SPIRITUAL TRANSFORMATION: A FOCUS ON STRATEGIC APPROACH TO DISCIPLESHIP

Francisca Wavinya Ngala

Quality Assurance Coordinator, Lecturer, Department of Education, Africa International University, P.O. Box 24686-00502, Karen, Nairobi, Kenya

ABSTRACT: *The purpose of the study was to determine whether discipleship strategies used in the teaching ministry of the church enhance spiritual transformation. The descriptive survey design which used the cross-sectional approach to data collection was used for the study. A sample of 945 participants was selected using systematic random sampling and questionnaires were consequently distributed to the 945 members. Overall, 538 questionnaires were returned and analyzed to provide useful information. The SSPS was used to analyze the data and t– tests performed for independent variables. The study findings revealed that majority (70.1%) of the Redeemed Gospel Church members have been discipled using discipleship strategies believed to enhance spiritual transformation. Based on the findings, the study concluded that mentoring relationship program, teacher role modelling Christlikeness, formal discipleship curriculum and small group fellowship enhances the spiritual transformation of Church members. Significant differences in spiritual transformation between members who had gone through discipleship strategies (displayed greater spiritual transformation), and those who had not, existed.*

KEYWORDS: Discipleship, Spiritual Transformation, Church, Christians, Ministry

INTRODUCTION

There is a realization that what the church seems to have neglected is basically the most essential thing that constitutes the business of the church of Christ: Discipleship (Easum, 2015, Wallace 2014). The church has not faired well in teaching members to obey all that Jesus taught as evidenced by the apparent lack of transformation among professing Christians. According to Maura, Mbugua and Piper (2012), preachers are preaching false doctrine, such as prosperity gospel which Paul would call another gospel in line with Gal 1:6-12. The church has really fallen short of attaining the standards that Jesus taught and something urgently needs to be done to salvage the state of the church.

The situation is even more critical because Jesus said that a disciple cannot be greater than his teacher (Matt 10:24) and if the members are to be disciples, then their teachers must be following Jesus, and consequently if the teachers are not following Jesus, then chances are very high that the students will not be following Him.

How can it be that Christians and non-Christians are not different in terms of character and value systems? Willard (2006) seems to have gotten it right in his book, *The great omission.* He plainly describes the omission of intentional discipleship in the contemporary church as a great omission. According to him the attitudes of Christians show no difference with those held by unchurched people. It is even worse when he observes that those who purpose to live holy lives are ridiculed as fanatics. The number of people in today's church who believe that they can be Christians without being disciples is increasing. Willard says that church leaders are to

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

> The values that teachers carry into the classroom matter far more than the curriculum they follow… because a teacher's values will be caught by the student, even if not overtly taught. The teacher's values control the 'hidden curriculum', the shape, feel, and hidden agenda of the class, which may confirm or deny the material which is explicitly taught (1991, p. 12).

Paul was a great role model of Christlikeness (Kile, 2010). Scripture supports the idea of having role models to follow, as long as the models themselves are following Christ (1 Cor. 11:1, 1The 1:6, 2. The 3:9, Phil. 3: 17-18, 1 Pet. 3:5-17.4:15-19, 1Tim 4:12-16). If discipleship is to be done the Bible way, then the teachers will not only be mentors but also role models. Whatever the teacher teaches in the written curriculum must be reflected in his/her lifestyle so that his/her students may emulate. The disciple will follow the teacher, as the teacher follows Christ. This suggests that the behaviour of teacher is key to the spiritual transformation of the disciple in addition to the curriculum and the strategies he/she uses.

Research studies from the West have demonstrated that disciple making is neglected in the church leading to lack of transformation among confessing Christians and the solution lies in discipleship (Ogden, 2003; Willard, 2009). This paper thus sought to add an African perspective to the literature on discipleship and the extent to which transformation has occurred in the selected churches. Lifeway research (2009) discovered that only 45% of Assemblies of God churches in USA regularly evaluate the progress and spiritual growth of their members. In view of these ideas, the paper sought to find out the role of the teaching ministry of the church on the spiritual transformation of members by examining the effect of the use of certain discipleship strategies used in the teaching ministry of the church such as mentorship programmes, role modelling Christlikeness, formal discipleship curriculum and small group fellowships on the members' spiritual transformation.

