

Impact of Discipleship Strategies on Spiritual Transformation of Members in Selected Redeemed Gospel Churches in Kangundo District, Machakos County

¹Francisca Wavinya Ngala

¹Department of Education, Africa International University
Corresponding Authors Email: ngalawavinya@gmail.com

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Abstract

The purpose of the study was to determine the discipleship strategies that enhance the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo District, Machakos County. The researcher adopted the descriptive survey design. The Redeemed Gospel Church in Kangundo District has a total of about 70 churches with an estimated population of over 10,000 members. The researcher targeted a sample of 30% of the 70 churches in the District. This gave a sample size of 21 churches. Data was collected using questionnaires. The Statistical Package for the Social Sciences (SPSS) was used to analyze data. The researcher performed t – tests for independent samples to look for possible differences between the means of the members who have been discipled through exposure to the four discipleship strategies believed to enhance spiritual transformation and those that have not been exposed to those strategies. been involved in a mentoring relationship with a mature Christian, either currently or in the past. This is expected to enhance their spiritual growth and transformation. Further, results revealed that majority of the Redeemed Gospel Church members have had teacher/teachers who role model Christlikeness. This is expected to enhance their spiritual growth and transformation. In addition, results showed that majority of the Redeemed Gospel Church members have gone through a formal discipleship curriculum. This is expected to boost their spiritual growth and transformation. Lastly, majority of the Redeemed Gospel Church members have had an opportunity to be part of a small group fellowship. This means that majority of the members have had spiritual accountability partners, which is likely to enhance their spiritual growth and transformation. From the findings, the study recommended the churches should enhance their mentorship programs aimed at enhancing spiritual transformation among the members. In addition, 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.

Keywords: *Discipleship strategies, spiritual transformation, mentoring strategy, modeled Christlikeness strategy*

1.0 Introduction

Discipleship of members seems to be a neglected area in church circles today. The Transformational discipleship research project by Geiger et al, (2011) found out that church

leaders are in the process of rediscovering the importance of paying attention to disciple making. Spiritual growth is not accidental but it calls for intentionality on the side of the church in helping Christians grow. This indicates that there is an obvious need to return to intentional discipleship and a decision on how to go about it will have to be made. The indications are that lack of intentional discipleship is a global problem not just a Kenyan problem and the church ought to address the issue of discipleship among the Christians. Moroz (2011) emphasizes the importance of discipleship in the church and notes that fewer people understand what it is despite many being familiar with the term. I concur with these authors that there needs to be a deliberate attempt to rethink discipleship. The great commission states “Therefore go and make disciples of all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And I will be with you always, to the very end of the age” (Matt 28:19-20). NIV

Although there seems to be little research on discipleship from Africa, some authors especially from the West seem to have discovered the mismatch between growing church membership and quality of Jesus’ disciples. They observe that churches have many confessing Christians who do not show evidence of being disciples of Jesus. Ogudiran (2013, 5) says that there is poor state of disciple making in American churches where he points out that the great commission should not stop with winning souls, rather it should involve developing the souls to spiritual maturity. Ogden (2003, 2007) blames it on Christian leaders who unconsciously send the message that it is fine to be Christians without being disciples. Barna (2001) sees very little difference between Christians and non-Christians when considerate comes to moral values and lifestyle choices. Moroz (2011) says that although the evangelical Christians are familiar with discipleship, few practice all aspects of authentic discipleship. There is need to pay attention to discipleship as it is core to the Christian faith.

1.1 Research Problem

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

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*. In this book, he plainly describes the omission of intentional discipleship in the contemporary church as a great omission. According to him surveys of the attitudes of Christians show no difference with those held by unchurched people. It is even worse when he observes that those who purpose to live holy lives are ridiculed as fanatics. The number of people in today’s church who believe that they can be Christians without being disciples is increasing. Willard says that church leaders are to bear the greatest blame for misunderstanding the great commission. Could it then be interpreted that there is shortage of teachers who model Christian lifestyle? Willard

narrows down on teaching as the thread that is missing in the evangelical life today and according to him, the hard nut to crack is that the church is not teaching members to obey everything Jesus taught (Willard 2009). So then who should teach the believers to obey all that Jesus taught, and what are the qualities of the teacher? Wilhoit (1991, 12) notes that;

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

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

1.2 Research Question

What discipleship strategies enhance the spiritual transformation of members in selected Redeemed Gospel churches in Kangundo District, Machakos County?

