AFRICA INTERNATIONAL UNIVERSITY

FACTORS THAT HINDER DISCIPLESHIP IN MISSIONS: A CASE
OF CHURCH OF CHRIST IN NATIONS (COCIN) COMMUNITY
MISSIONS SHIRORO ZONE NIGER STATE IN NIGERIA

BY
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STUDENT'S DECLARATION

FACTORS THAT HINDER DISCIPLESHIP IN MISSIONS: A CASE OF CHURCH
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I declare that this is my original work and has not been presented to any University or
College for academic credit.

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

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ABSTRACT

The study is streamlined to investigate factors that hinder discipleship in Nigeria Evangelical church. It became apparent that the results of this undertaking make available theoretical and useful platform for the improvement of sound mission strategies that would cause the church to advance towards God's purpose. The research is centered on factors that hinder discipleship in Shiroro zone.

The study adopted qualitative research methods through phenomenological design. The target population is missionaries, pastors, and elders all amounting to a total of 20 persons. The data collected through interviews were analyzed using Nvivo version 12, presented using diagrams. The second method was through participant observation method where the researcher has lived among the people under the study.

When the data was collected and analyzed the findings revealed that strategies, church resources, culture, and leadership practices hinder discipleship in COCIN community missions.

The mandate of the church is to grow by fulfilling the Great Commission given to us by our Lord Jesus Christ through making discipleship. It is important for those interested in the growth of the church and who desire their churches to grow to examine the factors that hindered discipleship. The purpose of this research is investigating the factors responsible for hindering discipleship among the churches in the CCM Shiroro zone of Niger State in Nigeria. It will also help the leaders of the Church of Christ in Nations (COCIN) to identify the areas of the factors that are hindering discipleship to make redress. It will serve as a roadmap to those who desire for the church to sustain and preserve the foundations that the church is built on in regards to discipleship.

DEDICATION

This work is dedicated to my beloved wife Veronica Haruna, and my four children, Fat-saf, Palang-fat, Favor, and Blessing. It is also dedicated to my fellow missionaries who are fighting the good fight to bring life to the lost through the saving knowledge of Christ.

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ABBREVIATION

COCIN: Church of Christ in Nations

RCC: Regional Church Council

CCM: COCIN Community Missions

LCC: Local Church Council

CC´ Church Council

CHAPTER ONE

INTRODUCTION

Shiroro zone of Niger state in Nigeria is one of the fifteen (15) zones under the Church of Christ in Nations (COCIN) community mission. Shiroro zone is the target area of this research in which the researcher investigates the factors that are hindering discipleship in the zone. The COCIN community mission (CCM) is the agency vested with the mandate to fulfill of the Great Commission Jesus gave, which is to go into the world and make disciples of all nations, baptizing them, in the name of the father and of the son and the Holy Spirit, and teaching them to obey everything He has commanded. This is in view of the fact that His abiding presence is with them to the very end of the age" (Matthew 28:19-20, NIV). The CCM agency is answerable to its parent body - The Church of Christ in Nations (COCIN). This agency has the responsibility to recruit, orient, and deploy missionaries to mission fields, where they engage in evangelism, discipleship and, where necessary, plant and work in churches for as long as it is considered expedient.

Background of the Study

The body was established in 1989 because of the amalgamation of the Borno Outreach which was founded by the Sudan United Mission (SUM) in 1936 to reach out to the Gwoza and Kanuri tribes among the hill settlers. The work expanded all over the entire country and beyond as a result of this Borno Outreach amalgamation. The CCM has over 500 serving missionaries. There are about fifteen (15) CCM zones

now against the vast numbers formerly in existence, this is because most of these zones are handed over to local church councils overseen by a supervisor; and where there are sub-zones, there are sub-zonal leaders for proper supervision. It is out of these zones the researcher singles out the COCIN community mission Shiroro zone of Niger State as the target area of research. CCM Shiroro zone is the demographical region of present-day Shiroro local government of Niger state in Nigeria. The inhabitants are the Gwari's who are predominantly farmers and traditional religion worshippers. The zone was established in the year 2000 when the COCIN missionaries visited the area.

The zone is made up of 24 churches, of which four of them are prayer cells. The zone is now classified into five sub-centers which are *Biko, Palele, Kampani, Kuta,* and *Galadima* Kogo. The zone also has three CCM Academy schools at *Biko, Galadima Kogo*, and Jelikoled by twelve academic staff and non-academic staff. The zone has 21 pastors, out which 10 of them are under COCIN Practical Experience Service Scheme (COPESS), an ordained minister, 5 missionaries and 5 evangelists. The zone comprises of 1,651 members of which 172 are communicant members, 825 are non-communicant members, and 566 are Sunday school children. The church of necessity needs to prioritized discipleship within the 24 churches that constitute the CCM Shiroro zone of Niger state in Nigeria. This is in order to complement the evangelistic outreaches and church planting processes ongoing within the zone and the nurturing of the converts to be rooted in the word. Dryness affirms that discipleship entails the act of following Christ in many Christian traditions and that it is the primary basis of a Christian following after the footstep of Christ (Dryness, 2008, 23). Also, it is how churches grow numerically and spiritually. However, this is a far cry in respect of the situation with the COCIN community missions Shiroro

Zone Niger State Nigeria. As the church is not experiencing growth, even in some churches, membership numbers have drastically reduced. This behooves one to inquire, what was Christ's strategy for discipleship (Coleman, 2010, 34)? Therefore this study seeks to establish factors that hinder discipleship in COCIN community mission: A case of COCIN Community Missions Shiroro zone Niger State Nigeria.

Historical Overview of COCIN

Looking at the brief history of the Church of Christ in Nations (COCIN) which was formerly called Church of Christ in Nigeria. The history shows that it was on the 8th October 1904 Dr. William Herman Karl Kumm, in the company of Dr. Ambrose H. Bateman, Mr. John Burt, and Mr. John Lowry Maxwell arrived Wase town of Plateau state in Nigeria to start the church as the pioneers. This pintsize beginning in Wase led to the foundation of the "Fellowship of the Churches of Christ in Nigeria, also known as Tarrayar Ekklesiyoyin Kristi a Nigeria (TEKAN), with COCIN as a member church. In 1907 – 1910 members of the Cambridge University Mission Party (CUMP), who were Anglican by convention, brought the gospel to Panyam in 1907 and Kabwir in 1910. In 1930 – 1934 by the communal pact, the work of the CUMP was far along passed on to the SUM, British branch, from 1930 – 1934. In 1948 the aim of the SUM, British branch, was to start an ethnic Nigerian Church that is self-supporting, self-propagating, and self-governing. Following the purpose of God, the goal of the Mission was accomplished in 1948 when missionaries handed over the administrative affairs. In 1958, the newly rebranded Church was incorporated with the appellation *Ekklesiyar Kristi a Sudan (EKAS,) Plateau da Bauchi ta Yamma*, in the Land Unending Succession Act Cap 98, of the laws within the Federation of Nigeria 1968. The church was registered as No. 493 at the Company Registry, Lagos, Nigeria, this name was then renamed *to Ekklesiyar Kristi a Nigeria (EKAN) Plateau*

da Bauchi (Plateau and Bauchi Church of Christ in Nigeria). It is noteworthy that the registered trustees of the Church were four among which were the Rev. Istifanus Deshi, Rev. Rindap Damina Bawado, the Rev. Dusu Lodam, and Mr. Akila Wantu Machunga. Sometimes later to be precise in about a year, Mr. A.W. Machunga was replaced by Rev. Manasseh Gyemu Toma. The Sudan United Mission ceased to exist as a body on 21 June 1976 with the Church being designated as the Church of Christ in Nigeria (COCIN) having the above enumerated representatives in 1977. All possessions and leadership of mission affairs in Nigeria was handed over to COCIN. The General Church Council at her sitting of the 82nd council meeting held from 13th-17th May 2013 resolved to adopt a new name, Church Of Christ In Nations (COCIN Service Hand Book 2013, 20).