REVIEW OF LITERATURE

Role Modelling by the Teacher

Downs (1994, p. 160) believes "that the combination of sound Christian character and scripture is the key to a teacher's influence. Character alone, apart from the word of God, will not produce righteousness. Conversely, the word of God, if not communicated by a righteous teacher, will be less likely to have a powerful influence on the student". Modelling by the teacher is a very important factor in the spiritual transformation of the student. The student practically sees what it means to be transformed to Christlikeness through the life of the teacher only if the teacher models Christlikeness. Ogden (2007, p. 11) supports this in saying that "modelling creates an atmosphere that affects values, attitudes and behaviour", which is what Christianity seeks to affect. Olander (2014) mentions role modelling among the nine habits of most effective teachers. "Whatever you teach should be modelled in your life. Verbal

exposition can sometimes be hard to comprehend but   a person's example is always easy to understand" (Olander, 2014, p. 9). Oman and Thoresen (2003, p. 149) recommend that spiritual modelling and observational learning are areas that should be taken seriously in research. Bandura (2003, p. 171) supports spiritual modelling in stating that congregations provide several models of behaviour to reinforce lifestyles patterned on them. A study that surveyed the role of female models found out that "Female role models are important for what they stand for, the possibility of success whether or not they have a personal relationship with the particular student or young faculty member" (Mason, p. 2009). On commenting on role modelling, Sneed and Edmond (1999, p. 73) say that "transformed believers naturally honour God's name by expressing biblical examples and insights in everyday living…Jesus lifestyle becomes a daily opportunity to bear witness that we are the children of God" .

Mentoring Relationships

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

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

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

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

Accountability to Small Group Fellowships

The importance of a small group fellowship is that it is easy for the pastor, leader or teacher to care for the members. "It is impossible for a pastor to provide attention, discipleship, and care needed for large groups of people ... A church's ability to provide personal touch is often lost as it grows" (Donahue, 1996, p. 14). Spiritual transformation comes as a result of intentionality in the spiritual nurture of the converts and small group fellowships are ideal. Ogden (2003) explores the concept of mutual accountability to a small group fellowship where the members are involved in a covenantal relationship. He says, "Accountability brings us back to the core of what it means to be a disciple of Jesus. A disciple is one under authority… covenantal standards raise the level of intensity by setting the high bar of discipleship…we invite our partners to hold us accountable. Positive peer pressure leads us to follow through". Members would be bound by the covenantal relationship in the small group to conform to Christlikeness and this in turn influences their spiritual transformation.

Geiger (2015) in a survey found out that groups were very important in spiritual transformation. People who were in a group were found to display attributes of a disciple compared to those who were not in a group. They prayed more fervently, gave more generously, served more sacrificially, and shared the gospel more regularly. In support, Barna (2015) found out that groups are a preferred method of discipleship in the church today.

Formal Discipleship Curriculum

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

Among ten counsels that Foster (2008) gives on spiritual formation, is a mention that leaders should not just focus on curriculum solutions. He says curriculum is important in the work of spiritual formation but not the most important.

Mathews (2005) observes that there is none existent of curriculum to teach on spiritual disciplines in the local churches which had contributed to decline of spiritual disciplines.

 In discipleship of members, the use a formal discipleship curriculum such as a new believers' class is recommended. Ward (2001, p. 120) notes that a teacher cannot teach everything and obviously some things will get more attention, which makes curriculum planning very important. He adds that teaching becomes easier if knowledge is introduced progressively. Ogden (2003, p. 40) describes the primary job of church leaders as that of equipping the saints for the work of the ministry in line with scripture in Ephesians 4:11-13. He says that if the leaders fulfil this role, positive consequences such as the body of Christ being built up, members attaining unity in the faith, being grounded in the knowledge of Jesus, the church growing to maturity and attaining the full measure of Christ, will follow. This is what spiritual transformation is all about and taking members through a formal discipleship curriculum is of great value in their journey to spiritual transformation. A research by Edmonds (2014) found out that the spiritual growth of men was positively influenced by a curriculum called 'Leading

like Jesus' that they participated in. After going through the curriculum they became spiritual leaders at home, church and in the community.