2.0 Theoretical Framework

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

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

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

3:14). Jesus washed the disciples' feet to model servant leadership (John 13:5). This is the kind of learning that seems to be advocated in scripture and Paul tells the Ephesians "Be imitators of God" (Eph 5: 1). He boldly tells the Corinthians "Follow me as I follow Christ" (1Cor 11: 1). Peter admonishes the elders to be good examples of the flock that has been entrusted to them (1 Pet 5:3). There is an urgent call for teachers/disciplers who are role models that will tell members "follow me as I am following Christ". Teachers and church leaders need to be following Christ so that they model Christlikeness.

A research by Groenendijk (2011) concluded that it was worthwhile to implement observational learning in education as it was an effective teaching tool. He suggests that modeling examples supported the students to produce original work. Another research by Oman and Thoresen (2003, 149) recommend that spiritual modeling and observational learning are areas that should be taken seriously in research.

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

2.1 The Disciple Making Ministry of the Church

The last words of a departing person are very important especially in an African setting where people go out of their way to ensure they properly comprehend the final instructions so as to fulfill the wishes and that is why these words are taken seriously. This was the case with Jesus when his ministry on earth was completed. He left the final instructions contained in the Great Commission (Matt 28:19-20). The church was commanded not only to evangelize but also to make disciples and teach people to obey all that Jesus taught them. The church seems to have done well in evangelism as evidenced by large multitudes in the church who claim to be Christians. Unfortunately, the other part of the Commission that calls upon the church to make disciples and teach people to obey the teachings of Jesus seems to have been ignored. This has resulted in lack of transformation among confessing Christians. Willard says that the church is doing the Great omission not commission. Jesus wanted people to be made into disciples and be baptized, then the disciples were to be taught to obey all that He had commanded and this is what can be attributed to the growth and effectiveness of the early Christians.

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

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

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

2.2 The Role of the Holy Spirit in Spiritual Transformation

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

According to Eldridge (1995, 46-51), the Holy Spirit works in the word of God to illuminate it to the learner to bring the true understanding of the mind of God. The Holy Spirit as the author of the scripture knows everything and he can be trusted to give the correct revelation. The Holy Spirit also works in the teacher to help him/her understand the content, the learner and teaching methodology. The teacher himself must live a Christ-like life (A life of love and obedience to God and total submission to the will of God just as Jesus, who is the way to the father and who is the Christian's role model was) This is only made possible through the work of the Holy Spirit. In the learner, the Holy Spirit convicts him of sin, indwells him and provides him with gifts to do the work of God. It is the Holy Spirit that produces spirituality and guards believers from doctrinal error. To make disciples of Jesus, the work of the Holy Spirit must be appreciated. He is the senior partner. Jesus promised to be always present as the disciples fulfill the great commission and this has been made possible through the work of the Holy Spirit. Ntamushobora (2015) emphasizes that spiritual transformation is the work of the Holy Spirit. The Holy Spirit is God, being the third person in the trinity. He is the comforter and counselor that Jesus promised to the disciples, the one who would give them power to become witnesses (Acts 1:8) and convict the world of sin, righteousness and judgment (John 16:8) NIV.

2.3 Intentional Discipleship in the Church

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

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

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

2.4 The Relationship between Discipleship and Christian Education

Christian education in this research will refer to training in the context of the church that focuses on Christian faith formation through the use of scripture and in which everything is focused on God as revealed through the Lord Jesus Christ by the help of the Holy Spirit. According to Barna (2001), the terms discipleship and Christian education are closely related and they build on each other to create a fully mature follower of Jesus Christ. Education is the process through which discipleship is achieved. This means that without Christian education, discipleship cannot happen. It is Christian education that prepares and teaches one for a lifetime of becoming a complete and competent follower of Jesus. The Great Commission includes the two terms. Converts to Christianity were to be prepared to become disciples through teaching them to obey all that Jesus had commanded. It is quite unfortunate that today Christian education is not taken seriously even in the church. It is not surprising to find churches that do not have a Christian education department and not to mention absence of trained personnel to handle the teaching ministry of the church.

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

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

2.5 Observational Learning

The observational learning theory according to Bandura (1976) proposes that people behave the way they behave because they see people they respect being rewarded for their behaviour. This theory has implications for the teaching ministry of the church. The teacher should improve his/her status with students, model preferred attitudes and skills and use others as models to be imitated (Yount 1999, 81). The teacher should be an exemplar. He should be one worthy of imitation. Teachers are expected to provide excellent examples to those whom they teach. This in turn produces excellence in the students (Yount 1999, 37). Christlikeness is to be modeled by the teachers. Teachers who do not model what they teach can be likened to the

Pharisees whom Jesus referred to as blind guides (Matt 15; 14; 23:24). Paul challenged the Corinthians to follow his example as he follows the example of Christ. (1 Cor 11:1).