Vision

The Church Of Christ In Nigeria (COCIN) anticipates an Ecclesia that its leadership and membership are growing in obedience to Christ and living holy lives. To this, they are united and steadfast to worshipping God and spreading the holistically gospel, thereby impacting the society for the glory of God till the return of Jesus Christ. (COCIN Service Handbook)

Mission Statement

The mission the church is to glorify God, with less appreciation on materialism. Secondly, it is to enlighten and encourage Christians who believe in the Lord to preach the good news of God holistically. Thus, COCIN shall linger to administer the sacraments and be self-propagating, self-supporting, and self-governing. (COCIN Service Handbook)

Statement of the Problem

Much emphasis is employed towards getting people to church, but the minimal effort is made in keeping them there. For the church to be sustained and preserved the foundations that the church is built on is very important. It is through discipleship that the church can have a solid foundation on which to grow. Here the researcher examined the reason why discipleship is not giving due attention in Shiroro Zone. The researcher believed that if discipleship is not given due attention, the tendency of having members worthy of character and rooted in the word is questionable. Church growth today is measured in terms of the size of a congregation rather than how well people understand what they believe. It is for a reason that lack of discipleship that there exists this gap within churches. We have turned the focus from growing people in their walk as Christians to just having people converted into Christianity. The church is at a point where what is needed is for people to become more mature Christians. The only way of filling this gap is through discipleship. Therefore, this research focused on investigating the factors that hinder discipleship among the 24 churches CCM Shiroro zone of Niger State in Nigeria.

Purpose of the Study

The church in Africa is 1-mile-wide but 1-inch-deep that is we do more of evangelism than discipleship the numbers are shallow; we have more preaching than discipleship people run for good preaching without getting the genuine doctrine. **The researcher is:**

 To find out the factors that hinder discipleship in COCIN community mission Shiroro zone.

- ➡ The researcher is interested in discipleship because it is the Great Commission given by the Lord Jesus Christ.

Main Research Question

What are the factors that have hindered discipleship in CCM Shiroro zone from 2000 to date?

Sub Research Questions

RQ 1 In what ways do the strategies which are being used hinders discipleship in CCM Shiroro?

RQ 2 How does the method of resource allocation hinder discipleship in CCM Shiroro zone?

RQ 3 In what ways does cultural practice in the community hinder discipleship in CCM Shiroro?

RQ 4 How does church Leadership practices hinder discipleship in CCM Shiroro?

Significance of the Study

In this research findings, the researcher aim at discovering steps that will be of great benefit to the administration of the COCIN community mission and other churches. It will help Christian institutions. It will help in the determination of what could be hindering discipleship and how best to eradicate them. It also will enable the church to grow both spiritually and numerically, thus bringing the lost to the saving knowledge of Christ and aiding the maturity of her members in Christ.

Limitation

Language barrier limited this research because the researcher came from a different language setting. However, this limitation was reduced through the use of a research assistant who translated the interview questions to the respondents. Secondly, the time factor posed a limitation to this study due to the limited time given for the completion of the degree. The researcher then limited the number of participants for

the study and reduced the time for data collection. Furthermore, finance was a constraint since the researcher had to travel to Nigeria from Kenya and some other states within the country to collect data.

Delimitation

This study was carried out within the area of CCM Shiroro zone of Niger State. The interview targeted some pastors, elders, and church members. There are many areas of discipleship that warrants research, e.g., discipleship as a catalyst for sustainable growth in the church, discipleship in the Old Testament time, discipleship in the time of Jesus and so forth but this research centered on the factors that hinder discipleship in CCM Shiroro zone of Niger State.

Definition of Terms

Discipleship is a leading word that is over again use obscurely and ambiguously. It is the relationship between a teacher-disciple and student (discipline). Many churches and Christian groups around the word do elements of discipleship, but rarely engage in holistic discipleship as modeled by Christ. Discipleship examined the practice of being a disciple or follower learner-adherent of Jesus as a master, teacher, and Lord (Dyrness 2008, 235). "Discipleship is a process of an ongoing system for maintaining church growth as a course of action to attune both quality and quantity, not just for the sake of the church, but for the people who desperately need Christ" (Werning 1977, 9). According to Moor, "discipleship came from the Greek word, which means "a taught" or "a trained" one" (Moore 1981, 21). It implies actual teaching allowing the people to learn what is predictable of them. "my people chilled because of lack of knowledge" (Hosea 4: 6). Once a person is educated, the training can help him or her to train others that results in the multiplication of disciples.

Oyedemi said, "Discipleship is God's method of administering His word to believers of different levels of growth for maximum impact. It is the instrument God uses to make disciples come into conformity with Christ who is God's perfect model for life and ministry" (2003, v.). It is the way to learn of Jesus himself, His way of life and not just His teachings. "Discipleship is modeling and teaching Christians the precepts in prayer, doctrine, Christian living, and worship" (Janvier and Bitrus, 1999). According to Allotta, "discipleship" is "the answer to the problem of many young people not knowing how their faith fits into the large context of their lives" (Allotta 2018 page 41).

Mission: Christian mission is "an organized effort for the propagation of the Christian Faith." Mission often involves sending individuals and groups, called "missionaries" to countries and places in the homeland for proselytism. This involves evangelism and humanitarian work, especially among the poor and disadvantaged. Tukura and Maina defined mission as "a task that must be done by any serious-minded Christian and any church that knows its purpose for existence" (2003, viii). That is to say, "Mission" is critical because it is the heartbeat of God. The mission is made visible because God himself has exemplified himself as a missionary (Gen 3:9). This is exemplified in the sending of His one and only begotten son Jesus Christ to die instead of the sinful man who cannot save himself (John 3:16, Rom 1:18-32) Mission is not an option because it is the primary task of the church to make disciples for the kingdom of God.

Leadership

According to Rost "Leadership is a process of structuring, organizing, and guiding a situation so that all members of a group can achieve common active goals with maximum economy and minimum time and effect" (Rost 1993, 58). She

continues by saying "leadership is a guide by the hand; to conduct in any place; to conduct as a head or commander; to introduce by going to the first; to guide and show the method of attaining to draw, entice allure to introduce to prevail on by pleasing motives to pass, to spend in any certain manner" (Rost 1991, 38). ".Leadership is the persuading of other people to set aside for a period of time, the individual conscience and to pursue a common goal that is important for the responsibilities and welfare of a group" (1991, 493).

Strategies

According to Geel, "strategies is a plan of action designed to archive a particular goal, it relies on objective-goals and tactics. This word derived from the Greek word *strategos* which in turn was derived from two words *(Stratos)* meaning army *(agos)* meaning the ancient Greek for leading an army" (Geel 2013, 110). In on war, Cal Von clausevilz claims that strategies define the location where, the moment when, and the force with a battle will be fought" (Bonham 2008, 60).

Resources

"Resources is the main source from which a benefit is produced and has some utility; it can be materials, energy, services, staffs, knowledge or assets, it is the major source of satisfaction" (Webster 2013, 11). Masson and Mary described resources as the techniques and strategies adopted by the firm to exploit by means of using its resources most efficiently and effectively that gains an advantage over competitors."

Culture

According to Sharma, "Culture is the way of life which has been handed over to the societies from one generation to another in the form of accumulated customs, habits and mode of living." (Sharma 2009, 6). Munyenyembe, in his book quadrate

Charles H Kraft culture is "the complex structuring of customs and the assumptions that underlie them in terms of which people govern their lives" (Munyenyembe 2011, 64).

CHAPTER TWO

LITERATURE REVIEW

Introduction

A literature review looks at the study of relevant literature. The literature is a collection of all the relevant written sources on a topic. This, in relation to the context the available pertinent and relevant literature, the researcher may evaluate regarding the direction of study. This is affirmed by Aveyard who opines that "A literature review is the comprehensive study and interpretation of literature that relates to a particular topic" (2014, 3).The chapter will be looking at literature on discipleship Strategies, financial resources, culture, and church leadership.

Discipleship Strategies

Discipleship does not happen accidentally. It requires intentional and strategic planning. Christians need to work with each other as one's brother's keeper to be able to support each other as much as possible. The church is mandated to ensure that Christians can nurture these habits and practices. "Discipleship strategies are important because a community of faith without discipleship outfit is just buying time until it enters its death throes" (Train, 2013, 134). Discipleship is a ideal activity, and there is no doubt on the power of the discipleship to impact of the growth of the church. This could be in respect to teachings involving huge groups, which has its vital biblical role to play. Although the comparison between small group and large group discipleship. The small group discipleship is more effective as it most

cases comprises of a group that is more homogenous the larger group is more heterogeneous which because they are in different stages of life with different perspectives of life. Jesus understood this and taught large crowds about the kingdom of God, but intentional leadership development he left to a small group approach**.** The researcher concord with Train by agreeing that without discipleship strategies, discipleship outfit is just like buying time. It gives good structure in discipleship making.