THEORETICAL AND CONCEPTUAL FRAMEWORK

The study was embedded on principles of the Social learning theory. "According to social learning theory, modelling influences produce learning principally through their informative function. During exposure observers acquire mainly symbolic representations of the modelled activities which serve as guides for appropriate performances" (Bandura, 1976, pp. 22- 24). Observational learning is one of the best ways to teach values. Members are to observe the character of mature Christians as they live out their faith and in turn model similar practices.

Bandura (1986) suggests that the effectiveness of observational learning depends on the degree to which the following four processes of observational learning are affected: Attention which calls for people to be keen on the modelled actions, Retention which ensures that actions are cognitively registered symbolically in memory, Production through which the retained symbolic memories get reconverted into overt actions to bring out desired responses and lastly Motivation which advocates for favourable perceived consequences of performing the actions so that the actions are repeated. Yi and Davis (2003, p. 150) theorize that "an increase in any one of the dimensions in isolation will increase the total magnitude of the observational learning process". Kile (2010) observes that "in order to learn from observation, it is necessary first that the model must attract the individual's attention".

At the beginning of His ministry, Jesus called twelve disciples so that they would be with Him so they could learn from him how He ministered. Later He sent them to serve and carry on with the work He was doing (Mark 3:14). Jesus washed the disciples' feet to model servant leadership (John 13:5).

The researcher was of the opinion that teaching/discipling members through direct instruction on curriculum materials in new believers' classes, role modelling, mentoring and accountability to small group fellowships would lead to spiritual transformation (Ogden, 2003, 2007; Donahue, 1996; Eldridge, 1995; Ward, 2001; Anthony, 2001; Barna, 2001; Downs, 1994; Gangel & Hendricks, 1998).

Conceptual Framework

Christian education is education in its own right and the learning outcome (spiritual transformation) is likely to be influenced by the use of certain discipleship strategies used in the teaching ministry. Following is a conceptual representation that guided this study.
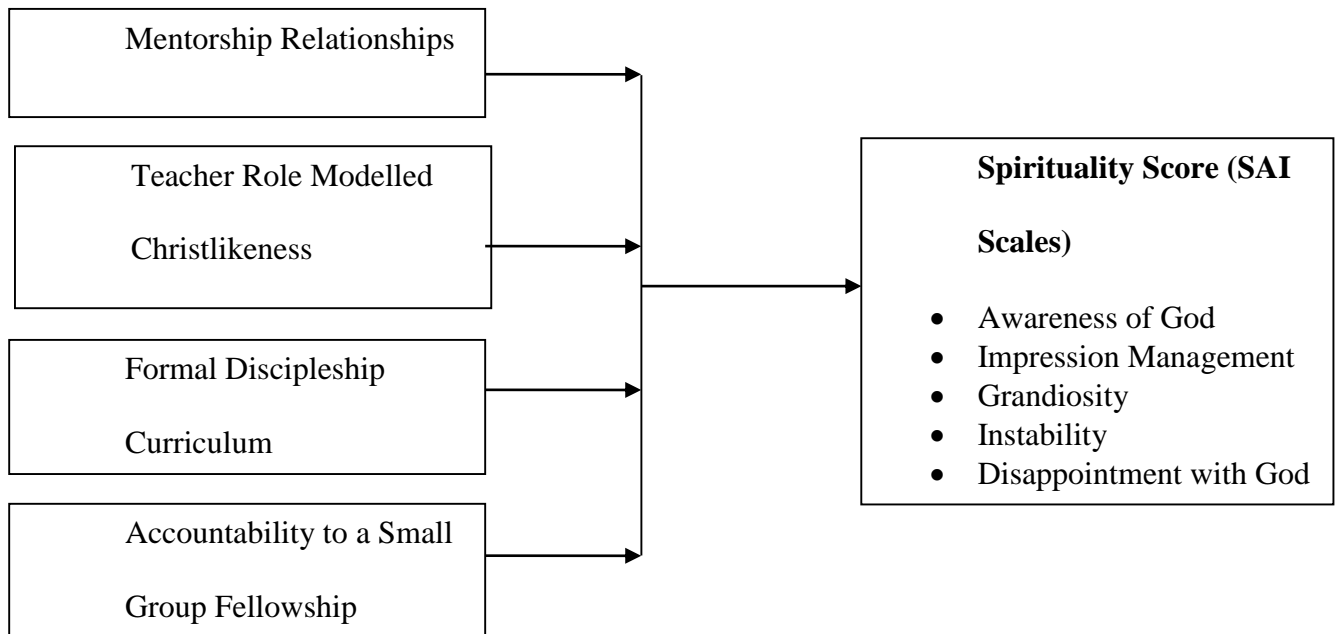
Independent Variables   **Dependent Variable**

