Questions 63 and 64 asked respondents regarding their awareness of Christ’s manifestation through their lives, which means they “could identify specific attitudes, thoughts, and actions when [they] believed Christ was living (out) through [them].” The initial average was 4.2 which increased to 5.35, which is an increase of 1.15, which left this item with a mean score of 4.78.



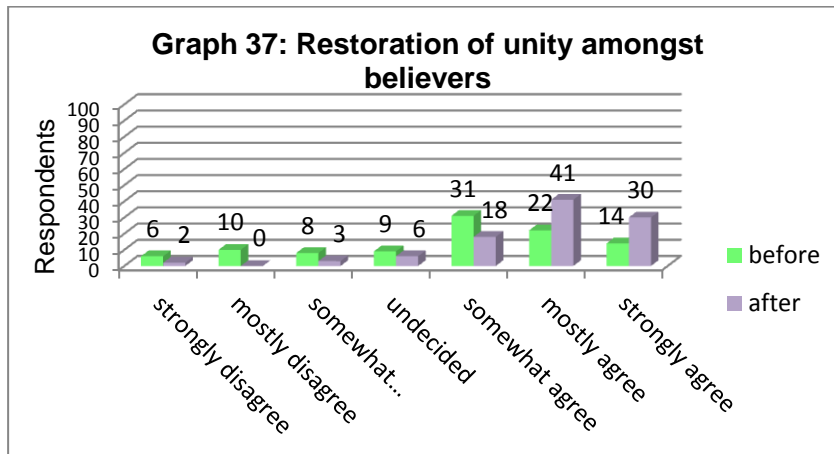
The number of those who were aware of this manifestation 80-99% of the time increased the most, from 15% to 47%, but an increase was also noted amongst those who were aware of this manifestation 100% of the time (that is an increase from 7% to 14%). Decreases were seen in the other percentages, including those who were aware 60-79% of the time decreased from 28% to 22%; those in the 40-59% from 19% to 5%; those in the 20-39% from 8% to 2%; those in the 1-19% from 15% to 5%; and those in the 0% from 7% to 4%.

3.8 (F) Fellowship with Believers

The penultimate category, F, looks at whether “healthy relationship with other Christians” is part of the respondents’ lives. This category includes seeking input, fellowship and unity with other Christians.

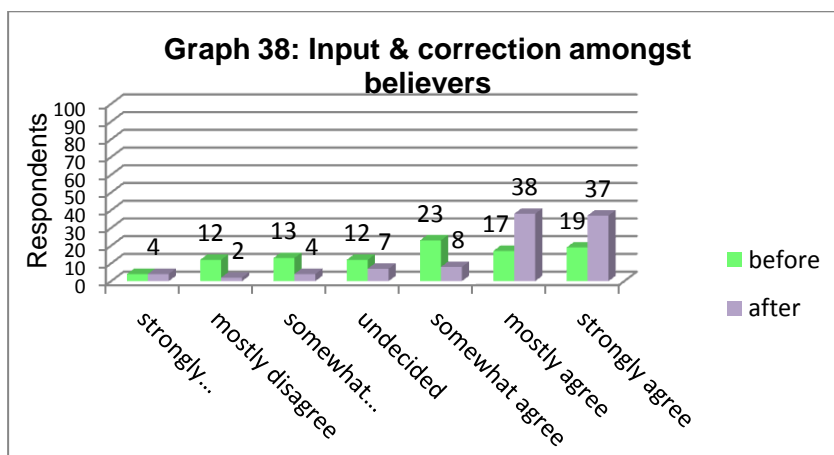
Questions 15 and 16 asked respondents to consider that “whenever the peace in my heart was disturbed because there was a problem between me and another Christian, I did whatever I could to restore the unity between us” (Hancock et al.

2005: 142). The average increased from 4.71 to 5.81, a substantial increase of 1.1, and meaning this item had a mean score of 5.21.



The initial 14% who strongly agreed with this statement in question 15 increased to 30%. The 22% who mostly agreed increased to 41%. The 31% who somewhat agreed decreased to 18%, the 9% who were undecided decreased to 6%, the 8% who somewhat disagreed decreased to 3%, the 10% who mostly disagreed decreased to 0%, and the 6% who strongly disagreed decreased to 2% of respondents.

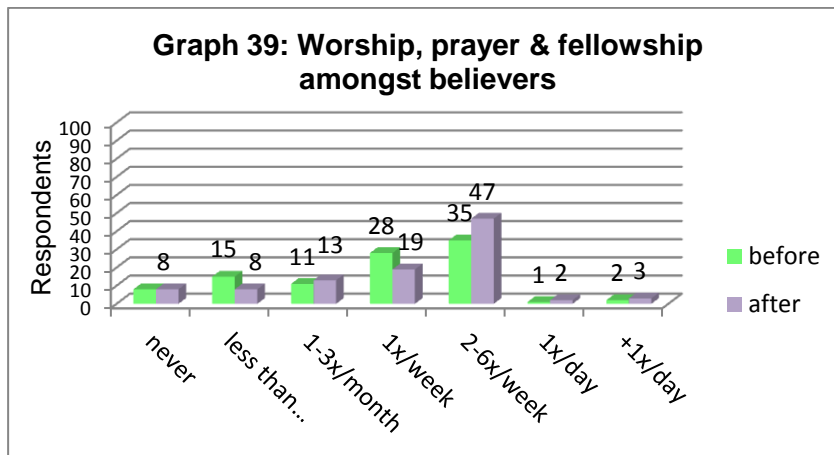
The core of questions 19 and 20 was about respondents receiving input and correction from fellow Christians, and read as follows: “I was open and receptive with fellow Christians. That is, I was frequently helped through receiving their sharing with me about things that were not right in my life.” The average score for the 100 respondents increased from 4.65 to 5.75, another substantial increase of 1.1, and providing this item with a mean score of 5.2.



The number of those who had strongly agreed in question 19 increased from 19% to 37% and those who had mostly agreed increased from 17% to 38%. The rest of the ‘after’ percentages (that is question 20) had shown decreases, that is the 23% who

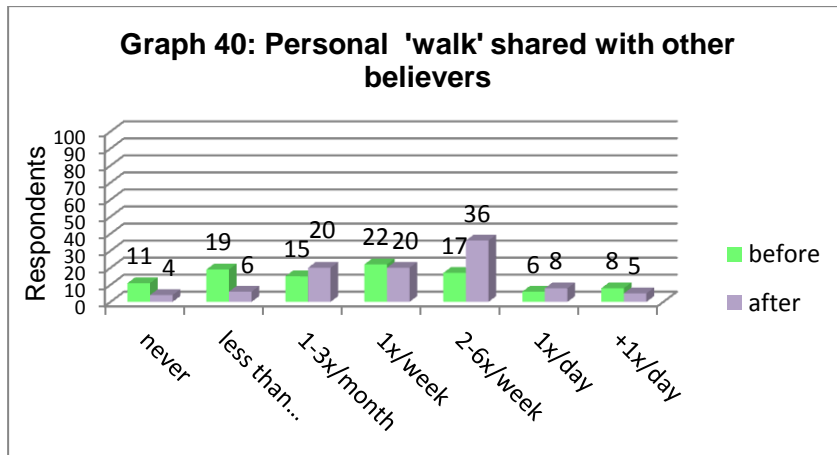
had somewhat agreed decreased to 8%; those who were undecided decreased from 12% to 7%; those who somewhat disagreed decreased from 13% to 4%; those who mostly disagreed decreased from 12% to 2%. Those who strongly disagreed remained the same, at 4%.

Questions 29 and 30 asked respondents whether they “intentionally sought time with other Christians to worship, pray, or fellowship.” The average score increased from 3.78 (question 29) to 4.07 (question 30) and left a mean score for this item of 3.93.



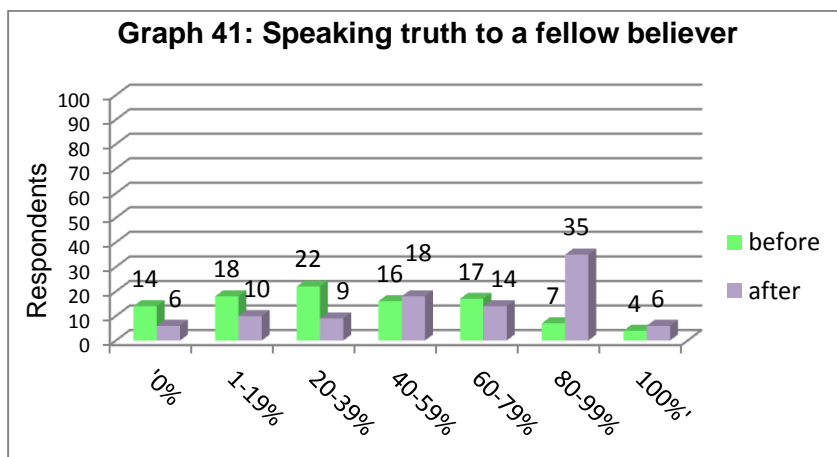
The respondents who answered “more than once a day” increased from 2% to 3%; those who said “once a day” increased from 1% to 2%; those who said “two to six times a week” increased the most, from 35% to 47%; those who noted “once a week” decreased from 28% to 19%; those who said “once to three times a month” increased slightly from 11% to 13%; and those who said “less than once a month” decreased from 15% to 8%. However those who said they never “intentionally sought time with other Christians to worship, pray, or fellowship” remained consistent at 8%.

Questions 33 and 34 asked respondents whether they “shared with other Christians about [their] relationship with Jesus Christ (what He was showing [them], His ongoing dealings with [them], etc)”. The average score for these questions went from 3.66 to 4.23 (an increase of 0.57) and provided an item mean score of 3.95. What was noted was that the average ‘before’ score is the second lowest in this survey, and below the survey’s mean of 4.44, with the ‘after’ score also well below the survey’s mean of 5.36.



Those who answered “more than once a day” decreased from 8% to 5%; those who said “once a day” increased from 6% to 8%; those who noted “two to six times a week” increased from 17% to 36%; those said “once a week” decreased from 22% to 20%; those who noted “once to three times a month” increased from 15% to 20%; those who said “less than once a month” decreased from 19% to 6%; and those who said they never “shared with other Christians about [their] relationship with Jesus Christ (what He was showing [them], His ongoing dealings with [them], etc)” decreased from 11% to 4%.

Questions 65 and 66 related to whether respondents “would risk losing friends when [they] saw that a loving word needed to be spoken to help them be more right with the Lord”. The 98 responses saw an average score increase from 3.42 (question 65) to 4.56, which is an increase of 1.14, meaning this item’s mean score was 3.99.