Church Small Groups

Small groups are very instrumental in building the Christians faith and in enhancing growth in the knowledge of the Lord; they help build their spiritual work as well as a means of achieving an end as mandated by Bible. The Bible encourages Christians to have small groups which are used for fellowship. However, there is an undeniable beauty in church members meeting publicly as well as in homes (Acts 20:20; Rom. 16:5). Christ's followers break bread together as a united family in the Eucharist and as smaller groups around tables where common life happens (Acts 2:46–47).Donahue and Robinson, are of the view that the effectiveness of small groups for nurturing the spirituality of current church members and leading friends, neighbors, coworkers, and others to a saving relationship with Jesus Christ cannot be over-emphasized(2012, 129). The early believers when breaking bread and sharing the word of God as a group, helps the believers to wax stronger spiritually and be courageous in their day to day activities. The small groups form the basic units of the church as a result of that many were coming to Christ because of their lives how the scripture had molded their characters. In small groups, whether like-mindedness, cell or ministry-focused, offer a friendly atmosphere for partnership, particular organization and opportunities to determine and the exercise spiritual gifts. The first

small group I was involved with providing me the opportunity to exercise a teaching gift that I would not have otherwise been able to share. The Bible does not demand "house-churches," on the contrary there is an aesthetical aspect of the assembly of the church members publicly as well as in their private homes (Acts 20:20; Rom. 16:5). Christ's followers break bread together as a united family in the Eucharist and as smaller groups around tables where mutual life happens (Acts 2:46–47).

Bible Studies

Bible study gives Christian insight into the word of God. According to West, "to know Him and his truth, I must give myself to studying His word" (West 2007, 2). An application that challenges participants to engage cultural biblically Studies is available for Young Adults, Adults, and Senior Adults in a variety of translation and delivery options to best fit individual groups. One will also be blessed if they study with a few friends and share thoughts and experiences as they study Gods word. "Trust opines that there are opportunities for celebrations marking their completion of the Old and New Testament components if they are able to go through the Bible(Trust and Trust 2016, 19). According to Taylor in his book titled, *102 Fascinating Bible Studies* says "Bible study allows everyone to have refreshing fellowship with others, and everyone is reminded that he or she has the freedom to ask questions, make comments and discuss the topic at length" (Taylor 2010, 2). He further commented that "The study is not intended to be a lecture or a one-man show" (2010, 2).Bible studies provide a topic for every situation in which humankind undergoes and face in life. Therefore, there is a need to learn what the Bible has to say about everyone's circumstances.

One on One Discipleships

The example set for us as Christians is that Jesus led a small group of followers, so He is considered as the leader of a small group. He was able to get disciples whom he was able to mentor for ministry. In like manner, it informs our pattern to practice one-on-one discipleship. The Bible set the basis for one-on-one discipleship as found in 2 Timothy 2:2, in which Timothy was encouraged in the things he has heard Paul say in the public being witnessed by many, he was urged to entrust to reliable men who will also be qualified to teach others. Discipleship involves a person committing a great deal of time, energy, prayer into the life of others with the sole purpose of sharing the Good News with them but developing a relationship where the person being disciple learns, grows and draws closer to God. Tully attests to this model, noting that the time spent in one-on-one discipleship is intended to grow one in the knowledge of God (Tully 2017, 45). One-on-one discipleship is not a new idea. It has been a method that was practiced in Jesus' days.

Services in the Church

Church services which sometimes are designated services of worship or merely the classical era of Christian shared devotion, often held in a church building. Such services are mostly held on Sundays although some Christian meets on Saturday especially seventh-day Sabbatarians. Cummins is of the view that for those worshipping on Sundays; the "intent" is "on restoring the simplicity of New Testament worship." He noted that "the early Disciples and Christians were Spartan in the design and construction of their church buildings and the structure of their worship services" (2010, 40). Services in the church is another avenue where Christians are precast through given them the expository of God's word.

Church Resources

The church resources are the assets the church holds or owns, such as finances, human resources, skills, and knowledge. As part of what will necessitate the success of a church, it ought to prepare, plan, and write down its goals year-in-year-out. Church growth is one among many strategies that churches focus their attention. One goal that many churches focus on is growth. They also desire to reach more people, and this effort an outcome of growth. "However, whenever there are people and money involved, there need to be structured business practices to ensure resources are managed appropriately. This falls within the economic practices of the early church" (Kemeny 2009, 207). Underwood said, "The Lord blesses people with many riches in the world, and He provides all the resources that we, as His people, require to meet our needs and to further His Kingdom" (2005, 1). If you are asking what a church service is like, what denomination are you looking at?

Financial Resources

Financial resources are resources in monetary terms that are also known as revenues. Those responsible for managing these resources are expected to be good stewards. Given this fact, Christians are called to be good stewards of the resources entrusted to them. According to Goetsch "A good steward takes care of the resources entrusted to them either human, physical, financial when you set a consistent example of servant hood, it will not only show your care, but your organization will perform better" (Goetsch 2019, 77). Finance is a type of resources that are inputted respectively into the production process. These financial resources are from an economic perspective part of the assets (property) of the church organization.

Types of Disciples

The types of disciples in a church determine much of how its programs succeed. The general definition of "disciple" is someone who follows the ways and teachings of someone superior. When applied to Jesus, a disciple is someone who learns from him to live like him someone who, because of God's awakening grace, confirms his or her words and ways to the words and ways of Jesus. Alternatively, you might say, as others have put it in the past, disciples of Jesus are themselves "little Christ's" (Acts 26:28; 2 Corinth. 1:21). There is a need for an intentional plan for disciple-making. If we have no plan, there is no chance of discipleship happening. There will be no fruit. "The program can only succeed if the church has disciples with the right qualities such as commitment and dedication" (Rogers 2012, 34). A disciple of Jesus is a worshiper, a servant, and a witness Usually, churches emphasize one of three things: information, conformity, or transformation.

The three types that informed disciple happens when the Bible is read, but lives are not. The informed disciple attends classes but does not make friends. In discipleship, the Bible is memorized, and truths are taught and learned, but repentance is not taking place. The confirmed disciple is made when lives are regenerated, but Bibles are not. Confirmed disciples must go through a thorough period of training before he or she is called to the church. It is then that the church assumes the biggest problem of lack of skill that trust in the person and work of Jesus. The transformed disciple is best made ready when his life is submerged in the Bibles.

Skills and Knowledge in Discipleship

The disciples need to have anthropological knowledge. Kraft says, "Anthropologist are interested in how people think but also what people do in their everyday activities" (1996; 4). Anthropology helps the missionary and the pastors to

know the science and the behavior of the people you are going to disciple. When the missionary has the knowledge and skill to discipleship will be ineffective in the church. The Bible affirms that "my people perish for lack of knowledge" (Hosea 4:6). Paul said believers are called to study to show themselves approved. This is echoed in Scripture, "Study to show yourself approved to God, a workman that needs not to be ashamed, handling the word of truth" (2 Timothy 2: 15) accurately. Skills are developed through practice and the combination of sensory input and output. Trial and error is probably the best way to achieve a skill's mastery. They should know how to study the Bible and have a general knowledge of the Bible and its theology. "The disciple-making leader's skills affect the leader's actions or behavior" (Malphurs 2009, 135). Because when the leaders have better skills to the disciple, it makes discipleship effective, but if the leaders or missionaries do not have the right skills to discipleship it services as a hindrance. Having the skills will help the missionaries to know the people and to know when and how to disciple them.

Church Structures

Churches grow when Christians are engrossed in solid biblical teaching and discipleship that is supported by structured systems and processes. Church systems and processes encompass everyone, members, volunteers, visitors, and employees. Moreover, greater systems are unswerving, anticipated, and modernized for efficiency. When systems are shaped, steps to the processes are acknowledged, and policies and procedures are birthed."The church's structures would need to be adapted to the changing world in which and to which it ministers and therefore its structures for discipleship must be open to all" (Watkins, 2014, 53). The structure is putting things into an order or systematically for a better meaning, having put discipleship into orderly manner it will never be a hindrance to discipleship making.