Discipleship Strategies used in the Teaching Ministry

of the church

| Mentorship Relationships |
| Teacher Role Modelled Christlikeness |
| Formal Discipleship Curriculum |
| Accountability to a Small Group Fellowship |

Spirituality Score (SAI Scales)

- Awareness of God
- Impression Management
- Grandiosity
- Instability
- Disappointment with God

Figure 1: Conceptual Framework

METHODOLOGY

The researcher adopted the descriptive survey design and utilized the cross-sectional approach that collected data at one point in time. The survey was carried out to establish to the effect of discipleship strategies on spiritual transformation. The independent variables were mentoring relationships, role modelling Christlikeness, formal discipleship curriculum and small group fellowships. Information on the variables was gathered using a questionnaire.

The research sample included 945 participants that had been selected to participate in this study. The target population was members of Redeemed Gospel Church in Kangundo Sub County. Systematic random sampling method was used to select the churches and the participants for this research to ensure representativeness.

The questionnaire was chosen as the instrument to gather information for this study. The questionnaires were administered to 945 participants that had been selected using systematic random sampling but only 538 were returned.

PRESENTATION AND ANALYSIS OF FINDINGS

Discipleship Strategies used in the Teaching Ministry of the Church

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

The following hypotheses had been formulated and these were used to test for statistical significance against the six scales of the Spiritual Assessment Inventory (SAI). The hypotheses were tested against the spirituality scales to establish whether differences existed between the means of those members who were discipled using the four strategies believed to enhance spiritual transformation and those who were not. This was done using t-tests and the results of the analysis will be presented in this section.

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

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

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

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

Involvement in a Mentoring Relationship

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

Mentoring relationships' results were statistically tested against Spiritual Assessment Inventory including Awareness of God, Disappointment with God, Grandiosity, Instability,

Impression Management and Realistic Acceptance to look out for possible differences n relation to 1st hypothesis and the statistics are presented in tables 1, 2, 3, 4, 5 and 6 as follows.

Table 1: Awareness of God Scale and Mentoring Relationships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.194	15.357	205.895	0.000
Yes, I have been	365	1.7725			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(536)} = 15.357$, p = 0.000; the p value was less than 0.05 and the researcher therefore rejected the null hypothesis.

Table 2: Disappointment Scale and Mentoring Relationships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.0991	11.524	86.801	0.000
Yes, I have been	363	1.8272			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(534)} = 11.524$, p = 0.000; a p value that was less than 0.05 and the researcher therefore rejected the null hypothesis.

Table 3: Grandiosity Scale and Mentoring Relationships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.3187	12.637	17.880	0.000
Yes, I have been	363	2.0560			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(534)} = 12.637$, p = 0.000; a p value that was less than 0.05, which means that the null hypothesis was not supported.

Table 4: Instability Scale and Mentoring Relationships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	173	3.3455	12.657	32.205	0.000
Yes, I have been	365	2.1726			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(536)} = 12.657$, p = 0.000; a p value that was less than 0.05, which meant that the null hypothesis was not supported.

Table 5: Impression Management Scale and Mentoring Relationships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	173	3.5873	9.627	25.841	0.000
Yes, I have been	365	2.6466			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(536)} = 9.627$, p = 0.000; a p value that was less than 0.05, which meant that the null hypothesis was not supported.