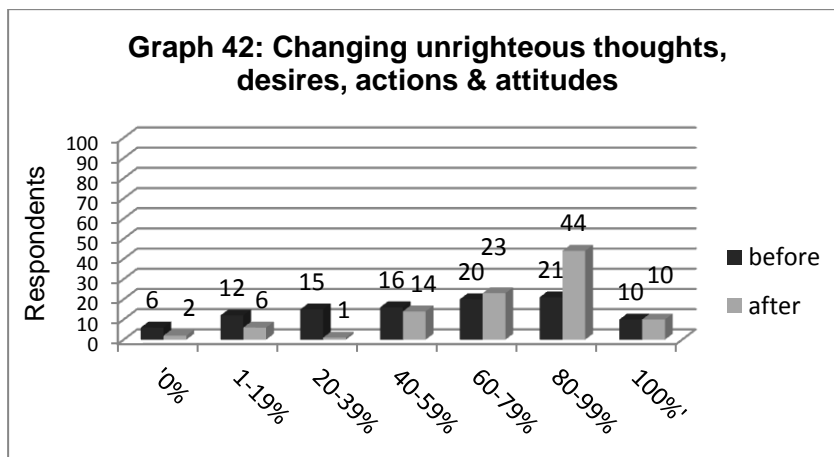
The number of respondents who had said this statement was true from them 100% of the time increased from 4% to 6%; those who said it was true 80-99% increased the most, that is from 7% to 36% (that is 35 respondents); those who noted 60-79% decreased from 17% to 14%; those who concurred with 40-59% increased slight from 16% to 18% of respondents; those who said this statement was true for them 20-39%

decreased from 22% to 9%; the 18% of respondents who said the statement was true 1-19% decreased to 10% of respondents; and those who said it was true 0% of the time decreased by more than half, that is from 14% to 6%.

3.9 (G) Sacredly Separate Living

The last category, G, asks each respondent to consider whether they are “keeping [themselves] sacredly separate in the details of daily living” including being led and empowered by the Lord to change unrighteous attitudes, thoughts, desires and behaviour, trusting the Lord for His will to be done in situations, obeying and submitting to Him completely (Hancock et al. 2005:137-138, 147).

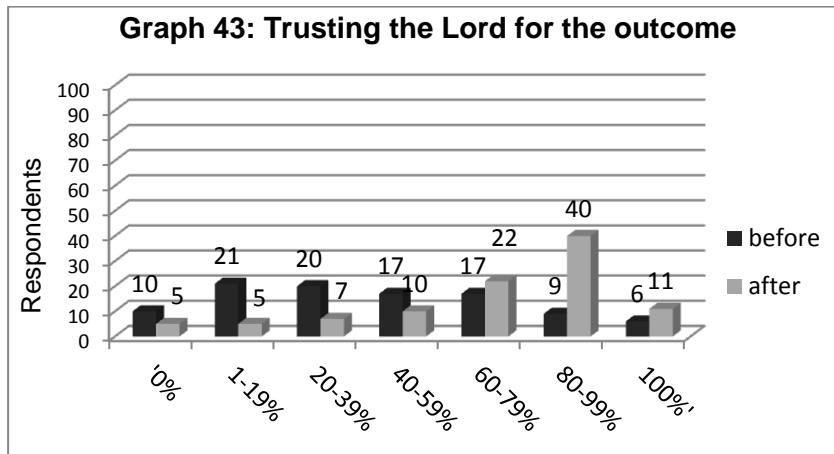
Starting with questions 59 and 60, which asked respondents the degree to which they “stopped and changed [their] ways when [they] became aware of any unrighteousness (e.g. sinful actions, unholy thoughts, impure attitudes, and selfish desires, etc),” the average score for the 100 respondents increased from 4.35 to 5.22, meaning an item score of 4.79.



The initial 10% of respondents who said this statement was true 100% of the time in their lives did not change. Those who noted 80-99% almost doubled and increased from 21% to 44%, with the group of 20% who concurred with 60-79% increasing slightly to 23%. All the other groups decreased, that is from 16% to 14% for those who noted 40-59%; from 15% to 1% for those who said 20-39%; from 12% to 6% for those who said this statement was true 1-19% of the time; and from 6% to 2% who said this statement was true 0% of the time.

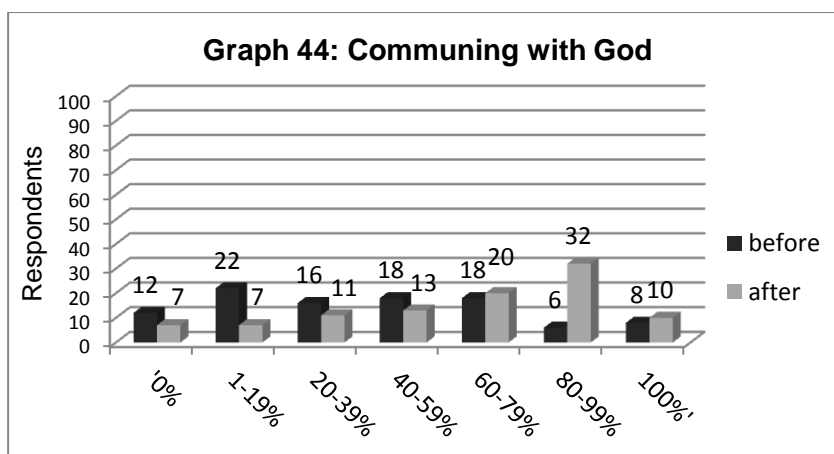
Questions 61 and 62 wished to see if there was any change in respondents regarding the following: “when I found myself trying to manipulate, push, or control a situation, I restrained myself and trusted the Lord for the outcome.” The 100% response rate showed the biggest average increase of this survey, that is 1.42, as

the average increased from 3.61 to 5.03. This meant a mean score of 4.32 for this item.



This could be ascribed to the increase from 9% to 40% of those who believed this statement to be true 80-99% of the time. Furthermore, those who believed this statement was true 100% of the time increased from 6% to 11%, and those who noted it true 60-79% of the time increased from 17% to 22%. The rest of the percentage choices all decreased, that is from 17% to 10% for those who noted 40-59%; from 20% to 7% for those who said 20-39%; from 21% to 5% for those who noted 1-19%; and from 10% to 5% for those who opted for 0%.

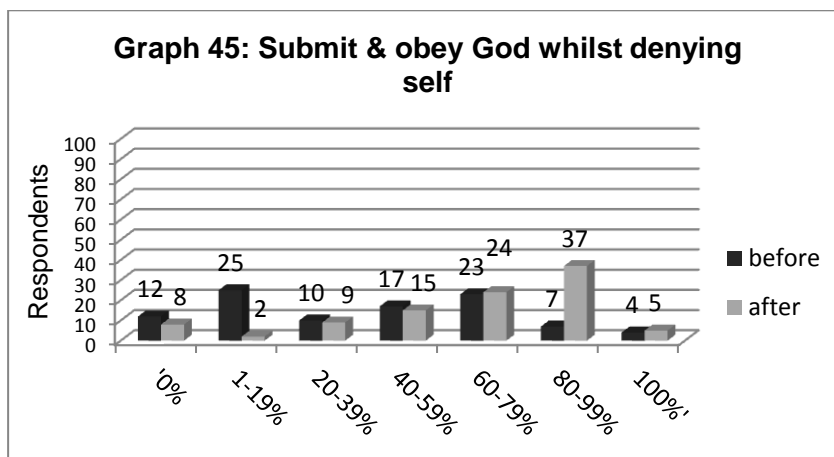
Questions 67 and 68 asked respondents the following “at every opportunity throughout the day, I pray and turn my heart to the Lord to appreciate Him and talk with Him about things in my life and in others' lives (As Paul says, ‘Pray continually’).” This item’s mean score was 4.13.



The 100% response rate saw an average score increase of 1.1 between the two questions, that is 3.58 (question 67) to 4.68 (question 68), which could be ascribed to the increase from 6% to 32% of respondents who said this was true 80-99% of the time in their lives. The group of respondents who said this was true 100% of the time

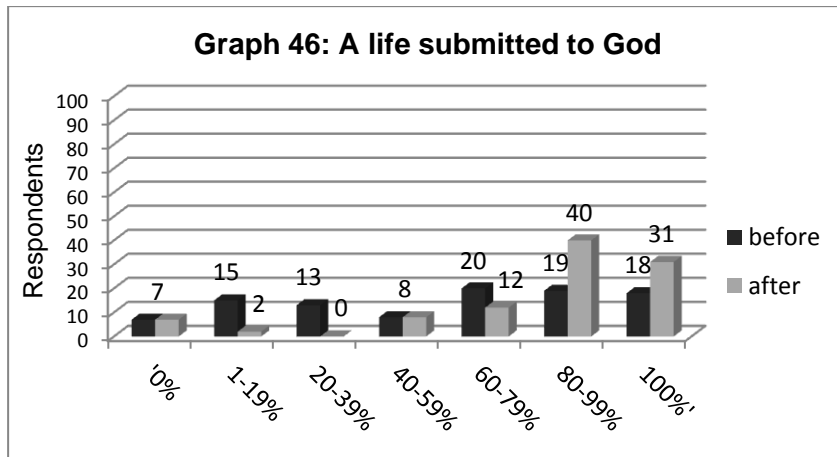
in their lives slightly increased from 8% to 10%, as did the group who agreed with 60-79% increase from 18% to 20%. The remaining percentages decreased as follows: from 18% to 13% for those who noted 40-59%; from 16% to 11% for those who said 20-39%; from 22% to 7% for those who said 1-19%; and from 12% to 7% for those who say that 0% of the time do they “pray continually”.

With regards to being “submitted to the Lord, deny[ing] myself, and obey[ing] Him in everything” as per questions 69 and 70, the researcher noted another substantial increase in average scores, that is 1.24, to increase the average from 3.52 to 4.76, and giving this item a mean score of 4.14 (Hancock et al. 2005: 144). Ninety eight (98) responses were collected from question 69 and 100 for question 70.



The largest difference was in the group who said this statement was true 80-99% where an increase from 7% to 37% was seen. The number of respondents who said this statement was 100% true for them increased slightly from 4% to 5%, as did those who noted 60-79% increase from 23% to 24%. The group that showed the biggest decrease was those who noted the 1-19% option, which decreased from 26% (25 respondents) to 2%. The group who noted 40-59% decreased from 17% to 15%, the group who noted 20-39% went from 10% to 9%, and lastly the group who said they never “submitted to the Lord, deny[ing] myself, and obey[ing] Him in everything” decreased from 12% to 8%.

Questions 71 and 72 pertained to respondents’ submission to the Lord of their whole lives, including their “desires, plans, relationships, and future,” questions which received a 100% response rate and an average score increase from 4.48 to 5.6, that is an increase of 1.12, which left this item with a mean score of 5.04 (Hancock et al. 2005: 144).



A substantial increase from 18% to 31% occurred for those respondents who said this was 100% true for them. The group who said this was 80-99% true for them more than doubled, from 19% to 40%. Those who said it was true 60-79% decreased from 20% to 12%; those who noted the 20-39% decreased from 13% to 0% and those who said it was true 1-19% decreased from 15% to 2%. The other two groups remained the same, in that the 40-59% group remained at 8% and the group who had not submitted their lives to the Lord remained at 7%.