Church Structure - Head of the Church

Developing an organizational chart will put Jesus Christ in the positions of author, leader, and in our contemporary times could also allude to the position of chairman of board, and chief executive officer. The Bible asserts that Christ is the head of the church (Ephesians 1:22; cf., Colossians 1:18). The imagery of the body of Christ is used for the church in which He is her Savior (Ephesians 5:23). The relationship Jesus had with the church which is her body is intimate and loving, as affirmed by the epistle of Ephesians, He loved the church to the point of sacrificing himself for it (5:25). His purpose was to present the church to Himself as a spotless, blameless, holy, and radiant church (Ephesians 5:27).

Church Structure - Church Offices

The human representative who is an under-shepherd is the pastor. The early church structure seems to present and speak in plurality of leadership roles as it tend to categorize the leaders as elders who are also called "bishops" or "overseers." They oversee the smooth running of the church and are responsible for admonition and teaching the Word to the people of God(see 1 Timothy 3:1-7 and Acts 14:23).The office of the pastor/teacher is occupied by one of the elders who is vast and knowledgeable in the word. Members of right standing in the church are co-opted to serve as deacons. They are responsible for the welfare of the weak, sick, widows and elderly and the proper disbursement of the church resources to these categories of needy members. In addition, they are incharge of church properties (see Acts 6:1-6 and 1 Tim 3:8-12).

Church Structure - Relationship between the Offices

Deacons were first chosen by the church in Jerusalem (see Acts 6). The apostles, who functioned as elders there, appointed the deacons and set out their

duties. Thus, deacons have always been under the authority of the elders. While the teaching pastor shares responsibility for spiritual oversight with the other elders of a church, Paul indicates the position carries an added obligation. "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching" (1 Timothy 5:17). Thus, the pastor and other elders are equal in authority but not in duty. The average Protestant church in America has a paid pastor who preaches and shepherds and often a paid assistant pastor who can "direct the affairs of the church well."

Church Structure - Relationships between Churches

Paul was concerned with how various churches supported each other, especially since each church is "the body of Christ, and each one of you is a part of it" (1 Corinthians 12:27). Paul praised the Philippians for sharing with him "in the matter of giving and receiving" (Philippians 4:15), which means they supported him financially so he could strengthen other churches. Paul also facilitated the collection of aid for the beleaguered church in Jerusalem (Acts 24:17; Romans 15:26-27; 1 Corinthians 16:3; 2 Corinthians 8-9). Throughout the New Testament, churches sent each other greetings (1 Corinthians 16:19), sent members to visit and help other churches (Acts 11:22, 25-26; 14:27), and cooperated to reach agreements on right doctrine (Acts 15:1-35).

Church Policies

Church policies are enacted for the smooth running of the church in accordance to biblical teachings. This is in order not to leave church members vulnerable to variances on church proceedings and procedures. These policies and procedures need to be documented to help the members articulate them in performing their roles and duties. "It is imperative that one examines what the policies of the

church are because they may provide a clue as to whether on how discipleship should be carried out" (Ehlke 2008, 53). To have policies that will not hinder discipleship Urick tells us that "the church is to be led by greatly skilled and spiritually mature male and female elders (overseer) the must possess godly character and a heart for what matters to God, the must lead, rule, teach and set the church policy unanimously" (Urick 2012, 133). A policy that is not in line with the teaching of the scripture hinders the progress discipleship.

The aim and purpose of these policies is to maintain order in church and to avoid chaos as affirmed in 1 Corinth. 14:33. The church policies are documented in the church's bylaws, handbooks, and proceedings which are meant to give direction and serve as guide to the leaders as well as members to prevent disorderly and chaotic situations in the governance of the church. These policies covers a range of subject matters which constitutes the life of the church; sacraments, church membership, church discipline and the organization of the church. They also contain the guidance for membership to live and order their live in accordance to the teachings and admonition of Christ. The policies encourages mutuality and accountability among members outlining rules and regulation of their Christian life and service. These are anchored on the authority of scriptures and the mandate of God (Matthew 18:15-20). The leaders are custodians of the church and as such responsible to ensure the implementation of these policies which are meant to bring the believers to maturity in Christ. A affirmed by the epistle to the Ephesus in which Paul asserts that God gave leaders as, apostles, pastors, evangelists, teachers and prophets for the equipping and building of the saints which is the body of Christ and for the work of the ministry (Ephesians 4:11-12). Thus the church policies resonates the ordinances of the scriptures structured by the early first century CE church. The absence of these

policies can bring about disorder in the church a as anybody could disrupt the service on account of the fact that he is not interested in the pastor or his message. In addition, church funds may not be utilized in the proper manner and can be channeled towards the promotion of personal and secular aspirations. The church without policies and proceedings and guidelines can fall prey to any scheme and vice of the devil. Ungodly and evil motives and schemes can easily be taken as emanating from godly perspectives.

Church Culture

It is the belief that the most effective way of creating healthy churches is to create church cultures that reflect Biblical norms. Until churches produce a culture of evangelism and discipleship in our churches, for instance, we will never have healthy churches, regardless of whether our services have a crowd or not. That is to say to avoid any factors of hindering discipleship. Culture must be observed. Kraft says, "We cannot live without culture exemplified in Acts 17: 28 (1996, 32). Culture is very vital. The Bible itself was writing in a culture. Kraft continues by saying it is the "matric within which we live and move and exist" (1996, 32). I, concord with Kraft that, "Cultural structuring is both outside of us and inside of us. We relate to it in many ways as fish relate to water. "Moreover, the reality of theological plurality and diversity of cultures in the church challenges us to propose new methods of spreading the Good News and deepening the faith among believers" (Chukwu 2011, 161). So without proper care of in observing culture, discipleship will not be effective. It is difficult to break away from one's cultural values and norms which partly might be in contrast to kingdom principles thereby hindering the propagation of the gospel. The whole process of evangelism and discipleship should not be relegated to one person, but the responsibility of the entire team (Carter 2010, 161). Every church has a culture

some are toxic, and some are life-giving. Life-giving cultures produce a healthy, growing church. Carter's book is written in a manner that makes it easy to read and contains practical ideas, which when implemented has the ability to create a healthy cultured church.

Attitude of Discipleship

Attitude can hinder us. It reminds us that in all areas of our Christian lives, our witness can be hinder by a bad attitude. Attitude often is the one area where our witness is damaged the most. We can do all the right things, but with a bad attitude, often our efforts can be lost. We need to deny ourselves and follow Jesus. Christians need to be controlled by God's grace rather the natural self and strive to allow the spiritual self that which follows Christ to respond. To adhere to Christ teachings on how we ought to respond in difficult circumstances is not easy, we must possess the same attitude like that of Christ to be able to overcome. Attitude is central to the life of the church exemplified in both her leaders and members alike. When new believers or attendees see leaders with a bad attitude, it tarnishes the image of the church and even that of Christ. We must be in control of our temperaments and our attitudes, especially as leaders of the church. It is in this light that the Bible admonishes that we throw off whatever hinders and entangles us in our walk with God knowing we are encompass with a host of witnesses (Hebrews 12:1 a). McGeorge is of the view that the threshold at which absolute poverty is not defined in regards to one's location or era. Obedience and humility constitutes the overall attitude of a disciple (2003, 62).

Language in Discipleship

Language can also hinder discipleship. We are created with a diverse culture of the language. The language emphasizes God's grace, but more especially the dimension of discipleship gain prominence. The area of discipleship language should

be used for the audience to get understanding when disciplining them. "In the Bible's original language, 'make disciples' is the key phrase in these verses because the words going, baptizing, and teaching supports to make disciples" (Putman et al. 2014, 56). That means we can use the same language about discipleship as someone else, and each of us be talking about totally different things. An important discussion for discipleship and disciple-making, so that we worked with our partners to agree upon specific definitions for important words in the church. Discipleship language seems to fit only uneasily into talk about social ethics. While discipleship apparently refers to the individual.