Table 6: Realistic Acceptance Scale and Mentoring Relationships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	173	3.0842	13.640	188.378	0.000
Yes, I have been	365	1.6446			

* Have you ever been involved in a mentoring relationship with a mature Christian currently or in the past?

The findings of the analysis were $t_{(536)} = 13.640$, p = 0.000; a p value that was less than 0.05 which meant that the null hypothesis was not supported.

In summary, it was found that in all these six variables, statistically significant differences existed ($p<0.05$) in the spiritual transformation between members of Redeemed Gospel Churches who had been discipled using the four strategies used in the teaching ministry of the church believed to influence spiritual transformation, and those who had not. The 1st hypothesis was therefore rejected and on this basis the researcher concluded that there were significant differences in the spiritual transformation between members of Redeemed Gospel Churches who had been discipled using mentoring relationships and those who had not.

Teacher/teachers Role models Christlikeness

When asked whether they have had teacher/teachers who role model Christlikeness, majority of the respondents (78.3%) agreed while 21.7% did not. This implies that majority of the Redeemed Gospel Church members have had teacher/teachers who role model Christlikeness. This is expected to enhance their spiritual growth and transformation.

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

Table7: Awareness of God Scale and Role Modeling Christlikeness

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	117	3.3320	12.411	65.675	0.000
Yes, I have been	421	1.9234			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The results of the analysis produced a t value of $t_{(536)} = 12.411$, p = 0.000; the p value was less than 0.05, thus the null hypothesis was rejected.

Table 8: Disappointment Scale and Role Modeling Christlikeness

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	117	3.3480	11.404	16.604	0.000
Yes, I have been	419	1.9277			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The analysis produced a t value of $t_{(534)}$ = 11.404, p = 0.000 which was less than 0.05 and therefore the study rejected the null hypothesis.

Table 9: Grandiosity Scale and Role Modeling Christlikeness

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.4261	10.181	8.298	0.000
Yes, I have been	421	2.1941			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The results of the analysis produced a t value of $t_{(536)}$ = 10.181, p = 0.000 which was less than 0.05 and therefore the null hypothesis was rejected.

Table 10: Instability Scale and Role Modeling Christlikeness

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.4416	10.501	7.428	0.000
Yes, I have been	421	2.3019			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The analysis produced a t value of $t_{(536)}$ 10.501, p= 0.000 which was less than 0.05 and therefore the study rejected the null.

Table 11: Impression Management Scale and Role Modeling Christlikeness

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.6120	7.654	16.617	0.001
Yes, I have been	421	2.7648			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The analysis produced a t value of $t_{(536)}$ = 7.654, p= 0.001 which was less than 0.05 and therefore the null hypothesis was rejected.

Table 12: Realistic Acceptance Scale and Role Modeling Christlikeness

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	117	3.2576	11.694	148.335	0.000
Yes, I have been	421	1.7879			

*In my opinion, I have had teacher/teachers who role model Christlikeness

The results of the analysis produced a t value of $t_{(536)}$ = 11.694, p = 0.000 which was less than 0.05 and therefore the study rejected the null hypothesis.

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

Formal Discipleship Curriculum

Formal Discipleship Curriculum was also assessed. Majority of the respondents (61.3%) agreed that, at any one time, they had gone through a formal discipleship curriculum (new believer's class) while 38.7% had not. This implies that majority of the Redeemed Gospel Church members had gone through a formal discipleship curriculum which was expected to boost their spiritual growth and transformation.

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

Table 13: Awareness of God Scale and Formal Discipleship Curriculum

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	2.9810	14.014	218.354	0.000
Yes, I have been	330	1.7561			

* Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

The results of the analysis produced a $t_{(536)} = 14.014$, p = 0.000, the value was less than 0.05 and therefore the study rejected the hypothesis.

Table14: Disappointment with God Scale and Formal Discipleship Curriculum

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	2.9210	10.734	113.883	0.000
Yes, I have been	328	1.8044			

*Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

The results of the analysis produced a $t_{(534)} = 10.734$, p = 0.000; a p value that was less than 0.05 and therefore the hypothesis was rejected.