3.10 Conclusion

The results in this chapter seem to indicate that spiritual growth took place in all seven categories measured by the *Christ-centred Living* questionnaire. Furthermore, three categories—namely those related to respondents' salvation experience, repentance, and daily, developing relationship with Christ and spiritual disciplines—showed spiritual growth above the survey's mean average, the category related to respondents being aware of Jesus' Person, work and ways as it impacts their lives being almost equal to the survey's mean average, and three categories—namely those pertaining to respondents' awareness of Christ being in their heart and His fruit evident in their lives, fellowship with other believers, and living holy lives are below the survey's mean average. However, when compared to the categories that indicated the most change in respondents' 'before' and 'after' answers, a different picture emerges. Two of the categories that were below the survey's mean average—namely fellowship with other believers and living holy lives—along with the category that was just slightly below the survey's mean average, showed the biggest change. The categories that showed the least change was regarding respondents' salvation experience and their awareness of Christ being in their heart and His fruit evident in their lives.

Chapter 4: Discussion

4.1 Introduction

In this chapter, the results from chapter 3 will be discussed, focusing specifically on feedback that stood out in some of the categories.

Responses to the amended *Christ-centered Living* survey showed increased scores across all seven categories. Furthermore, all the paired questions in the seven categories also returned increased scores. This seemed to indicate that spiritual growth had taken place in the representative sample's lives.

However, as mentioned in chapter one, as we consider these results which seem to indicate that spiritual growth has taken place, we are reminded of the lack of consensus amongst authors regarding what exactly spiritual growth is and how to measure it most accurately. Furthermore, we keep in mind the uniqueness of people, their personalities, backgrounds, and experiences as these elements can also affect growth irrespective of whether it be spiritual, emotional and/or physical (Bronkema 2015: 15; Naidoo 2011: 120, 121; D'Souza 2009: 86; Hill et al 2000: 54, 67-68).

What we cannot ignore as we aim to identify whether spiritual growth—which is multidimensional—took place in the lives of the JTC graduates, is that attendance in the JTC—which has as one of its core aims the spiritual growth of its students—is the common denominator for all 100 respondents (JTC 2017: 4, 5; Hall et al. 2009: 341; Bufford and Hancock 2006: 15-16, 24; Hancock et al 2005: 136, 147).

Three of the seven categories showed average scores that were higher than the survey's average of 4.88. These categories had to do with respondents' initial salvation experience (category A), repentance (category B), and their daily relationship with Christ and enjoyment of spiritual disciplines such as prayer and reading the Bible (category D).

The categories that showed the lowest averages pertained to respondents being the hands, feet and mouthpiece of Jesus through serving others and speaking about their Christianity (category C), fellowshiping with other Christians (category

F), and living sacredly separate lives that are fully submitted to God (category G). Category E, which considered respondents' awareness of God's character and will, giving thanks to Him irrespective of what happened, and experiencing the kind of life that includes the "rest, hope, and peace" that having Him in one's heart brings, was a mixed bag, with respondents' showing very negative 'before' scores but 'after' scores that were on par with the former group of categories.

What stood out was that some categories with average and even low mean scores showed the biggest differences in their 'before' and 'after' results thus possibly indicating that the most amount of change in respondents' lives had taken place in these areas, even if the mean scores were still average to low. Furthermore, within each category there were varying results, with some items showing substantial differences, others showing average deviation, and still others showing hardly any variation.

Lastly, a general trend of at least 1% of respondents was found to consistently have the most negative disposition towards all the items in this survey.

Here follows a discussion of the seven categories in descending order of their mean scores:

4.2 (A) Salvation Experience

This category's questions pertained to respondents' answers regarding their "initial salvation experience," that is respondents' beliefs regarding Christ, His death and saving power, the forgiveness of sins, His unconditional love for them as His child(ren) and whether they believed Christ lived in them (Hancock et al. 2005: 142; Lewis & Demarest 1996: 138).

The scores, both for 'before' respondents entered the Training as well as their current scores, are the highest amongst all the categories, with no score below 5.53. The 'before' scores ranged between 5.53 and 6.57 and the 'after' scores between 6.08 and 6.76 (out of 7) with no average score for paired items below 6. However, this category's averages also showed the least amount of change at 0.52, with no paired questions showing more than a 0.94 change in averages. These scores seemed to indicate that the respondents currently have the least amount of doubt with regard to their "initial salvation experience" and have remained the most consistent regarding the different elements as outlined in the paired questions

relating to this topic (Young 2013: 336; Smith 2013b: 40; Pawson 2007: 1171; Hancock et al. 2005: 142).

The paired questions with the highest mean score, thus possibly indicating respondents had the least doubt, was concerning Christ's death on the cross and the forgiveness of believers' sins (Beard 2015: 179; Asumang 2012: 178; Gushiken 2011: 193, 194; Moss & Wenham 2010: 141, 151, 177; Willett 2010: 94; Bass 2004: 26; John 3:16-17; Acts 13:38; Rom 11:27; 1 John 1:7).

The paired questions with the lowest mean score was about being convinced of God's love. Although there was a substantial increase regarding this item's average, less than 70% of respondents are fully convinced of God's love for them. However, when combined with the relatively stable group that 'mostly agree' that they are convinced of God's love for them (that is 26% and 23%), the percentage of those who mostly and strongly agree regarding this conviction rises to 90% (Asumang 2012: 174, 175; Feldmeier 2012: 31; Moss & Wenham 2010: 112, 128; Fleischer 2006: 157, 158). One respondent admitted that although she is going through a tough time, "[t]here are things I know about God like his unconditional love but [I] need to feel it afresh."

The item which asked whether Jesus was just one of many different ways to receive salvation was on the lower spectrum of averages. Although there was a 2% increase in respondents who agreed that Jesus is only one way to God, overall this item showed a miniscule difference.

The increase of respondents who 'strongly agreed' was expected but the increase in the opposite end of the spectrum, that is those who strongly and mostly disagree that Jesus is the only way to receive salvation, which rose from 6% to 8%, and 3% to 5% respectively, was unexpected. Does this indicate that God's Word was not taught clearly enough for respondents to have a Biblical worldview regarding salvation (John 3:36; 1 John 5:12)? Or do respondents simply prefer to embrace an inclusive perspective, which is prevalent in some modern societies, regarding spirituality, believing that there is more than one way to get to heaven, even though this is not Biblical (Taylor 2015: 13; Gushiken 2011: 197; Berthoud 2010: 51; Edgell 2007: 50, 52, 53, 59; Driesen et al. 2006: 276; Fleischer 2006: 157; Hancock et al. 2005: 131; Antone 2004: 80, 81, 83; Bass 2004: 26; Lewis 2016: 3; Hill et al. 2000: 52, 57, 59, 66; John 10:1, 14:6, 15:5)? One cannot rule out the impact of different cultural influences on respondents' perspectives (Asumang 2016: 6, 24; Clark 2016:

46; Bronkema 2015: 14, 15, 16, 29; Taylor 2015: 3; Asumang 2012: 186; Harkness 2012: 150; Watson 2012: 12, 229, 238, 254, 267, 302, 305, 310, 314, 456; Gushiken 2011: 191, 194, 195, 196; Austad 2010: 8, 12, 14; Bratt 2010: 11; D'Souza 2009: 83, 91; Osmer 2008: 201, 221; Edgell 2007: 49, 50, 53; Kohl 2007: 113, 114; Bufford & Hancock 2006: 22; Driesen et al. 2006: 275, 276, 277, 293; Fleischer 2006: 148, 158; Bass 2004:24; Antone 2004: 80, 81, 83, 84; Fleischer 2004: 317, 319, 320, 322; Peck 2003: 9, 11; Hill et al. 2000: 59).

In the researcher's opinion, a question that should have been included in this survey to better analyse responses like those for the item pertaining to respondents' assurance that Christ lives in them, is whether they had accepted the Holy Spirit, who assures us that we belong to Him and He lives in us (Beard 2015: 182; Feldmeier 2012: 31; Watson 2012: 289; Acts 8:17; Rom 9:1; Hebr 10:15; 1 John 4:13, 15).

The item which asked respondents if they were "convinced in the depths of [their] being that [they] needed Christ—that apart from Him [they] w[ere] utterly corrupted and powerless to live a life pleasing to God", provided marked increases on both extremes of the scale (Hancock et al. 2005:142). The initial 42% of respondents who strongly agreed that they needed Christ almost doubled, which is in line with this category's high overall scores and respondents indicating the least amount of doubt regarding questions such as these (Acts 20:21; Rom 2:4; 2 Cor 12:9; Gal 2:21; 1 John 2:27). One respondent even added, "Tough times have brought Christ even closer". However, those who are not convinced of their need for Christ increased from 1% to 3% (Lewis 2016: 3; Beard 2015: 179; Fleischer 2006: 157; Hancock et al. 2005: 134; Fleischer 2004: 319; Bass 2004: 26).

4.3 (B) Repentance

Secondly, are the questions pertaining to "repentance or faithful dealing with the Lord speaking to us" (Hancock et al. 2005: 142). These questions asked respondents about making amends and repenting for incorrect attitudes and actions towards God and others, including how often they repented (Lev 16:21; Num 5:7; Ezra 10:1; Neh 1:6, 9, 2:3; Daniel 9:4, 20; Ps 32: 5-6; 38:18; Matt 3:6; Mark 1:5; Acts 19:18; James 5:16; 1 John 1:9-10).

This category's average score was 5.18 and when the seven categories are compared regarding the change in their averages, this category placed fourth out of the seven, with a 0.8 average change amongst the three paired questions' averages.

This seems to indicate that an average degree of spiritual growth in respondents' lives regarding this issue took place when compared to the other areas of growth in the different categories. It also seems that these respondents began this survey with a positive disposition towards repentance. However, it must be taken into account that this category only contained three items and they showed a high degree of variance in averages, that is one item showed a difference of 1.14, with a second showing a 0.85 change, and the third a 0.42 change. Scores for the 'before' questions ranged between 4.41 and 5.34, and for the 'after' scores between 4.83 and 6.19. The score of 4.41 is still the second highest 'before' score of all the averages.

The item with the highest average probed respondents regarding "actually mak[ing] amends for any unrighteous living that [they] had become aware of (e.g. discarded things not honouring to God, returned stolen things, asked forgiveness of those [they] had wronged, etc)" (Hancock et al. 2005: 142). This question related to repentance, that is turning back to God and away from sin, and the good 'fruit' that can be seen which reflects this repentance (Matt 3:8; Luke 3:8; Acts 26:20). Speaking to the eldership from Jubilee Church regarding an offence that they held toward JTC leadership was one of the actions taken by one of the respondents that reflected this category.

Although currently just more than half of respondents strongly agree with this statement, it is still a substantial increase from before they entered the JTC. Furthermore, respondents on the positive spectrum regarding this statement (somewhat, mostly, strongly agreed) increased from 78% to 91% (that is 77 versus 89 respondents respectively), which is a high number of respondents who said that they made amends for unrighteous living, whether that be regarding their actions or attitudes.