Belief in Discipleship

Beliefs are factors that hinder discipleship. In some cultures, there is the belief that women cannot stand in front of men a congregation and teach. Richard and Branch argue that "Paul's original readers may have understood him as saying that men should be pastors not because they are inanity better qualify or some deserving but simply because they are the firstborn." "Discipleship combines belief and action that results in a life transformed into the likeness of Christ. Belief indicates that we are attracted to Jesus and his teachings" (Harnish and LaRosa 2012, 16). Belief is another word used to describe faith. The Bible admonishes that sin sprang from unbelief about God and His ways (Rom. 14:23). The process of moving away from unbelief to believing God and His ways as written in the Gospels is discipleship.

Religion and Faith

Faith is about what an individual personally believe. In which people with the same faith belong to the same religion. The unfortunate circumstance is that people become religious without any faith, and such group of individual need discipleship to

develop their faith. "A thoughtful and practical guide on prayer and religion to help

congregations fully claim their most basic ministry is making disciples of Jesus

Christ" (Matthaei, 2008, 17). The distinction between faith and religion is undistorted

as gleaned from conversations, literature, news headlines, and public discourse. This

understood from the fact that while the belief system that one holds unto being private

and personal relates to faith, the belief system endorsed by many will amount to

religion. This in addition would mean subscribing to a higher authority as the source

and origin of life and around which life itself evolves.

Church Custom Traditions

Every church has customs and traditions. These traditions or customs which

are universal among human beings can be a great servant or a cruel master. Many

sayings and songs have described the joys and sorrows of life's repetitive

behaviors. One old saying goes: "Tradition all mankind to slavery brings; that dull

excuse for doing stupid things. "Traditional customs have become a part

of church life" (Watkins 2014, 180). The habitual norm, values and practices of the

church can be alluded to church customs while tradition are those practices which

have span generations and are adhered to as the right teachings of Christ and the

apostles. These customs and traditions overlap as sometimes it is difficult to

differentiate one from the other. The defining point in distinguishing between them is

rather absurd. We shall, for the purpose of this research, therefore take them as

essentially synonymous and speak of them as customs.

Prayer

The accomplishment of the Great Commission is through prayer. According to

James, the prayer of faith by a righteous man avails much, is powerful and is active

(James 5:16 b). Cedar affirms that "There is great potential power in prayer" (Cedar, 1980, 40). The early church discovered this essential truth right away. The church was born amid an important meeting; they believed in prayer as the source of every success and any growth. Without prayer as a church, the discipleship work will not be valid. Bowers said, "prayer is a fundamental to spiritual formation; without it, people will drift away as quickly as they appeared" (Bowers 2013, 7). It is very important to pray especially in discipleship making otherwise it be a hindrance to discipleship making in the church. Craig observes that:

> as a believer, your ability to operate in the kingdom towards others and society is determined by several factors. First, you must have been taught who you are in Christ and have been established in spiritual understanding; secondly, you must have allowed Christ to be formed in your soul. You must always remember that it is Christ living through you that enables the kingdom of God to be manifested toward the world and people around you. His authority and life displayed through you. "Walking obediently to the Lord and remaining yielded is a key factor in actively advancing the kingdom of God around you (Craig 2009, 258).

Leadership

Without good Leadership, the church may not reach its goal of evangelizing the world. "The greatest call today is for a broad range of gifted leaders to facilitate and mobilize people for discipleship." (Engen, 1991, 166). Leaders play a very crucial role in the health of a church. Jesus said to go and make disciples of all nations and teach them to obey everything (Matthew 28:19-20). Church planting is not out rightly bad, but the main aim of the sending is to disciple the nation. This is the concept we want the leaders of the church to understand. There is a need for the church to find the right leaders, not the right leaders finding church leadership. When the church does not find the right leaders, leaders will rely only on the issue of materialism rather than focusing on the spiritual growth of the church, which is to disciple the members. "Discipleship begins with a vision to see student's life changed and continue with

them impacting their communities, the rest of their lives for the cause of Christ"

(Allotta 2018, 40). The author name Urick described that is "important to know that

commitment to a bible believing church, that is rightly teaching and preaching the

whole counsel of God, is necessary to accomplish its God-ordained mission to go

forth and boldly proclaim the gospel of Christ and make disciples of all nations"

(Matthew 28:19-20). To do this, a proper understanding of the local churches

function, reverence, and respect for its ruling offices a willingness by all its members

to follow God's leading. "Spiritually unqualified leadership causes all sorts of

problems and hinders the impact and testimony of the church in the world" (Urick

2012, 133). Unqualified leadership brings down the excellent quality of leadership in

the church and as a result of that discipleship will not be valid, because leaders have

no vision of how to go about discipleship programmers in the church.

Jesus as a Role Model of Discipleship

Jesus saw his ministry as the actualization of the kingdom of God, which

becomes a reality being made possible by Himself and in the community of disciples

he was gathering around him (Luke 11:20 23). He invited into his circle to share the

new epoch in the understanding of God and his ways by inviting tax collectors,

tradesmen, zealots, common people, and most revelationary, women as well as men

(Dyrness, 2008, 235). He disregarded social, religious, political, and ethnic

background and gender. He summoned the tax collector who stood outside the

worshipping community, the zealot who threatened the status quo. He bid them

abandon their old associations, leave the boat, toll gate, family, and accept the task of

discipleship. "His calls demanded a total break with families, vocations and

independent life goals" (2008, 235). According to Fabing "the life of Jesus then is the

ultimate role model that provides the wisdom, how, love, joy, hopes, and ability to

endure suffering, in order to fulfill God's will and know him intimately" (Fabing 2007, 11).

Discipleship Grow when we Invest in Others

When a teacher prepares a lesson, he/she grows more than those in the class. When a disciple minister to someone in need, not only is the need met but much more growth is experienced by the disciple. The testimony of a Christian when shared gives the hearer the needed opportunity to grow in his/her faith as well. The tendency to give and invest in others necessitate growth (2 Timothy 2:2).Culbertson commentated that "A commitment to the Bible as your life's foundation is your starting point, but growing in your understanding of the scriptures is also necessary to be an effective disciple investor"(Culbertson 2017, 8). To avoid hindrances in discipleship, disciples need to have learned in order to help another person to grow. The author continues to say that "Priscilla and Aquila are a beautiful portrait demonstrating the various ways Christ uses to disciple his followers. John the Baptist invested through preaching and then Christ brings others along to further personally invest in them. The investor convey the necessary knowledge to help the disciple grow in Christ and to minister on behalf of Christ" (Culbertson 2018, 62).

Sisemore had this to say "by virtue of its specific assignments in the Great Commission, a church exists in the world for one specific purpose to serve the redemption mission of Christ." This redemptive occupation makes a church the reincarnation of Christ in a very practical sense. "However, if a church fails to be redemptive, it forfeits its birthright and ceases to be an authentic body of Christ, the result is that the church becomes weak and ineffective. It ceases to grow, and the seeds of decay begin to sprout. Death is inevitable" (1983, 44).

The zeal of John the Baptist was attested by the Lord when he said John was a lamp that burned and gave light, John 5:35. Apostle Paul was a zealot. Someone has tried to capture the fervent nature of his life in the following sketch. He is a man without the care of making friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life without the fear of death.

CHAPTER THREE

INTRODUCTION

Chapter three of this thesis is the research methods that explain the research approach, strategies procedures, and techniques. The procedures are as follows: research design, entry process, research data collection, data collection instruments, validation and verification of data strategy, and finally, the ethical consideration which falls within the requirement.

Research Methodology

The researcher in this study, chose the qualitative research method to guide and help the research findings; the researcher used it as the most appropriate approach to get data and information for the phenomena under study. The study used qualitative research methods, which are the research procedures that produce their findings not based on the statistical procedure or other means (Strauss and Corbin 1998, 10-110). The qualitative method of research is usually inductive and comports an emerging design. Data will be collected and analyzed in a qualitative approach. Many qualitative researchers depend on observation and use open interviews in the data collection.

Research Design

This study adopted a qualitative design to evaluate factors hindering discipleship in the Zone. The study used qualitative approaches to obtain data from

the respondents. According to Creswell, qualitative research is defined as "an inquiry of the understanding of the social or human problem, based on building complex, holistic, a picture formed with words, reporting detailed views of informants and conducted in its natural setting" (Cresswell, 1994, 1-2). Investigating into factors that affect discipleship is a complicated assignment. As affirm by Gibbs that:

> Church growth is extremely complex, involving not only the make-up of the church membership, but also its history, the kinds of situation in which it is placed, its distance from our involvement with the community, and background factors in the nation as a whole which may contribute to spiritual receptivity (1994, 10).