Table 15: Grandiosity Scale and Formal Discipleship Curriculum

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	3.1277	11.194	27.362	0.000
Yes, I have been	330	2.0424			

*Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

The analysis produced a the result: $t_{(536)}$ = 11.194, p = 0.000, a value that was less than 0.05 and therefore the hypothesis was rejected.

Table 16: Instability Scale and Formal Discipleship Curriculum

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	208	3.1907	11.859	38.234	0.000
Yes, I have been	330	2.1458			

*Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

The analysis produced a value of $t_{(536)}$ 11.859, p = 0.000, that was less than 0.05 and therefore the study rejected the hypothesis.

Table 17: Impression Management Scale and Formal Discipleship Curriculum

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	208	3.4692	8.512	11.708	0.000
Yes, I have been	330	2.6212			

*Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

From the analysis, $t_{(536)}$ = 8.512, p = 0.001, a value that was less than 0.05 and therefore the study rejected the hypothesis.

Table 18: Realistic Acceptance Scale and Formal Discipleship Curriculum

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	208	2.8695	12.610	208.673	0.000
Yes, I have been	330	1.6273			

*Have you at any one time gone through a formal discipleship curriculum (new believer's class)?

The results of the analysis produced $t_{(536)}$ = 12.610, p = 0.000; a value that was less than 0.05 and therefore the researcher rejected the hypothesis.

The formal discipleship curriculum was statistically tested against the six spirituality subscales to establish the possibility of differences existing between the means of those discipled and those who were not. All these six variables had statistically significant differences in spiritual transformation between members of Redeemed Gospel Churches in Kangundo Sub County who had been discipled using formal discipleship curriculum and those who were not.

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

Involvement in Small Group Fellowships

The responses to whether the respondents had been part of a small group fellowship or not, majority of the respondents (73.2%) agreed while 26.8% did not. This implies that majority of the Redeemed Gospel Church members have had an opportunity to be part of a small group fellowship. This means that majority of the members have had spiritual accountability partners, which is likely to enhance their spiritual growth and transformation.

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

Table 19: Awareness of God Scale and Small Group Fellowships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	144	3.3056	14.738	104.690	0.000
Yes, I have been	394	1.8365			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave a $t_{(536)}$ = 14.738, p = 0.000; a p value that was less than 0.05 and therefore the study rejected the hypothesis.

Table 20: Disappointments with God Scale and Small Group Fellowships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.2649	12.138	44.393	0.000
Yes, I have been	392	1.8604			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave a $t_{(534)}$ 12.138 , p = 0.000 , a value that was less than 0.05 and therefore the study hypothesis was rejected.

Table 21: Grandiosity Scale and Small Group Fellowships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.3552	11.003	17.593	0.000
Yes, I have been	394	1.1356			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave $t_{(536)}$ = 11.003, p = 0.000; a p value that was less than 0.05 and therefore the study rejected the hypothesis.

Table 22: Instability Scale and Small Group Fellowships

*	N	Mean	T Statistic	F. Statistic	P. value
No, I have not been	144	3.4506	12.654	10.929	0.000
Yes, I have been	394	2.2205			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave $t_{(536)}$ 12.654 , p= 0.000 , a value that was less than 0.05 and therefore the study rejected the hypothesis.

Table 23: Impression Management Scale and Small Group Fellowships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.5431	7.690	16.154	0.001
Yes, I have been	394	2.7320			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave $t_{(536)} = 7.690$, p = 0.001, a value that was less than 0.05 and therefore the study rejected the hypothesis.

Table 24: Realistic Acceptance Scale and Small Group Fellowships

*	N	Mean	T. Statistic	F. Statistic	P. value
No, I have not been	144	3.2292	13.676	109.684	0.000
Yes, I have been	394	2.6976			

* Have you ever been part of a small group fellowship whose members ensured that you are developing spiritually?

The analysis gave $t_{(536)} = 13.677$, p = 0.000, a value that was less than 0.05 and therefore the study rejected the hypothesis.