The item that showed the lowest average score (that is 4.62) asked respondents about the frequency with which they "confess to the Lord [their] sinful attitudes, thoughts, and actions" (Hancock et al. 2005: 143). This last item showed the lowest averages in this section, both for 'before' (4.41) and 'after' (4.83) being in the JTC.

These results seemed to indicate that a third of respondents confessed their sins two to six times a week, possibly whilst they were attending church celebrations and/or cell/Bible study groups (Smith 2013b: 21, 22, 23). The next biggest group of respondents confessed more than once a day and the third most popular frequency

is once a week. This means that currently 80% of respondents confessed their sins at least once a week (as compared to 71% originally) thus leaving 20% of respondents who currently confessed their sins three times a month or less (as compared to 29% originally). However, 6% of respondents consistently never make a habit of confessing their sins, both before they entered the JTC and since then. It would appear that these respondents do not understand, or choose to understand and be obedient to God's word that clearly says that confession of sin is an ongoing, elemental aspect of our Christian walk because we still sin and need forgiveness, for our sake, not God's (Zodhiates 1996: 1656; Num 5:7; Neh 1:6; Ps 32:5; Daniel 9:4, 20; Hebr 6:1; 1 John 1:8-9).

Concerning respondents' feelings that their "guilt was gone after [they] confessed [their] sins to the Lord," the feedback seemed to indicate that more respondents felt that confessing their sins did decrease their guilt burden (Bufford & Hancock 2006: 14, 17, 22; Hancock et al. 2005: 141, 143). However, one cannot help but notice that only 39% of respondents strongly agreed that their guilt was gone once they confessed their sins, indicating that, to varying degrees, a large number of respondents still have feelings of guilt. This contradicts God's heart for us, as His word clearly says that "as far as the east is from the west, so far has he removed our transgressions from us" (Num 5:7; Ps 32:5, 103:12; 2 Cor 7:10; 1 John 1:9).

Furthermore, as this item was highlighted in Bufford and Hancock's article as being influenced by gender, with men showing higher percentages regarding this question than women, the researcher considered it likewise and found similar results (Bufford and Hancock 2006: 14, 22).

In this survey, the percentages for men were 61.29% before they entered the JTC, and after, 90.32%, an increase of 29.03%. With regard to the female respondents, their average percentage before entering the JTC was 55.07% and after, 82.62%, an increase of 27.55%. This shows a higher percentage of men both 'before' and 'after' feeling that when they confessed their sins their guilt disappeared (Bufford and Hancock 2006: 14, 22). Interestingly, one male respondent added regarding "[t]he guilt question: I know the guilt is gone, though my feelings usually need more time to agree."

4.4 (D) Daily, Developing Relationship with Christ and Spiritual Disciplines

This category, which was related to “a developing, daily relationship with Him, indicated by enjoyment of spiritual disciplines” such as prayer, fasting, spending time reading the Bible and putting time aside for God to minister to them, showed the third highest average (Hancock et al. 2005: 142-144). It was also third most consistent, with a 0.77 average change, and with three items’ scores increasing by 0.99 or more. The average scores for this category’s items were spread out and ranged between 4.12 and 5.75. This seemed to indicate that although respondents were currently keen to develop their relationship with God, and they enjoyed spiritual disciplines, this positive disposition was also the case before they entered the JTC.

The item with the highest mean score handled respondents’ desire for deeper intimacy with God. The initial average score regarding this issue increased from 5.55 to 5.94, an increase of 0.39.

The increase regarding respondents who desired deeper intimacy with God was expected for those who had chosen to attend a training centre like JTC, but the increase, from 1% to 3%, for those who did not “hav[e] a growing desire to know God” more intimately was not. This latter data could reflect a lack of internal motivation to draw near to God to get to know God better, which is not an automatic desire for believers at every stage of their walk with God (Driesen et al 2006: 284; Hill et al. 2000: 67; Matt 11:27; 1 Cor 8:3). However, one must also consider the different ‘seasons’ that respondents find themselves in, and whether they are in growth ‘spurt’ or ‘slump’. One respondent said that “[t]ime has become somewhat of a luxury and a burden”, what with “working full-time as a teacher while doing my Masters of Education on [the] side as well.” This respondent was not alone, with others adding that having children affected their desire for intimacy with God. However, to live like Jesus and have His character traits manifested in their lives, that is to experience spiritual growth, believers must consistently and continually get to know Him more intimately or they will stagnate (Ogereau 2009: 214; Pawson 2007: 1185).

The item with the lowest mean score asked respondents about their thoughts and decisions, whether they were “primarily for [themselves] and not for the Lord Jesus Christ”, and with the least amount of change these responses seemed to indicate that respondents’ “thoughts and decisions [are] primarily for” themselves still (Hancock et al. 2005: 144). However, this feedback could also reflect that

respondents had become more aware of the fact that they are still leading their thoughts and decisions rather than being led by God.

As we can see throughout God's word, self-centred "thoughts and decisions" can only lead to dismal results, especially when compared to the outcome that comes from letting Him direct our "thoughts and decisions" (Beard 2015: 183; Young 2013: 331; Gen 6:5; Ps 92:5, 33:11, 94: 11; Is 55:8, 9; Jer 29:10; Matt 7:11, 9:4, 15:19; Rom 8:28; 1 Cor 3:20, 10:5; Hebr 4:12). One respondent noted "[w]ho I am in him gives me purpose and hope" with another respondent adding that their "relationship now is based on what He did for me rather than...what I could do for Him."

The rest of the items pertained to spiritual disciplines such as having a quiet time, reading the Bible and praying, and showed comparable results (that is questions 11 and 12, 13 and 14, 21 and 22, 31 and 32, and 57 and 58).

The item which asked respondents about turning to God in prayer during trying times seemed to indicate a significant change in respondents as it had the biggest average increase in this category, increasing by 1.29 and thus taking the initial score from 4.52 to 5.81. The groups that showed the most difference was the 18-21 and over 60 year old groups who showed a 100% increase in their response during difficult times. The former group's results were not expected, especially when researchers say that this group is especially prone to leave church after finishing school and are experiencing a transition in their faith from relying on the faith of their parents' to finding their own faith (Taylor 2015: 2, 13; Bufford and Hancock 2006: 22). The two groups that showed the most consistency regarding this question about turning to God in trying times was the 31 to 40 year olds. The group that showed the biggest decrease in turning to God during trying times was the 22-25 year old group and the 36-40 year old group.

Another item which asked respondents about their love of praying—a spiritual discipline that God's word encourages His children to practice, just as Jesus did—saw an average score increase from 5.11 to 5.8, an 'after' score almost identical to the previous item's (Lewis 2016: 3; Asumang 2012: 178, 180; Watson 2012: 239, 247, 305, 310, 365, 500; Gushiken 2011: 187, 196, 198; Austad 2010: 10; Moss & Wenham 2010: 100; D'Souza 2009: 90; Porter 2008: 130; Kohl 2007: 116; Hill et al. 2000: 51, 55; Matt 6:6; Luke 6:28, 18:1; Acts 13:3; 1 Cor 14:15; 1 Thess 5:17, 25).

When the different JTC schools that respondents attended were taken into account, it showed that the biggest increase was amongst the CAA students (67% increase), those who did not say which JTC School they had attended (60%), those who had attended more than one School (59%), the YOT students (50%) and lastly, the School of the Word students (35%). However, the latter School did show the highest percentage of students who showed no change from 'before' to 'after' regarding their love of prayer (59%). The School's students that showed the biggest decrease in their love of prayer was ironically also the CAA students (33%) [The one YEBS respondent showed a 100% increase in their love of prayer].

Furthermore, the researcher wanted to see if a progression in years had an impact on this question (only the answers of those respondents whose age had altered to such a degree that it put them into a different age bracket were taken into account). The groups that showed the highest percentage increase in their love of praying was the 51-60 year old group (67%) and 22-30 year olds (64%). Ironically the 22-25 year olds also showed the highest decrease in their love of praying (21%). The 41-50 year old group showed a 47% increase, with both the 36-40 and over 60 years showing a 40% increase. The group who showed the least increase was the 31-35 year old group (33%), who also, along with 36-40 year group showed the second highest degree of consistency regarding these questions (50%). The over 60 years group showed the highest consistency in that they loved to pray 'before' and 'after' they attended the JTC (60%). The only respondent in the 18-21 year old category said that they had experienced a 100% increase in their love of praying.

In summary of the data for the two paired items above, when they are compared we see the following: the 18-21 year old category who said they had experienced a 100% increase in their love of praying also said they turned to God in prayer during difficult times 100%; all the groups, bar one (that is the 51-60 year olds, whose percentages remained the same), showed a markedly lower percentage in their responses regarding their love of praying versus turning to God when times got tough. This could indicate that respondents chiefly turn to God in prayer when times are difficult and not necessarily when life is going well.

Another high average was produced when respondents' were asked, "when I read the Bible and pray, I experience God ministering to me [e.g. nourishing me, correcting me, loving me, strengthening me, and aligning my heart and mind with His] (Hancock et al. 2005: 144). Researchers support God's word in agreeing that time

spent in the Bible and praying is beneficial in numerous ways, including as a transformative tool and even a coping mechanism (Beard 2015: 190; Smith 2013b: 26, 30; Asumang 2012: 180; Watson 2012: 305, 306, 439, 500; Fleischer 2004: 318; Peck 2003: 12; Hill et al. 2000: 55; John 8:31-32; 1 Pet 2:2; 2 Pet 3:18).

The significant increase in response values obtained when asking respondents whether they found reading the Bible to be interesting and inspiring seemed to indicate that more people currently enjoy reading the Bible than before they entered the JTC (Hancock et al. 2005: 142).

Researchers agree that God's word, which contains all the necessary principles to live a life honouring to God, should direct a believer's life at every age and stage, rather than any given (temporal) human culture (Lewis 2016: 3, 6; Beard 2015: 179, 182, 183, 190, 191; Fernandez 2014: 348-9; Asumang 2012: 178, 180; Watson 2012: 20, 22, 296; Gushiken 2011: 187, 193; Moss & Wenham 2010: 160; Willett 2010: 94; D'Souza 2009: 90; Ogereau 2009: 211, 217, 220; Porter 2008: 139, 146; Driesen Hermans & de Jong 2006: 280; Fleischer 2004: 318; Peck 2003: 12). The Bible furthermore, has the power to transform a person's life, leading to freedom and wholeness, when its Truth about God the Father, Son and Holy Spirit is embraced and applied (Young 2013: 335; Watson 2012: 304, 434; Ogereau 2009: 220).

The change in respondents' answers followed an expected course. Thus, the researcher wanted to see what the data delivered when this question was considered against the age of respondents.

The biggest increase was amongst the youngest respondents, aged 22-25 years old (79%). The next biggest increase was amongst the 51-60 year olds (67%) and 26-30 year olds (64%). The biggest decrease was amongst the 31-35 year old group (33%). However, what must be noted is that the group who remained most consistent in their opinion of the Bible was the 60 years and older (60%) and 36-40 year old groups (40%).