Things related to human beings are complicated; this study is descriptive as it is interested in finding out the perceptions of the informants of this research who are leaders and members in relation to discipleship. Finding out about the factors hindering discipleship, however, qualitative data was required to bring more understanding of the background of the information of the CCM zone and its influence on discipleship between 2016-2018. Therefore, for this reason, the researcher chose the qualitativemethod. How to investigate the factors hindering discipleship in the CCM zone within the period, commenting on qualitative research, Gillham states that, "this type of research focuses on the evidence that the researcher was told or observed which will help him to comprehend what is going in the lives of the correspondents and social situation" (2000, 13). The researcher's result depends on the data given by informants; the researcher collected data carefully and observed the participants understand their background and current status. The anthropological approach was also used as part of the qualitative research by the researcher. The researcher used the documentation available from time to time in his research through the help of CCM zonal officials.

Entry Process

To carry out data collection, the researcher obtained a letter of introduction

from the academic Dean of Nairobi Evangelical Graduate School of Theology/AIU to

the senior pastor who is the Director of evangelism and church growth. The letter also

explained what the research is all about and doubles as a letter of permission to

request the church to provide church documents such as church register and

membership records that may be useful to the researcher.

Population

The population researched is the entire individuals with observable

characteristic or common characteristic which are attractive to the researcher

(Mugenda and Mugenda, 1999, 9). The population of this study includes the 21

pastors, 5 evangelistic directors, 5 Missionaries, and the selected members of the

CCM Shiroro zone of Niger State.

Table 1: Those to be interviewed.

	Biko	Palele	Kampani	Galadima	Kogo
Pastors	2	2	2	2	2
Missionairies	1	1	1	1	1
Evangelist Directors	1	1	1	1	1
Total	4	4	4	4	4

Sampling

The sample was derived from this population. "Sampling and selection are

vitally important and strategic elements of qualitative research," according to Jennifer.

For this study, a sample of participants was selected. Purposeful sampling is widely

used qualitative research for the identification and selection of information-rich cases

related to the phenomenon of interest. This means that the appropriate persons who

have experienced the phenomenon are the best choices for the study. Since this study is concerned with the lived experience of a specific group of people, the purposive sample is the most suitable. The study used 20 participants who were purposively selected, and the criteria for the selection are as follows:

1. The pastors must have been in service not less than 10 years
2. The missionaries will have served in the zone not less than six years.

The researcher also adopted a convenient sample.

Data Collection

The researcher used four types of data collection, which are; pastors, missionaries, elders, members, and church recording documents. As opine by Spradley, "the research" ought to be "carried out in the field work of the research" (Spradley 1979, 3).

Data Collection Instruments

The study adopted interviews, which were used in collecting data for this study; the researcher used one-to-one interviews.

Interview

This research concentrated on the last two but unstructured interviews which are often employed when necessarily needed. Interviews were conducted by the researcher on how respondents and activities will not be conducted both for disciple and their leadership. Considering the subjects frequently discussed, the investigation about what part of discipleship plays a significant role in the church will be possible. As noted by Spradley, "the researcher" needs to "engaged in as a participant in activities done by the actors" (Spradley 1980,57). Furthermore, the researcher is keen

to compile data through interaction with the subject of the discussion and the

influencing factors that hindered discipleship.

Participant Observation

Observation of how meetings are conducted both for discipleship and their

leadership, by considering the subject if frequently discussed, the investigation about

which part of discipleship play in the church will be possible. "The researcher was

engaged in as a participant in activities done by the actors" (Spradley, 1980, 57). They

were keen to compile with the subject of discussion and its influencing factors that

hinder discipleship. The researcher also adds to his observations the journals and

notes taken during church service and what is announced about factors hindering

discipleship.

Church Document

The researcher studied the church document such as the minute of meetings

whether agenda on discipleship are included. Church budgets are scrutinized to see

what holds for discipleship. Church register membership record also checked by the

researcher to access the performance of discipleship in the church. Other publication

from 2015-2018 was studied. The researcher studied the CCM Shiroro zone of Niger

State budget distribution to help the researcher to identify where the church emphasis

on discipleship has been central. In some degree, the church document revealed the

influence of discipleship in the CCMShiroro zone of Niger State.

Recording the data

The researcher had a tape recorder; all data are in a descriptive account.

Taking journal reports was one of the researchers important factors, to enable him to

record all his experiences, ideas, confusions, and challenges encountered in the

research field. This is to ensure that the data collected is expected to be significant, real, and informative because all the encounters were recorded.

Data Analysis Procedure

The major goal for the researcher at this level is to examine the findings and draw conclusions. According to Mugenda and Mugenda, "data analysis in qualitative research is analyzed through the use of Nvivo 12 is the process of bringing order, structure and meaning to the mass of information collected, and to seeks to make general statement on how categories or themes of data are related" (Mugenda and Mugenda, 1999, 203). On the other hand, Spradley argues that "it is the systematic examination of something to determine its parts, the relation among the parts and relation towards the whole" (Spradley, 1980, 85). The data collected were immediately analyzed after collection to facilitate the researcher's interaction with the information while it is still fresh. The data analysis employed three steps, which are open coding, which you read through your data several times and then start to create tentative labels for chunks of data that summarize what you see happening. Axial coding consists of identifying relationships among the open codes. What are the connections between the codes and selective coding figures out of the core variable that includes all of the data? The core variables identified were selective and data were codedand the purpose of these steps according to Creswell is to divide the categories into smaller groups for straightforward relation, which will help in refining a theoretical model (1998, 151) epistemology.

Data Validation and Verification

In terms of the data to be analysized, validity represent the magnitude to which the outciome of the data analysis represents the phenomenon under study" (Mugenda

and Mugenda, 1999, 95). In order to ensure the certainty of the data for the study, the

researcher collected data from various zones,including focus groups for the sake of

comparison through interviews, participants observation, and church documents. The

reliability and validation of interview questions in this research were verified and

handled to at least two experts in church growth and missiological studies. The

academic advisor was involved in every step of the study to help make the necessary

corrections and at the end, to achieve excellent work. Then the final report was taken

to the key informants and the respondents who determined the accuracy of the report.

<center>Ethical Consideration</center>

In this research, the researcher assumed the responsibility to safeguard the

rights, interest, and sensitivities of the informants (Spradley, 1979, 36). As it is

necessary, the researcher explained to his informants the purpose and the nature of the

research. With the cooperation of CCM leaders and the willingness of each individual

respondent to participate in the interviews was also put into consideration. The

researcher gave the ethical requirement of the institution of Africa International

University its proper consideration. The research covered right privacy, as the

research involves human being, which possesses the right to privacy. The participants

were issued with a consent form detailing the purpose of the research, and they were

requested to sign it as an agreement to participate in the research.

CHAPTER FOUR

FINDINGS AND INTERPRETATION

This study deal with investigating into factors that hinder discipleship in CCM Shiroro zone of Niger state, Nigeria. With the analysis and interpretation of data, of the three types of research, the interviews, participant observation,and church documentation.Four factors were identified as being responsible for the factors hindering discipleship in the zone are been drawn from the leading Question. To investigate these factors, four research questions were posited.

RQ 1 In what ways do the strategies which are being used hinder discipleship in CCM Shiroro?

RQ 2 Which ways do the method of resource allocation hinder discipleship in CCM Shiroro zone?

RQ 3 In what ways does cultural practice in the community hinder discipleship in CCM Shiroro?

RQ 4 In which ways do church Leadership practices hinder discipleship in CCM Shiroro?

Response Rate

The researcher had targeted to interview 20 participants, in which he was able to successfully achieve maximum participation by interviewing twenty informants with representation from each of the five branches of the church, from the following categories 9 pastors, 3 missionaries, 3 evangelists and 5 elders.