Since the results of the analysis in all the six subscales gave a p value of 0.000 which were less than 0.05, the null hypothesis was rejected and the study concluded that there were significant differences in spiritual transformation between members of Redeemed Gospel Churches of Kangundo Sub County, Machakos County who had been discipled through small group fellowships and those who had not.

DISCUSSION OF FINDINGS AND INTERPRETATIONS

The results of the analysis of the discipleship strategies revealed that the majority of the members of Redeemed Gospel Church in Kangundo Sub County had been discipled using discipleship strategies believed to enhance spiritual transformation. This is because majority of the members reported that they have been in a mentoring relationship (67.8%), their teachers role model Christlikeness (78.3%), they have gone through a formal discipleship curriculum (61.3%) and are involved in a small group fellowship (73.2%). On average for all the four strategies, majority 70.1% admitted that they had been discipled using the four strategies of the

teaching ministry of the church believed to enhance spiritual transformation Close scrutiny of the results revealed that formal discipleship curriculum ranked lowest among the demographic variables (61.3%). This could be attributed to the high level of intentionality required in taking members through a formal discipleship curriculum.

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

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

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

Implications to Research and Practice

This paper provides information that fills the information gap that has existed on how the church promotes spiritual transformation strategically in accomplishing discipleship mission. It will also inform missioners, clergymen, evangelists and pastors on what can be done for successful discipleship in their respective churches. To the researcher who seeks to further research on discipleship and spiritual transformation, this paper presents fundamental findings that may be used as the foundation.

CONCLUSION

Based on the finding presented, the study concluded that Role modelling Christlikeness was the most effective discipleship strategy while formal discipleship curriculum was the least effective. Again, members who had been exposed to discipleship strategies displayed greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo Sub County, Machakos County compared to those who had not. In addition, members of Redeemed Gospel Church displayed spiritual transformation in Awareness of God, Disappointment with God, Grandiosity, Instability, Impression Management and Realistic Acceptance subscales of the Spiritual Assessment Inventory (SAI). Although members of Redeemed Gospel Church displayed spiritual transformation in all the six scales, they need to work on their spirituality in terms of the Impression Management scale which scored the highest score in comparison with the other scales, as exaggerations do not reflect well for spiritually mature Christians. It was

also concluded that spiritual transformation is for the individual not a group or denominational affair.

RECOMMENDATION

In view of the conclusions drawn, the study recommends the following:

1. The churches should enhance their mentorship programs aimed at enhancing spiritual transformation among the members. Mentoring relationship strategy was found to have a significant influence on members' spiritual transformation. There is probably need to create more awareness about the importance of the mentorship program.

2. The Church leaders should live exemplary lives as their lifestyles have the greatest influence on the spiritual transformation of the members more than what they teach to them. Most believers get lost and even backslide due to lack of role models.

3. The church should develop a formal discipleship curriculum purposely for the new believers. This will give them an opportunity to learn about Christian life and how one is expected to live.

4. The church should also promote accountability among the members. The best way to do this is to form small group fellowships where members can be accountable to each other.

5. An intentional discipleship curriculum that focuses on the strategies that enhance spiritual transformation is required for the training of pastors and church leaders.

Recommendations for Future Research

A research needs to be done to find out whether there are other factors that influence spiritual transformation apart from the four that were identified in this research.

REFERENCES

Anderson, K. R., & Resee R.D. (1999). *Spiritual Mentoring: A Guide for Seeking and Giving Direction*. Illinois: Intervarsity press.

Anthony, M. J. (Ed.) (2001). *Introducig Christian Education. Foundations for the Twenty First Century.* Grand Rapids, Michigan: Baker Academia

Bandura, A. (1976). *Social Learning Theory*. New Jersey: Prentice-Hall Inc.

_____. 1986. *Social Foundations of Thought and Action: A Social Cognitive Theory.* Englewood Cliff NJ: Prentice-Hall.

_____. (2003). On the Psychological Impact and Mechanisms on Spiritual Modeling. *International journal for the psychology of religion, 13*(3): 167-173.

Barna Group (2015) New research on the state of discipleship. *Research releases in leadership and pastors* December 1 2015.