When the different schools' respondents were considered, those respondents who had attended multiple schools showed the most increase in their enjoyment of the Bible (68%). School of the Word, where students study the Bible for a year and write their own commentary, had the next highest increase (59%) and YOT, the third highest (52.5%). CAA showed an increase of 33%, with another 33% of CAA students remaining consistent with regarding to their enjoyment of the Bible, and a

33% decrease regarding this statement. The second highest decrease was amongst the YOT graduates (14.5%).

From the above data it seems that increasing age was not the main determinant of respondents' enjoyment of the Bible. However, what could also be seen is that students who had attended more than one JTC School showed the biggest change with regard to how they viewed and enjoyed the Bible.

When the data from the four items regarding spiritual disciplines are compared to each other, their (increased) scores are comparable. Furthermore, in all four those items, respondents who had the most negative answer reflected 3% of the respondent group. This could indicate that 3% of the respondents felt strongly in the negative against prayer, the Bible, and God ministering to them through these spiritual disciplines.

The last item in this section asked respondents about their time spent with God, that is in 'quiet time' "drawing near to Him, fellowshiping with Him and listening to Him" and provided data that seemed to indicate that only two groups were really affected (Hancock et al. 2005: 143). This refers to those who had quiet time once a month decreasing significantly whereas those who had quiet time once a day increased significantly. However, it seemed that neither God's word, nor time spent in the JTC, affected the 3% of respondents who never had a quiet time.

As we see in God's word, especially in the example of Jesus, it is important to make time to pray, read the Word, fast, and focus on listening to what God is saying (Neh 1:4; Matt 6:6; Luke 6:12; Eph 6:18). In the JTC, students were encouraged to broaden their view regarding what a 'quiet' time was, in that it could be something different to sitting and reading the Bible and praying quietly, it could also include making music to the Lord or even walking in nature and appreciating His creation (Asumang 2012: 178, 180; Gushiken 2011: 187, 198; D'Souza 2009: 93).

4.5 (E) His Person, Work and Ways as it Impacts my Life

This category, regarding "an increasing vision about His person, work and ways as it impacts our lives" saw the second most change in averages (0.99), although the category's average of 4.87 was just below the survey's average of 4.88. This can indicate that although respondents experienced significant growth in this area, there is much growth that ideally can still take place (Hancock et al. 2005: 142-144). This growth includes being aware of God's character and will, and giving thanks to Him

irrespective of what happens, as well as experiencing the kind of life that includes the “rest, hope, and peace” that having Him in one’s heart brings.

Three questions saw a change of 1.15 or more between their initial and current scores, with this category also producing two of the highest average score changes.

The item with the highest mean score pertained to respondents being able to “tell when God was not happy with something [they] had been doing.” The 100 respondents originally provided an average of 5.15, which increased to a current score of 5.96, which is the highest ‘after’ score in this category. This could indicate that respondents are the most sure about knowing when God is not happy with something they had been doing, specifically when compared to other questions in this category regarding an increasing vision about God’s person, work and ways as it impacts their lives. However, the significant increases, especially amongst those who currently can “tell when God was not happy with something [they] had been doing” does not mean these respondents are doing something about it, which goes against what the Word teaches us (Jer 13:23; Matt 3:2, 8, 18:3; Luke 5:32; John 3:10).

Although when asked about the “rest, hope, and peace” that Christ gives to them a very significant increase in mean scores was seen (i.e. 1.39), this item still had the lowest mean score in this category. This seems to indicate that although much growth occurred in numerous graduates’ lives in this area, many still do not fully experience the “rest, hope, and peace” which God’s Word clearly and repetitively says is available for each believer (Ps 116:7; Is 57:2; Matt 11:28, 12:21; Rom 15:13; 2 Cor 3:12; 2 Thess 3:16; Hebr 4:3, 10; James 3:18).

Like with some other questions, one must also consider the different personality types and (cultural) backgrounds of individuals which can influence their (real or perceived) experience of life, including anxiety versus “rest, hope, and peace” (Harkness 2012: 141; Watson 2012: 21; Nichols & DeWerse 2010: 52; Parker 2009: 59; Nevid, Rathus & Greene 1997: 3, 7,8, 44).

Two other items also produced low average scores in this category. They pertained to respondents being aware of impressions from the Lord, and being aware of His attitudes, thoughts and actions being manifested through them. Scores for the former item seemed to indicate that respondents were not as sure about being “aware of definite impressions from the Lord regarding [their] li[ves]” as they were about other questions in this category.

Regarding the latter, which asked respondents about their awareness of Christ's manifestation through their lives, that is they "could identify specific attitudes, thoughts, and actions when [they] believed Christ was living (out) through [them]," the substantial increase seemed to show growth in respondents regarding manifesting Christ's attitudes, thoughts and/or actions (Beard 2015: 179, 180, 183; Fernandez 2014: 344; Williams 2011: 56; Hancock et al. 2005: 144). One respondent admitted that they could see a difference in their relationships and how they served others after attending the JTC. Another said that their views regarding the Kingdom of God, and the importance of relationships and character, had changed.

The second question in this category which showed a very significant increase in mean scores asked respondents to consider the degree to which they "give thanks to the Lord" irrespective of circumstances (Hancock et al. 2005: 143). It seemed that respondents have experienced significant change when it came to being thankful to God (Watson 2012: 304, 500, 501; Austad 2010: 10; Peck 2003: 11,12). This behaviour corresponds with God's Word which clearly says we should thank Him in, and through, all things, whether good or bad (1 Chron 16:34, 29:13; Ps 57:9, 97:12, 136:1; 1 Cor 15:57; Phil 4:6; Col 3:15, 17, 4:2; 1 Thess 5:18).

Another question which concerned thanking God, that is "giv[ing] sincere thanks to God for His work and for who He was," saw a high 'after' score of 5.27, yet one cannot ignore the 3% of respondents who still never thank God for who He is and what He does. This could indicate respondents who have not grasped the magnitude of what Christ did on the cross for them, and their new position in God's family (Beard 2015: 179; Ps 26:7, 107:22; John 2:9; Rom 8:14; 2 Cor 4:14-15; Gal 4:7; Col 2:6-7; 1 Thess 3:9; Hebr 12:7).

The increase in the average scores—from 4.72 to 5.4—for the item pertaining to respondents seeking "to know and follow God's will about things in [their] li[ves]," which God's disciples are called to do as His children, was not unexpected (Hancock et al. 2005: 143; Deut 32:12; John 21:19; Rom 8:14; 1 Cor 7:19; Gal 5:18; Eph 5:1; 1 Peter 2:21-24). However, when these scores were compared to the results of the item which asked respondents whether their thoughts and decisions are primarily for themselves or for God (questions 51 and 52 in category D), we see quite a difference. The 'before' scores differed by 0.89 (that is 4.72 versus 3.83) and the 'after' scores by 1 (that is 5.4 versus 4.4). This could indicate that although respondents had the desire to know and follow God's will, their self-centred thoughts

and decisions hamper them from doing so. The battlefield most certainly is, as the author Joyce Meyer reminds us, in the mind (Rom 12:2).

4.6 (G) Sacredly Separate Living

Some authors, including Porter, relate growth in holiness—which they also refer to as sanctification—directly with spiritual formation and maturation as per 1 Peter 1:14-16 (Willett 2010: 92; Porter 2008: 129, 130, 132; Pawson 2007: 1028, 1070, 1175; Fleischer 2006: 160). This spiritual growth, which is ongoing and never complete whilst a believer remains on earth, is the “reality of being conformed...to the image or likeness of Jesus Christ” (Porter 2012: 180, 181; Gushiken 2011: 185, 193; Zodhiates 1996: 1674; Rom 6:9; 8:29, 12:2; 2 Cor 3:18).

In this category—where respondents were asked to consider whether they are “keeping [themselves] sacredly separate in the details of daily living”, including being led and empowered by the Lord to change unrighteous attitudes, thoughts, desires and behaviour, trusting the Lord for His will to be done in situations, and obeying and submitting to Him completely—the biggest change in averages was noted (Feldmeier 2012: 31; Hancock et al. 2005: 137-138, 144, 147). However when considered alongside the category’s mean average of 4.49—which is below the survey’s average of 4.88—we might be able to conclude that although respondents showed the most change in their convictions and actions regarding living holy and sacred lives, the degree to which they are living these “sacredly separate” lives falls short when compared to some of their other convictions and actions, such as, for example, their experience of salvation and partaking in repentant actions.

The item with the highest mean score—and substantial variation between ‘before’ and ‘after’ scores—pertained to respondents’ submission of their lives to the Lord, including their “desires, plans, relationships, and future,” (Hancock et al 2005: 144). One would think that this indicates that respondents are to a larger degree submitting their lives to God. However, when the low scores for a similar item in this category, which asked respondent about their being “submitted to the Lord, deny[ing] myself, and obey[ing] Him in everything” were displayed, the case is not as sure (Lewis 2016: 3; Beard 2015: 180, 181, 183, 186, 190; Watson 2012: 236, 238, 242, 303, 304; Willett 2010: 95; D’Souza 2009: 82; Kinast 2008: 116; Porter 2008: 141, 142; Hancock et al. 2005: 144). The difference between these items lies in that the former asks only about a respondent’s submission to God whereas the latter includes

the degree to which respondents deny themselves and obey Him. Although this latter item seemed to indicate substantial growth had taken place in respondents' lives, it also indicated that respondents are not fully embracing God's call to believers to (even daily) make the choice to deny their own desires and obey Him in everything (Taylor 2015: 10; Moss & Wenham 2010: 148, 154; Matt 12:50; Mark 14:36; Rom 13:5; Eph 5:21, 24; 1 Pet 5:5; Hebr 13:17; James 4:7).

In the researcher's opinion, and after consulting much literature, these two items could be one of the best indicators of the spiritual maturity of respondents, even more than their own perceived opinions, as these two items showed the degree to which respondents were imitating Christ and reflecting His character traits (Lewis 2016: 3; Beard 2015: 180, 181, 183, 186, 190; Watson 2012: 236, 238, 242, 303, 304; Moss & Wenham 2010: 148, 154; Willett 2010: 95; Kinast 2008: 116; Porter 2008: 141, 142).

The item with the lowest mean score put the following statement to respondents: "at every opportunity throughout the day, I pray and turn my heart to the Lord to appreciate Him and talk with Him about things in my life and in others' lives (As Paul says, 'Pray continually')" (Hancock et al. 2005: 144). The Bible clearly encourages believers to constantly commune with Him, talking with Him, listening to Him, reading His Word and sharing with fellow believers, as this strengthens believers' faith (Luke 6:12; John 15:7; Acts 4:31; 1 Thess 5:17; James 5:16; Jude 1:20). However, from this data, as well as from the results from items in some of the other categories which cover similar issues—including that of having a daily quiet time, being aware of impressions from Him, and sharing with other Christians—many respondents do not live a lifestyle of constant communion with God. In addition, there were currently 7% of respondents who do not commune with God regarding their lives and the lives of others at all.