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

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

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

These authors recommend that spiritual modeling and observational learning are areas that should be taken seriously in research.

3.0 Research Methodology

The researcher adopted the descriptive survey design. The Redeemed Gospel Church in Kangundo District has a total of about 70 churches with an estimated population of over 10,000 members. The researcher targeted a sample of 30% of the 70 churches in the District. This gave a sample size of 21 churches. Data was collected using questionnaires. The Statistical Package for the Social Sciences (SPSS) was used to analyze data. The researcher performed t – tests for independent samples to look for possible differences between the means of the members who have been disciplined through exposure to the four discipleship strategies believed to enhance spiritual transformation and those that have not been exposed to those strategies

4.0 Results and Discussion

4.1 Mentoring Relationship Strategy

Members who have been in a mentoring relationship with a mature Christian will be expected to display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County than those who have not.

Table 1: Independent T-Test Results for Mentoring Relationship Strategy and Spiritual Assessment Inventory

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

In terms of awareness scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of disappointment scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of grandiosity scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of instability scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of impression management scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of realistic acceptance scale, results revealed that there are significant differences between the means of the members who have been through mentorship program believed to enhance spiritual transformation and those who have not been exposed to the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

Based on the results, hypothesis 1 was not rejected. This implied that members who have been exposed to mentorship programs display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County compared to those who have not.

4.2 Modeled Christlikeness Strategy

Members who have had teachers that role modeled Christlikeness will be expected to display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County than those who have not.

Table 2: Independent T-Test Results for Role modeled Christlikeness Strategy and Spiritual Assessment Inventory

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

In terms of awareness scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of disappointment scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of grandiosity scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of instability scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of impression management scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of realistic acceptance scale, results revealed that there are significant differences between the means of the members who have had role modeled Christlikeness believed to enhance spiritual transformation and those who have not had role modeled Christlikeness. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

Based on the results, hypothesis 2 was not rejected. This implied that members who have had role modeled Christlikeness display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County compared to those who have not.

4.3 Formal Discipleship Curriculum

Members who have gone through a formal discipleship curriculum (new believers' class) will be expected to display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County than those who have not.

Table 3: Independent T-Test Results for Formal Discipleship Curriculum and Spiritual Assessment Inventory

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

In terms of awareness scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of disappointment scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of grandiosity scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of instability scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of impression management scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.001, which is less than the conventional p value of 0.05.

In terms of realistic acceptance scale, results revealed that there are significant differences between the means of the members who have gone through a formal discipleship curriculum believed to enhance spiritual transformation and those who have not gone through the program. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

Based on the results, hypothesis 3 was not rejected. This implied that members who have gone through a formal discipleship curriculum display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County compared to those who have not.

4.4 Small Group Fellowship

Members who have been accountable to a small group fellowship will be expected to display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County than those who have not.

Table 4: Independent T-Test Results for Small Group Fellowship and Spiritual Assessment Inventory

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

In terms of awareness scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to enhance spiritual transformation and those who have not. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of disappointment scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to enhance spiritual transformation and those who have not. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of grandiosity scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to enhance spiritual transformation and those who have not. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of instability scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to

enhance spiritual transformation and those who have not. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

In terms of impression management scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to enhance spiritual transformation and those who have not. This was supported by a p value of 0.001, which is less than the conventional p value of 0.05.

In terms of realistic acceptance scale, results revealed that there are significant differences between the means of the members who have been accountable to a small group fellowship believed to enhance spiritual transformation and those who have not. This was supported by a p value of 0.000, which is less than the conventional p value of 0.05.

Based on the results, hypothesis 4 was not rejected. This implied that members who have been accountable to a small group fellowship display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County compared to those who have not.

5.0 Conclusion

The study concluded that there are significant differences between the means of the members who have gone through discipleship strategies believed to enhance spiritual transformation and those who have not. This means that members who have been exposed to discipleship strategies display greater spiritual transformation among the members of Redeemed Gospel churches in Kangundo District, Machakos County compared to those who have not.

6.0 Recommendations

From the findings, the study recommended 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. At the same time, the Church leadership should find out why some members did not participate in mentorship program and yet they stand to benefit a lot from the program. There is probably need to create more awareness about the importance of the mentorship program.

The Church should also link new members of the church with mature Christians who will act like their role models on matters to do with Christian life. Most new believers get lost and even backslide due to lack of role models. It is therefore important for this group of members to have people to walk with.

In addition, 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. Finally, 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.

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