Table 2: Response rate

Category	Frequency	Percentage
Pastors	9	**45**
Missionaries	3	**15**
Evangelists	3	**15**
Church elders	5	**25**
Total	**20**	**100**

The informants were allocated the numbers, as indicated in figure 1. The first informant was allocated 1 the last informant was allocated informant 20.
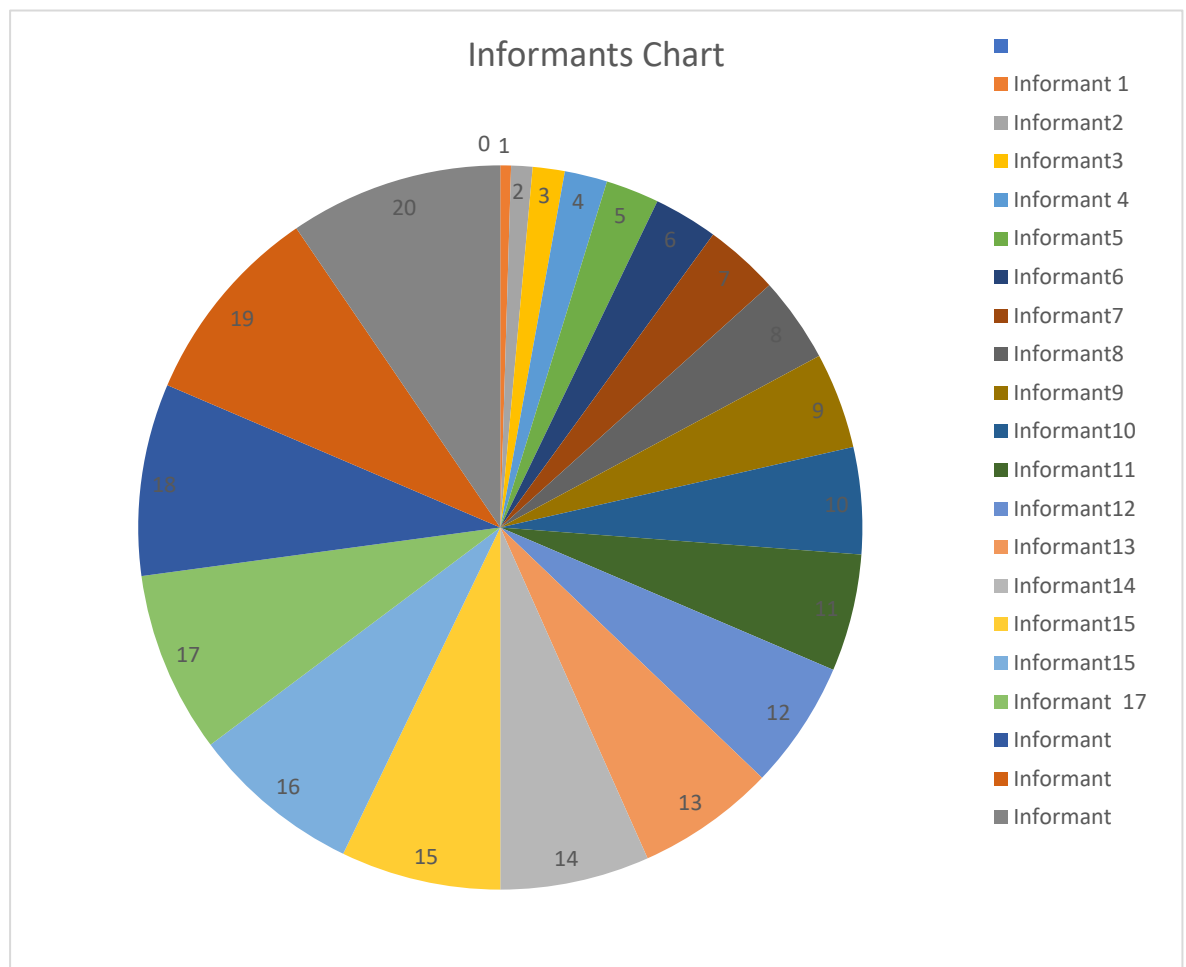
Figure 1: informants number allocations

RQ 1 In what ways do the strategies which are being used hinder discipleship in CCM Shiroro?

Figure 2 indicated the themes that emerged in response to strategies which are used to hinder church discipleship some of the themes that emerged from the informants in response to the research question 1 are as follow: discipleship, strategies, church, small, groups, enhancement, services. In which the researcher used to pick the subheadings of this question.

Figure 2*:* Strategies used hinder discipleship in CCM Shiroro?

In Mathew 28:18-20, discipleship is one of the most incredible mandates that must be carried out in the church if the church is the body of Christ. Discipleship strategies are needed which Jesus and his apostles applied in their contemporary generations, but it appears to be dissimilar to our contemporary era since church practically and not verbally assume discipleship as less relevant. As stated by informant 4, figure 2 and et..al, the churches are using discipleship strategies, but they were not very useful.

Table 3: Strategies used to hinder discipleship

Informants code	Strategies used as a hindrance to discipleship	Numbers	Percentage
7,4,10,2,7,18 12 15,1,3,4,9 20,18,14,16,4	Small groups	18	90%
5,7,8,4,9,8,6 ,11,2,7,1,13, 14,17,19, 20,3.	One on one discipleship	17	85%
3,6,13,1,6,9 16, 4	**Enhancement of church services for discipleship**	8	40%

Small Groups

Small groups are the heart of discipleship, strategies needed to reach as many people as possible. For the respondents, quoting informant 7 the small groups that do exist have very small numbers with minimal commitment. I have once led a small group of 3 disciples. Through the small groups, the study of the Bible can be able to enrich God's people with the word. Citing informants 10 gospels is not much deep to people heart, so any matter concerning money, when raised in the church, hinders participation in regular church activities. Quoting informant 12 the people of the community are not willing as such if one organizes something like bible studies, they will not come.

One on One

The church in Shiroro practice one-on-one discipleship, which helps to strengthen the convert in Christ. The church needs to devise strategies for discipleship. It is believed that churches should create time for disciples with their teacher alone, as stated by informant 5 and et..al. The ministers of the gospel need to take one-on-one discipleship with the seriousness it deserves. As stated by informant

8 some leaders in the church do not care to visit their members in their houses. The disciples need the church to organize groups for outreach, knowing church members very well, one of them opined that knowing the members will determine what time is appropriated for discipleship and additional it makes them feel valued. As echoed by informant 9 she said everybody likes recognition. They are expounded by informant 11 if the pastor or missionary does not value his members in visiting them at home howthey will come when he or she invites them for discipleship?

Enhancement of Church Services for Discipleship

Church services can be enhanced when church leadership agrees to new ideas as well as promote the active participation of the family. Services in the church can be enhanced when church leadership agrees to new ideas as well as promote the active participation of the family. According to informants 3, most of the disciples stop at conversion. Just like the Bible say, where your treasure is, there will your mind is. Church services do not always focus on the exposition of the Bible, which should enrich and enroot believers in Jesus and as a motivation for continuation of the church services. Quoting informants 13 stated that discipleship should be done on Sundays because it is the only day in the week that the people are relatively less busy. This contradicts with informants 16 who observed that discipleship should be done on separate days, and not on Sundays. This will make disciples have complete time with their teachers.

RQ 2 How do church resources hinder discipleship in CCM Shiroro?

The figure 3 depicts the themes that emerged when the informants were asked to explain how church resources could be working as a hindrance to church growth the emerging themes were as follows: discipleship, resources, finance, knowledge,

skills, personnel, human, pastors, from which the researcher used to derive the

subheadings in response to research question number 2.

Figure 3: church resources hinder discipleship in CCM Shiroro

The church needs resources for a successful discipleship program; the church

is struggling with resources needed for discipleship. According to informants 14,

figure 3 and et al. reasons is that there are not enough resource persons and

discipleship materials. Lack of resources hinders discipleship in the zone.

Table 4: Church resources as a hindrance to discipleship

Informants codes	Church resources as a hindrance to discipleship	Numbers	Percentage
9,2,20,1 16,3,8,12 19,20, 11, 5,6, 15,4,7	**Financial Resources**	16	80%
20,6,8,2,4 5,4,7,1,20, 15,18,3,13 13, 12,14	**Human Personnel**	17	85%

15,2,17 8,3,7,5,4 6,9,14,1	**Skills and Knowledge of discipleship**	12	60%

Financial Resources

Financial resources are needed to facilitate discipleship in the church, and there is a need for an equitable distribution of resources. As explained by the informant 9 and et al. church resources hindered discipleship in the zone because the money is not well distributed in the church. Some aspect may lack it, especially regarding discipleship where less priority is given. In which the same was echoed by informant 16, it was observed that there were no adequate financial resources allocated for discipleship, which hinders motivation to a disciple with some souvenirs. Inadequate allocation of finances to discipleship acts as a significant hindrance to discipleship. According to informant 11, in the Africa context, there is a shortage of resources in the church, which constitutes major setbacks on discipleship. The major shortage of resources amounts to discipleship materials such as the Bible, devotional books. The same sentiment was echoed by informant 6 that there are no allocated funds to support mission and missionaries on the field as the church only pay salaries for missionaries, the financial allocation is limited.