The scores for the item regarding the degree to which respondents "stopped and changed [their] ways when [they] became aware of any unrighteousness (e.g. sinful actions, unholy thoughts, impure attitudes, and selfish desires, etc)" seemed to indicate that there was some growth in the degree to which respondents changed unrighteous actions, thoughts, attitudes and desires in their lives, as God's Word encourages us to do (Young 2013: 336; Willett 2010: 92; Porter 2008: 129, 130; Fleischer 2006: 160; 1 Cor 2: 14-3:4; Eph 4: 12-16; Hebr 5: 12-6:3). One respondent

felt that as time went by and the longer they “journey[ed] with Him,” they were putting into practice what they had learnt in the JTC with changes happening in their life.

Although the mean score for the item which asked respondents “when I found myself trying to manipulate, push, or control a situation, I restrained myself and trusted the Lord for the outcome” was low, there was significant change in the ‘before’ and ‘after’ scores (Hancock et al. 2005: 144). This could indicate that respondents had grown significantly when it came to trusting God for the outcome of circumstances, which various authors concur point to maturation in believers as they choose to trust the Lord for the outcome rather than trying to control it through their own efforts (Watson 2012: 303; D’Souza 2009: 82; Fleischer 2006: 160; Ps 20:7, 115:11, 118:8; Jer 17:7; Prov 3:5, 16: 3; Acts 11:21; Rom 8:28).

4.7 (F) Fellowship with Believers

This category, which looked at whether “healthy relationship with other Christians” was part of respondents’ lives, reflected the third highest change in averages amongst categories (0.84). However the category’s mean score was the second lowest in the survey with individual items’ mean scores telling a tale of two stories regarding respondents seeking input, fellowship and unity with other Christians (Ps 133:1; Rom 15:5; Eph 4:3). This could indicate that although respondents had grown significantly in this area, there is significant amount of growth that could still occur.

The two items on the highest end of the spectrum had almost identical scores. They dealt with restoring unity and seeking input and correction from fellow believers.

The former, which stated, “whenever the peace in my heart was disturbed because there was a problem between me and another Christian, I did whatever I could to restore the unity between us,” not only seemed to indicate growth in respondents, but a substantial one at that (Beard 2015: 183; Willett 2010: 95; Ogereau 2009: 216; Hancock et al. 2005: 142; Eph 4:3; 1 Pet 3:8). For example, those who strongly and mostly agreed with this statement showed around twice the number ‘after’ they had been through the JTC, with even those who strongly disagreed with this statement decreasing from 6% to 2%. Two respondents made mention of the issue of unity, with one respondent saying they had listened to the Holy Spirit and sorted out an issue whereas another respondent had not.

The latter question, which read: “I was open and receptive with fellow Christians. That is, I was frequently helped through receiving their sharing with me

about things that were not right in my life” seemed to also indicate substantial growth in respondents in this area (Hancock et al. 2005: 142). This could mean that respondents were currently more open to the input and even correction from fellow Christians regarding their Christian walk (Fernandez 2014: 346; Young 2013: 333; Asumang 2012: 178; Watson 2012: 245, 270, 277, 305; Weldon 2010: 353; Willett 2010: 94, 95; Fleischer 2006: 150, 151; Sevier 2004: 26; Beaudoin 2003: 15, 16; Peck 2003: 10).

The low mean averages for the other three items in this category differed significantly to the former two, thus contributing to this category’s below survey mean score. They dealt with seeking time to worship, prayer and have fellowship with fellow believers, sharing testimony with others, and speaking the Truth to a brother even though this meant losing their friendship. Are these scores, some of the lowest averages both for ‘before’ and ‘after’, possibly due to the culture and background of the respondents, who are mostly of Western origin? This Western culture, with its individualistic and “private faith” tendencies could certainly affect the degree to which Christians communally share their faith (Taylor 2015: 16-17; Asumang 2012: 174; Gushiken 2011: 194; Austad 2010: 8; D’Souza 2009: 82; Edgell 2007: 51, 58; Kohl 2007: 113, 114; Bass 2004: 24; Fleischer 2004: 319, 322; Hill et al. 2000: 58, 59). From this research data, it seemed possible that respondents felt the most free to share their faith during cell groups and church celebrations. This was especially true for one respondent, who said “I will always be grateful for the great lesson the JTC taught me: CHURCH IS IMPORTANT” and spending time with fellow believers “made such an impact and it is still bearing fruit!” Numerous authors agree (Fernandez 2014: 346; Asumang 2012: 178, 179; Watson 2012: 245, 250, 270, 305, 499; Weldon 2010: 361; Willett 2010: 94, 95; Esqueda 2009: 416; Fleischer 2006: 151; Sevier 2004: 25, 26; Beaudoin 2003: 15, 16; Peck 2003: 10). Because God’s heart is family and He is a community of Father, Son and Holy Spirit, it is important that His children reflect this, irrespective of their culture (Beard 2015: 184).

4.8 (C) Christ in my Heart and His Fruit evident in my Life

“Christ [is] making His home in our hearts, with fruit of His life being evident” proved to be the category with the lowest average score in this survey and it showed the second least amount of change in averages (0.68) (Hancock et al. 2005: 143-4). This seemed to indicate that respondents are the least keen to be the hands, feet and

mouthpiece of Jesus through serving and speaking about their Christianity to others—when compared to the other areas of spiritual growth—and this had been their stance since before entering the JTC (Clark 2016: 37, 40; Lewis 2016: 3; Beard 2015: 183; Fernandez 2014: 348, 349; Gushiken 2011: 196, 199; Williams 2011: 56, 62; D' Souza 2009: 84, 88; Kinast 2008: 116; Kohl 2007: 116; Hancock et al. 2005: 134; Fleischer 2004: 322). What does this 'fruit' in their lives say about their Christian beliefs (Berthoud 2010: 52)?

All the scores in this category are very low, ranging between 3.6 and 4.55 for the 'before' scores and 4.04 and 5.22 for the 'after' scores. Only one question had a score of higher than 5, which also made this the category with the lowest maximum 'after' score of all the categories.

The item with the highest average score was related to if "there was within [them] a Christ-like compassion and concern for others and their needs, which caused [respondents] to give of [themselves] and serve [others]" (Hancock et al. 2005: 144). The initial average score of 4.55 increased to 5.22. This correspond with what God's Word says about the fruit that grows in the lives of those who follow Jesus, and what should be manifest in His church (Lewis 2016: 3; Fernandez 2014: 345; Asumang 2012: 174, 178; Fleischer 2004: 322; Neh 9:31; Matt 9:36; Rom 9:15; Gal 5:13-14, 22-23; Phil 2:1-8; 1 John 3:17). One respondent confirmed this by saying that after being in the JTC they are "[l]iving out the fear of God in my relationships, in serving [others]..."

However, does something else, such as gender, play a role regarding the high degree of concern for others, especially as we have seen that the majority of respondents were women, who in most cultures and societies are viewed as more nurturing and concerned for the needs of their fellow human beings? Furthermore, when one compared the data for this item to the scores related to whether respondents "confessed [their] love for Christ by serving others and reaching out to those in need (e.g. the poor, elderly, abused, suffering, oppressed [in questions 37 and 38]), there was a marked difference with the latter paired questions providing the lowest average score in this category. The latter's motive for serving is as respondents express their love for Christ, whereas the former questions' motive is as a result of Christ-like concern and compassion for others.

So what can these differences be ascribed to? Do respondents not love Christ, as the scores for questions 37 and 38 showed such low average scores (that is 3.6

and 4.04)? Or are this group of respondents people-pleasers, serving others because it is the right thing to do? One respondent admitted, “I did not have an intimate relationship with Christ before heading into the TC...although... [I] worked as a leader in a church.” God’s Word is clear about believers serving each other, especially when we consider the example of Jesus, the ultimate servant and role model for Christians (Kohl 2007: 116; Zodhiates 1996: 1538, 1645; Is 53: 11; Matt 20: 28; Luke 22: 27; John 12: 26; Rom 1: 9, 12:11, 2 Cor 6: 4, 11:8; 1 John 3: 18). However, this service should be motivated by love and be Christ-centred, rather than because respondents are trying to do the right thing due to religiosity (Watson 2012: 434; Hancock et al. 2005: 134). The reality is that serving others inadvertently makes you grow (Beard 2015: 186).

The influence of culture cannot be ignored either. In a Western culture—which most respondents find themselves a part of and where a “private faith” and independence reigns—respondents’ scores reflected a counter-cultural tendency to look beyond themselves and help others (Taylor 2015: 16-17; Asumang 2012: 174; Gushiken 2011: 194; D’Souza 2009: 82; Edgell 2007: 51, 58; Kohl 2007: 113, 114; Bass 2004: 24; Fleischer 2004: 319, 322; Hill et al. 2000: 58, 59).

From the discussion above, we might conclude that some respondents had not understood God’s Word in regard to serving, others might have a narrow definition of what this statement means, others might not love Christ, and still others chose to not obey His word (Lewis 2016: 3; Beard 2015:183, 186; Fernandez 2014: 348, 349; Asumang 2012: 174, 178; Watson 2012: 236, 280; Gushiken 2011:196, 199; Williams 2011: 56, 62; Bratt 2010: 7)? One respondent did comment that “[b]ecause of going through quite a few years of serving and carrying responsibility, I am quite burnt out and therefore don’t rush to serve others physically. The compassion is still there and I will help financially if I can, but physically helping not so much.”

The last two items in this category, which asked respondents about confessing their faith to others and speaking up for Christ, also had mean scores below the survey’s average. Regarding the former, one graduate commented that “[c]oncerning proclaiming the Gospel I wouldn’t say that the TC has equipped me how to do this as there is a much bigger emphasis on ‘letting your life and character speak for itself and be the testimony.’”

However Jesus says in Matthew 10:32, Luke 12:8 and 1 John 2:23 that Christians are called to acknowledge their belief in God to others (Zodhiates 1996:

1656). God's Word continues and says that believers will not be able to help themselves but to confess who God is and how great He is because of what He has done—and continues to do—for us (Clark 2016: 37; Lewis 2016: 3; Beard 2015: 183; Gushiken 2011: 196; Kinast 2008: 116; Kohl 2007: 117; Rom 10: 10; Hebr 10: 23, 13:15). So why these low scores?

Various factors could play a role. Personality type (Harkness 2012:141; Watson 2012:21; Nichols & DeWerse 2010:52)? Culture (Watson 2012: 456; Austad 2010: 12, 14; D'Souza 2009: 91; Nevid et al. 1997: 3, 7, 8)? But does age and perceived spiritual maturity have an effect?