Donahue, B. (1996). *The Willow Creek Guide to Leading Life-changing Small Groups*. Zondervan.

Eldridge, D. (1995). *The Teaching Ministry of the Church: Integrating Biblical Truth with Contemporary Application*. Nashville, Tennessee: Broadman and Halman publishers.

Downs, P. G. (1994). *Teaching for Spiritual Growth: Introduction to Christian Education Grand Rapids Michigan: Zondervan Publishing House.*

Easum, B. (2015). Radical Discipleship is What we Need. *The Effective Church Group.* https/effective church.com

Edmonds, MyRon P. (2014)Leading like Jesus: A curriculum to disciple African-American males into becoming leaders in the home, church and community at the Glenville Seventh-day Adventist church in Cleveland, Ohio. Doctor of Ministry dissertation at Seventh- day Adventist Theological seminary. *Digital commons@andrews university*

Foster, R. (2008). Ten Counsels: Richard Foster on Spiritual Formation. *Reformed worship resources for planning and leading worship.*

Gangel, K. O., & Hendricks, H. (Eds.) (1988). *Introduction to Christian Education in Christian Educators' Handbook on Teaching*. Wheaton: Victor

Geiger, Eric (2015) Gospel and community groups. *Lifeway Christian Resources. https//eric.geiger.com*

Kile, A. (2010). *Imitating Christ Jesus as a Model in Cognitive Learning Theory*. SBL Annual meeting papers November 10. Psychology and biblical studies section: Society of biblical literature.

Lifeway research (2009) 2008 Assemblies of God discipleship survey results. *Lifeway: Lifeway Christian Resources* April, 16 2009.

Mason, M. (2009). Balance Act: Role Models and Mentors. *Chronicle Careers*. Available at http//Chronicle.com/job/news/2009/03/200903251C.htm

Mathews, S. (2005). A Spiritual Disciplines Based Curriculum. A Doctor of Ministry Theses, Liberty Baptist   Theological seminary, Lynchburg Virginia.

Maura, M. O., Mbugua, K. & Piper, J. (2012). *Gaining the World and Losing the Soul.* Nairobi: African Christian Text books.

 Nthamushobora, F. & Musekura, c. (2004). *Mentoring: A Remedy for the leadership crisis in Africa.* Nairobi: African Leadership and reconciliation ministries, inc (ALARM).

Olander, M. A. (2014). *Teaching Creatively and Effectively*. Nairobi, Kenya: Tropical Springs.

Ogden, G. (2003). *Transforming Discipleship: Making Disciples a Few at a Time*. Dawners Grove: IVP Books.

Ogden, G. (2007). *Discipleship Essentials: A Guide to Building your Life in Christ* . Dawners Grove: IVP Connect.

Oman, D., & Carl E. T. (2003). Spiritual Modelling: A Key to Spiritual and Religious growth? *The international journal of for the psychology of religion,3* (3): 149-165.

Sneed, B., & Roy, E. (1999). *Transformational Discipleship.* Nashvile. Tennesse: Lifeway press.

Stanley, P., & Clinton. R.J. (1992). Connecting: *The Mentoring Relationships You Need to Succeed in Life*. Corolado Springs: NavPress.

Wallace, J. W. (2014). Why Discipleship is Critical to Christian Survival. *Cold case*, Christianity.com.

Ward, T. (2001). The Teaching-learning Process. In *Introducing Christian education: Foundations for the Twenty-first century,* M.J. Anthony (Ed.). San Francisco: Baker Academic.

Wilhoit, J. (1991). *Christian Education and Search for Meaning.* Grand Rapids, Michigan: Baker Book House.

Willard, D. (2006). *The Great Omission: Rediscovering Jesus Essential Teaching on Discipleship.* New York: HarperCollins.

Willard, D. (2009). *The Great Omission: Rediscovering Jesus Essential Teaching on Discipleship.* New York: HarperCollins.

Yi, Y., & Davis, F. (2003). Developing and Validating an Observational Learning Model of Computer SoftwareTraining and Skill Acquisition. *Information systems research, 4* (2): 146-169.