With regard to their perceived maturity, a question asked in the demographic section of the survey, 76 of the respondents' responses could be categorised according to one of the following six themes:

Current Age	# of Respondents	Mature	Mature and growing	Growing	Immature	Not growing	Do not know/ no answer
18-21 years	7	0	1	2	0	0	4
22-25 years	11	0	4	2	0	1	4
26-30 years	14	2	3	5	1	0	3
31-35 years	8	1	2	1	1	0	3
36-40 years	11	4	4	1	0	0	2
41-50 years	15	3	5	4	0	0	3
51-60 years	4	3	1	0	0	0	0
60+ years	6	3	2	1	0	0	0

From the information in this table we can see that the biggest percentage of 'mature' believers are aged 51 years and older, with no respondents in the youngest two age groups classifying themselves as mature. The 18-21 year olds mostly said they did not know how mature they were, or they gave no answer. With regard to the 22-25 year old group, most respondents either said they were 'maturing and growing,' that they did not how mature they were, or they did not provide an answer.

When the information regarding perceived spiritual maturity is considered alongside the age of respondents, the data from this group for this item showed that all the age groups increased in their averages of speaking up for Christ irrespective of consequences. The oldest group, that is those who are 60 years and older, seemed to indicate that they spoke up for Christ with the most boldness. This result

was expected, although we must keep in mind the small number of respondents in this category.

The data from these two items seemed to indicate respondents who are hesitant, or even have a clear aversion, to sharing their testimony and speaking up for Christ even if they suffered for it. This could be due to the culture in which respondents find themselves. Research indicates that the Western church is not only in a decline of quantity, especially when compared to the numerical growth in non-Western areas of the world, but it faces a culture that is not conducive to Christianity (Taylor 2015: 16-17; Asumang 2012:174; Gushiken 2011: 194; D'Souza 2009: 82; Edgell 2007: 51, 58; Kohl 2007:113, 114; Bass 2004:24; Fleischer 2004:319, 322; Hill et al. 2000:58, 59; 2 Tim 4:3). One respondent said that it is “[v]ery difficult times in the UK & workplace being afraid to share my faith and risk being disciplined.” However, God’s Word calls Christians to not only speak up for—and about—Him, but to do so irrespective of the consequences (Luke 21:12-19; John 8:13; 21:24; Acts 22:18).

4.9 Conclusion

This chapter indicates that the spiritual growth of respondents varies per category and even per question, hence why it is best illustrated as occurring like a spiral and not on a continuum with a straight line from its origin at A to its end at Z.

With regard to their initial salvation experience, repentance, and respondents’ daily, developing relationship with Christ and enjoyment of spiritual disciplines, respondents showed high scores both ‘before’ and ‘after’ thus indicating an initial high level of spiritual growth regarding these issues and less change over time than the other categories. The categories that showed the most change over time—even though the average mean scores were below the survey’s—related to respondents living holy lives, fellowshiping with other believers, and their awareness of Christ’s Person, work and ways as it impacts their lives.

Lastly, the effect of each unique respondent’s culture, age, personality type, and even perceived spiritual maturity must be kept in mind as just some of the elements to consider when looking at spiritual growth.

Chapter 5: Conclusion

5.1 Introduction

The main objective of the survey—which the researcher believe she fulfilled—was to obtain feedback from Jubilee Training Centre graduates regarding their perceived spiritual ‘state’ before they entered the Training Centre and to compare this to their current spiritual ‘state’ to see if there was any growth, which there was. Furthermore, the researcher hoped to provide a baseline for future research regarding this issue and to provide feedback to Jubilee Training Centre, which she has indeed done.

5.2 Spiritual Growth and Measurement

When it comes to spiritual growth and measurement, the author is of the opinion that to facilitate studies of this kind, one definition of spiritual growth would be beneficial. The researcher is not negating the complexity of this concept and its related aspects but strongly feels that it would be beneficial for Christians to use a single standard where this very important aspect of our faith is being addressed. This would also benefit designing more accurate ‘measurements’ for this concept.

According to the standard for spiritual growth used in this research—that of Hancock et al.’s seven categories and Dallas Seminary’s Center for Christian Leadership’s definition for spiritual growth—the feedback from the representative sample of JTC graduates showed a growth in all the areas measured by this survey, both regarding aspects related to their “inward life in Christ” and “the outward life from Christ” (Hancock et al. 2005: 137).

Although the researcher is aware that the JTC cannot be lauded for all the growth—some of it can be ascribed to other factors which are themselves unseen and difficult to measure, such as individual personalities, spiritual growth ‘spurts’ or ‘slumps’, life experiences and the lapse of time—the JTC can be given some of the credit as it is a denominator common to all the respondents.

5.3 Jubilee Training Centre's impact on Graduates' Spiritual Maturity

When it comes to the feedback obtained from this research, there are areas for praise and others for concern, both of which the JTC could consider addressing, whether it be through reassessing course content, reappraisal and reinforcement of key values, more practical experience, or even one-to-one ministry.

5.3.1 Salvation Experience

With regard to their "initial salvation experience," all the averages were high but respondents showed the least amount of change regarding their conviction on this issue. On the positive side, graduates were least doubtful of the forgiveness of their sins because of Christ's death on the cross. However, they had much less conviction when it came to Jesus being the only way to receive salvation, which is a fundamental belief in the Christian faith. Furthermore, graduates also were not fully convinced of their need for Christ and God's love for them. Further research to determine differences and trends between graduates regarding this issue would be beneficial. For example, what is the difference between those individuals who had just completed their JTC education versus those who had left the JTC a few years previous? Furthermore, what difference in their level of spiritual growth, if any, is there between graduates from the different JTC schools?

5.3.2 Repentance

With regard to repentance, an area that respondents showed an average degree of growth in, the biggest growth in respondents occurred in that their guilt was gone after confessing their sins. This seems to suggest that the JTC helps instil in respondents a deeper understanding of God's grace. However, gender differences were visible with women less convinced of their guilt being gone. Further studies into gender differences would assist in determining whether this is a common difference in spiritual growth between men and women. However, the low frequency of confessions visible both pre- and post training suggests that this could be an area that could receive greater focus in future JTC program design.

5.3.3 Christ in my Heart and His fruit evident in my Life

The greatest lack of growth appears to be in the area of "Christ making His home in our hearts, with fruit of His life being evident," especially with regard to the expression of servanthood. Further studies would be useful to determine whether this trend is due to the fact that the JTC programs focus on inward personal change and

growth as opposed to a strongly outward-focused extension of conviction. This remains quite consistent both in pre- and post measurement. Furthermore it would appear that respondents serve others out of a sense of obligation as opposed to motivated by a natural extension of their relationship with Christ. Future JTC programs could consider focusing on assisting students to develop an internal locus of control based on inner conviction to drive their expression of outward servanthood, as opposed to being driven by an external locus of control. On the positive side, graduates showed significant positive growth in their commitment to speak for Christ even if they suffered for it.

5.3.4 Daily, Developing Relationship with Christ and Spiritual Disciplines

Pertaining to “a developing daily relationship with Him, indicated by enjoyment of spiritual disciplines” respondents seemed keen to develop their relationship with God and they enjoyed spiritual disciplines. Two strengths stood out, namely respondents’ desire for deeper intimacy with God and their significant growth regarding turning to God in prayer during difficult times. There was also a significant increase in respondents who found the Bible interesting and inspiring with data showing that students who had attended more than one JTC School showed the biggest change with regard to how they viewed and enjoyed the Bible. These positive practises were already evident before they entered the JTC hence one can conclude that the design of the JTC programs maintains the consistency of these practises.

Areas that demonstrated low frequency of growth pertain to respondents’ quiet times with God and their self-centred thoughts and decisions. Further studies into respondents’ focus on quiet times would be useful to confirm whether this response is also linked to an external locus of control. Should this be the case, future JTC programs could also consider how to include aspects in the curriculum that would assist students to shift from an external to internal locus of control. With regard to their self-centred thoughts and decisions, further studies would be useful to determine whether this could be due to the JTC schools being more focused on inward personal change and growth.

5.3.5 His Person, Work and Ways as it Impacts my Life

Responses regarding “an increasing vision about His person, work, and ways as it impacts our lives” seemed to indicate that although respondents experienced significant growth in this area, there may be room for improvement. Respondents

were most sure about being able to “tell when God was not happy with something [they] had been doing” and they showed the most growth in giving thanks to God irrespective of their circumstances. Although respondents were least convinced about experiencing the “rest, hope, and peace” that being a child of God brings, they had grown in this area. The area that respondents seemed to indicate that they doubted most was with regard to having definite impressions from God regarding their lives. The above seems to suggest that when it comes to the simple spiritual disciplines linked to understanding right and wrong, and matters of conscience, students are easily able to know Biblical principles of Christian morality. However the study seems to suggest that when it comes to discerning the voice of the Spirit with regard to direction, students have less certainty. This suggests that future JTC programs may want to consider including elements in which students can learn to hear the voice of the Spirit more clearly. This may also assist them to shift from an external locus of control to an internal locus of control as they begin to hear God’s voice more clearly and trust the Spirit-led unctionings.

5.3.6 Fellowship with Believers

Graduates had grown significantly with regard to their “healthy relationship with other Christians,” but significant amount of growth can still be encouraged. Respondents were good at restoring unity and seeking input and correction from fellow believers but when it came to seeking time to worship, pray and fellowship with fellow believers, sharing their testimony and talking about what God was doing in their lives, attention is required. Further studies would be useful to determine the reasons for these trends. One would specifically need to research whether, amongst others, the ‘private’ faith perspective of Western cultures influences these outcomes.

5.3.7 Sacredly Separate Living

When it came to “keeping oneself sacredly separate in the details of daily living,” this survey’s data seemed to indicate that the JTC programs were well designed regarding living holy lives. However it is concerning that the overall score remains low. Thus the JTC programs can include greater focus on growing these aspects. Graduates grew most when it came to trusting God for the outcome in difficult circumstances but showed weakness in choosing to turn to God and commune with Him at every opportunity they could. Furthermore, respondents struggled to deny themselves and obey God even though they responded more positively when asked

if their lives were submitted to God. In summary, it appears that when students are in need they are quick to be reliant on a Godly relationship however, when it comes to daily communion and sacrificial living, students' responses are lacking. It is the combination of these three elements that can best show growth in maturity, or a lack thereof, which will be reflected in choices and actions. This suggests that if future JTC programs wish to assist students to increase their spiritual growth, a greater focus needs to be given to aiding students to implement practises of daily communion with God and sacrificial living.

5.4 Jubilee Training Centre and the Ideal Environment for Spiritual Growth

Literature studies suggest that the best environment to facilitate spiritual growth is one of intentionality, accountability, holistic growth, and support for the church family. This is the environment that JTC aims to provide for its students and this study suggests that spiritual growth has indeed taken place in this setting. However as seen above, there are certain areas which could be given greater focus in the JTC programs to maximise the spiritual growth demonstrated by students and to ensure that this growth remains sustainable over the long term by ensuring that it is driven by an internal, as opposed to external, locus of control.

5.5 Conclusion

The researcher cannot say with complete certainty that the JTC's input in graduates' lives is the sole influence that led to their spiritual growth. Further research, as indicated above, as well as longitudinal and studies of comparison with non-JTC graduates, would be beneficial to determine the magnitude and sustainability of growth from the JTC programs. The dearth of data available regarding spiritual growth of students in similar programs is indicative of the need to accelerate research in this field. The current research thus serves as a foundational study providing baseline data upon which future research can build (Asumang 2016: 10; Jsu 2016: 16; Bronkema 2015: 12; Naidoo 2011: 126; Osmer 2008; Smith 2008: 147; Hancock et al. 2005: 130, 137; Babbie 1998: 315; Dooley 1995: 125).

Ensuring that their students grow spiritually must remain the highest aim of Christian (tertiary) institutions. Furthermore, these institutions need to make every effort to ensure their input is holistic, integrated, relevant, supported by the church family and focused on making and maturing disciples whose spiritual growth is internally motivated and therefore sustainable in order to fulfil the Great Commission.

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Addendum

Amended *Christ-centered Living* questionnaire

Demographic Information

- Your age when you started studying at Jubilee Training Centre (under 18 years/18-21/22-25/26-30/31-35/36-40/41-50/51-60/61 and older)
- Your current age (under 18 years/18-21/22-25/26-30/31-35/36-40/41-50/51-60/61 and older)
- Your Nationality(ies)
- Which term best describes your marital status when you started studying at Jubilee Training Centre? (single/dating/separated/divorced/widow[er]/other)
- Which term best describes your current marital status? (single/dating/separated/divorced/widow[er]/other)
- If you had children when you started studying at Jubilee Training Centre, did they live with you? (yes/no/became pregnant during my time at Jubilee Training Centre)
- Which School(s) did you attend at Jubilee Training Centre and during which year(s), for example Year of Training (2004-2005); Year of Training staff member (2005-2008).
- Your Sex (male/female/other).
- The importance of your religious beliefs and practices before you joined Jubilee Training Centre? (scale 0-7; 0=not important at all, 7=extremely important)
- The importance of your religious beliefs and practices currently? (scale 0-7; 0=not important at all, 7=extremely important)
- How do you evaluate your own spiritual maturity? (open ended question)
- Did you have a personal relationship with Jesus Christ when you started studying at Jubilee Training Centre? (yes/no/not sure)
- Do you currently have a personal relationship with Jesus Christ? (yes/no/not sure)

Section 1 (Rated on a 7 point scale of *Strongly Disagree* to *Strongly Agree*)

1. Before I entered the Training Centre I believed that Jesus Christ died on the cross to take away my sin and that now all my sins have been forgiven.
2. Currently I believe that Jesus Christ died on the cross to take away my sin and that now all my sins have been forgiven.

3. Before I entered the Training Centre I was convinced of God's unconditional, immeasurable love for me as His beloved child and my heart was deeply moved by this.
4. Currently I am convinced of God's unconditional, immeasurable love for me as His beloved child and my heart is deeply moved by this.
5. Before I entered the Training Centre I was of the opinion that there are many ways to God and Jesus Christ is only one of them.
6. Currently I am of the opinion that there are many ways to God and Jesus Christ is only one of them.
7. Before I entered the Training Centre I had the full assurance that Jesus Christ lives in me.
8. Currently I have the full assurance that Jesus Christ lives now in me.
9. Before I entered the Training Centre I actually made amends for any unrighteous living that I had become aware of (e.g. discarded things not honoring to God, returned stolen things, asked forgiveness of those I had wronged, etc).
10. Currently I actually make amends for any unrighteous living that I become aware of (e.g. discard things not honoring to God, return stolen things, ask forgiveness of those I have wronged, etc)
11. Before I entered the Training Centre I loved to pray.
12. Currently I love to pray.
13. Before I entered the Training Centre I found reading the Bible to be boring and uninspiring.
14. Currently I find reading the Bible to be boring and uninspiring.
15. Before I entered the Training Centre, whenever the peace in my heart was disturbed because there was a problem between me and another Christian, I did whatever I could to restore the unity between us.
16. Currently whenever the peace in my heart is disturbed because there is a problem between me and another Christian, I do whatever I can to restore the unity between us.
17. Before I entered the Training Centre I was convinced in the depths of my being that I needed Christ – that apart from Him I was utterly corrupted and powerless to live a life pleasing to God.
18. Currently I am convinced in the depths of my being that I need Christ – that apart from Him I am utterly corrupted and powerless to live a life pleasing to God.

19. Before I entered the Training Centre I was open and receptive with fellow Christians. That is, I was frequently helped through receiving their sharing with me about things that were not right in my life.
20. Currently I am open and receptive with fellow Christians. That is, I am frequently helped through receiving their sharing with me about things that are not right in my life.
21. Before I entered the Training Centre, when things (big or small) did not go my way or when I failed or was wronged, I used the opportunity to quiet myself and talk to the Lord.
22. Currently, when things (big or small) do not go my way or when I fail or am wronged, I use the opportunity to quiet myself and talk to the Lord.
23. Before I entered the Training Centre I could tell when God was not happy with something I had been doing.
24. Currently I can tell when God is not happy with something I am doing.
25. Before I entered the Training Centre, my guilt was gone after I confessed my sins to the Lord.
26. Currently my guilt is gone after I confess my sins to the Lord.
27. Before I entered the Training Centre, in everything (good or bad) I had given thanks to the Lord.
28. Currently, in everything (good or bad) I give thanks to the Lord.

Section 2 (rated on a seven point frequency 'Never; Less than once a month; One to three times a month; Once a week; Two to six times a week; Once a day; More than once a day').

29. Before I entered the Training Centre, I intentionally sought time with other Christians to worship, pray, or fellowship.
30. Currently I intentionally seek time with other Christians to worship, pray, or fellowship.
31. Before I entered the Training Centre, I spent significant quality time alone with God (drawing near to Him, fellowshiping with Him and listening to Him).
32. Currently I spend significant quality time alone with God (drawing near to Him, fellowshiping with Him and listening to Him).

33. Before I entered the Training Centre, I shared with other Christians about my current relationship with Jesus Christ (what He was showing me, His ongoing dealings with me, etc).
34. Currently I share with other Christians about my current relationship with Jesus Christ (what He is showing me, His ongoing dealings with me, etc).
35. Before I entered the Training Centre, I used to confess to the Lord my sinful attitudes, thoughts, and actions.
36. Currently I confess to the Lord my sinful attitudes, thoughts, and actions.
37. Before I entered the Training Centre, I confessed my love for Christ by serving others and reaching out to those in need (e.g. the poor, elderly, abused, suffering, oppressed).
38. Currently, I confess my love for Christ by serving others and reaching out to those in need (e.g. the poor, elderly, abused, suffering, oppressed).
39. Before I entered the Training Centre, I was aware of definite impressions from the Lord regarding my life: my relationships, my decisions, and my heart.
40. Currently I am aware of definite impressions from the Lord regarding my life: my relationships, my decisions, and my heart.
41. Before I entered the Training Centre I gave sincere thanks to God for His work and for who He was.
42. Currently I give sincere thanks to God for His work and for who He is.
43. Before I entered the Training Centre, I sought to know and follow God's will about things in my life.
44. Currently I seek to know and follow God's will about things in my life.

Section 3 (rated on a seven point scale of 'the degree to which each statement is actually true in your life': 0%, 1-19%, 20-39%, 40-59%, 60-79%, 80-99%, 100%).

45. Before I entered the Training Centre I freely expressed to others my belief in the Lord Jesus Christ.
46. Currently I freely express to others my belief in the Lord Jesus Christ.
47. Before I entered the Training Centre, I had a growing desire to know God in a deep and more intimate way.
48. Currently I have a growing desire to know God in a deep and more intimate way.

49. Before I entered the Training Centre, because of Christ, my life each day was free of anxiety and actually full of rest, hope, and peace.
50. Currently, because of Christ, my life each day is free of anxiety and actually full of rest, hope, and peace.
51. Before I entered the Training Centre, the reality in my daily living was that my thoughts and decisions were primarily for myself and not for the Lord Jesus Christ.
52. Currently, the reality in my daily living is that my thoughts and decisions are primarily for myself and not for the Lord Jesus Christ.
53. Before I entered the Training Centre, there was within me a Christ-like compassion and concern for others and their needs, which caused me to give of myself and serve them.
54. Currently, there is within me a Christ-like compassion and concern for others and their needs, causing me to give of myself and serve them.
55. Before I entered the Training Centre, I spoke for Christ – for what is just, honorable, pure, and true – even if I suffered for doing so.
56. Currently I speak for Christ – for what is just, honorable, pure, and true – even if I may suffer for doing so.
57. Before I entered the Training Centre, when I read the Bible and prayed, I experienced God ministering to me (e.g. nourishing me, correcting me, loving me, strengthening me, and aligning my heart and mind with His).
58. Currently, when I read the Bible and pray, I experience God ministering to me (e.g. nourishing me, correcting me, loving me, strengthening me, and aligning my heart and mind with His).
59. Before I entered the Training Centre, I stopped and changed my ways when I became aware of any unrighteousness (e.g., sinful actions, unholy thoughts, impure attitudes, and selfish desires, etc).
60. Currently I stop and change my ways when I become aware of any unrighteousness (e.g., sinful actions, unholy thoughts, impure attitudes, and selfish desires, etc).
61. Before I entered the Training Centre, when I found myself trying to manipulate, push, or control a situation, I restrained myself and trusted the Lord for the outcome.
62. Currently when I find myself trying to manipulate, push, or control a situation, I restrain myself and trust the Lord for the outcome.

63. Before I entered the Training Centre, I was aware of and experienced Christ being manifested through my life. In other words, I could identify specific attitudes, thoughts, and actions when I believed Christ was living out through me.
64. Currently I am aware of and experience Christ being manifested through my life. In other words, I could identify specific attitudes, thoughts, and actions this past week when I believe Christ was living out through me.
65. Before I entered the Training Centre, I would risk losing friends when I saw that a loving word needed to be spoken to help them be more right with the Lord.
66. Currently I will risk losing friends when I see that a loving word needs to be spoken to help them be more right with the Lord.
67. Before I entered the Training Centre, at every opportunity throughout the day, I prayed and turned my heart to the Lord to appreciate Him and talk with Him about things in my life and in others' lives. (As Paul says, "Pray continually")
68. Currently, at every opportunity throughout the day, I pray and turn my heart to the Lord to appreciate Him and talk with Him about things in my life and in others' lives. (As Paul says, "Pray continually")
69. Before I entered the Training Centre, I submitted to the Lord, denied myself, and obeyed Him in everything.
70. Currently I submit to the Lord, deny myself, and obey Him in everything.
71. Before I entered the Training Centre I had turned over my whole life to the Lord Jesus Christ – completely submitting my desires, plans, relationships, and future to Him.
72. Currently I have turned over my whole life to the Lord Jesus Christ – completely submitting my desires, plans, relationships, and future to Him.