Human Personnel

Discipleship needs the human personnel starting from the pastors, evangelists, and some volunteers who may be willing to participant in reaching out and spreading the Gospel. According to informants 20 that Pastors and other ministers of the Gospel are a resource as they can equip others with the word of God. The pastor is a resource if the pastor is trained; he will also train others, as explained by participants 4. Some

of the pastors that we are working with them did not know how to read well, as such cannot constitute vital resources.

Skills and Knowledge of discipleship

The disciples need the ministers of the Gospel to have been trained and well-grounded in God's word. When a church lack ministers with the skills and knowledge, a discipleship program may not succeed. According to informant 15 the church does not have skilled and knowledgeable disciples, it is because foremost, there is no adequate training and when there are few who desire to train others they do not avail themselves, and secondly, the members are not committed to it as alluded by informants 3. The church is new; if you start introducing discipleship training, they may think you are wasting their time. The pastor or evangelist who has been trained and gains the skills and knowledge is more valued in the discipleship program. Informants 9 attests that pastors with skills and knowledge are rooted in Jesus, and that can help others to have Christian grounding. It seems like the churches in this region are not committed to empowering the pastors and evangelists.

As claimed by informants 14 moreover the church usually does not facilitate training like helping ministers to engage in studying theology in theological institutions who could well expose the Bible to others in many vicinities, many ministers are crying out to God for local churches suppressed church servants who have spiritual potentials to nourish the church. Others, some of the pastors are educationally disadvantaged as such lack the capacity to pursue theological education.

RQ 3 In what ways does culture hinders discipleship in CCM Shiroro?

Figure 3 depicts the themes that emerged when the informants were asked to explain how culture could be working as a hindrance to church growth the, which the following themes emerged: Culture, community, belief, language, religion, faith life. From which the researcher derived the subheading which arouses from the research question number three.

Figure 4: Culture hinder discipleship in CCM Shiroro?

Culture is the way of life of a community encroached in their day to day life, which could have existed for many generations. In Shiroro because of how people are too much attached to culture, one finds it very difficult to enact a good discipleship strategy. The cultural upbringing of the inhabitants hinders effective discipleship.

Table 5: Culture as a hindrance to discipleship

Informants codes	Culture as a hindrance to discipleship	Numbers	Percentage
13,14,19 3,16 12 1,4,9,10 11,6,4 8,7	Languages	15	75%
2, 11,17, 10,2,9,3 1,12,5,4 2,3,19,20 16,15,6	Belief of community	20	100%

7,18			
6,5,2,9, 7,17,14 3,6,8,18 20, 19,13 4,1	Faith and Religion	16	80%

Languages

Language is the means through which the word of God is communicated in which the success of the discipleship is dependent on the fact that the Languages spoken in and out of church is known to the community. This is evident when the community understands the language to which the word of God is communicated. According to informant 13 Shiroro region at first had the perception that discipleship was hostile to the gospel earlier, but with persistence, they are becoming friendly and accepting the gospel. But not all the members of this community are comfortable as informant 16 stated that not all the people understand, and that is a problem.

Belief of Community

.The community believes that they have not fully embraced Christianity. According to informants 2, some of them still believe in idol worship, a kind of syncretism. This kind of belief also hinders discipleship. Like from where the researcher comes, there is the issue of gender differences where men do not mingle with women. Another cultural belief practiced in this region is that women are restricted from doing certain things. As confirmed by informants 10 and, a culture where women cannot be superior over men, therefore, making it hard for a female disciple to disciple the men and it is more difficult as the women are banned from learning. The community also has a belief insupernatural beings. As affirmed by informant, there is the belief in ancestral protection and affiliation to people of the past.

Faith and Religion

Majority of the inhabitant of Shiroro are Muslims, traditionalists, and pagans with the Christians in the minority. As per informants 6 the CCM in Shiroro has come to complement the work of the Great Commission, the people where idol worshippers and some practice Islam, they still confess idol worshipping, Islam with a few now professing Christianity. As supported by informants 9, the surrounding community like Rafi practice Christianity, Islam, and idol worshipping. As explained by informants 17 the communities are loving people, and they love Christians, but their traditions and cultures are what is holding them bound not to accept Christ fully.

RQ 4 In which ways do church Leadership practices hinder discipleship in CCM Shiroro?

Figure 5 depicts the themes that emerged when the informants were asked to explain how church leadership could be working as a hindrance to church growth the emerging themes leadership, church, spiritual, challenges, policy, discipleship, style, etc. Which the researcher used to derive the subheadings under research question number 4.

Figure 5: Church Leadership practices hinder discipleship in CCM Shiroro.

The leadership practices of the church contribute to the success of CCM in Shiroro as informants 13 figure 5 said: "if the leadership cared about discipleship, they could have made it a priority rather than always calling us to take money to the headquarters they could have concentrated on spiritual maturity." The same was echoed by informants 9 that discipleship is not considered as a strategic means of reaching out. Therefore, no budget is made towards discipleship.

Table 6: Church leadership practices as a hindrance to discipleship

Informants Code	Church leadership practices as a hindrance to discipleship	Numbers	Percentage
18,7,9,3 13,10,1 14,7,5,20 ,2,6,8,19 3,11	**Leadership styles**	17	85%
19,20,15, 2,1,4,18, 5,9,7,16 12,14,13 3,2,6,20 10	**Challenge with leadership**	19	95%

Leadership Styles

The leadership styles the church adopts, determine how the church discipleship is done, and the procedures and policies necessary to achieve the church's objectives. According to informant, 18 leadership styles of the church is one of the factors that hinder discipleship in the church. Some missionary pastors are too autocratic in their leadership and like doing things that they want and not what the Bible teaches according to informant 13. They fail to emulate the perfect leadership of our Lord Jesus Christ when He was with his disciples; He commissioned them to go out, show compassion, teach others, and perform miracles. This was the early church practice and pacesetting style of leadership. The leadership styles determine the

decisions on how much it is to be allocated for the discipleship. According to

informant 14, the leadership affects discipleship through budgeting, whereby money

will not be allocated, or insufficient funds release to support discipleship. Informant 6,

expounded by stating that "I do not think the church is granting priority for

discipleship, the church is more focus on building and numerical church membership

than discipleship with the discipleship programs are left at the leadership's mercy. As

stated by informant 3 the church practices the Episcopal system of leadership; this is a

situation where the leaders become the ultimate power; no one else can decide

between them.

Challenge with Leadership

The church policy seems not to emphasize the importance of discipleship. As

explained by informant 19, "discipleship is not the priority of some churches in

Shiroro that is why some of the churches are not growing while some have died out

completely." While respondent 8, elaborated that leadership is one of the factors that

hindered discipleship in the zone because when the mission started people were

captivated with materials things first but when now the people are invited for

discipleship people do not want to come because those materials distributed to them

are no longer there again. The leadership came up with policies that are not favoring

the growth of missionary work. As explained by informants 15 Short time mission

work is one of the factors that hindered discipleship in Shiroro zone, as Missionary

come two to three months he or she is expected to leave, as the leadership takes a

more extended period to bring the next missionary. This causes the programs to suffer

as gaps are created before another leader assumes leadership, coupled with the nature

of the mission field where people are not rooted in the word of God. This, according

to informants, 4 leaders, are less concern with the spiritual welfare of their people but

rather concentrate an administration and governance. As informants 9 expounded, discipleship is not the primary concern of the church.

Participant Observation

RQ 1 In what ways do strategies which are used hinder discipleship in CCM Shiroro?

Having known that is an action plan, for the time been the researcher stayed with Shiroro people and noted they have strategies, but they do not carry it out as expected. Looking from some of the programmed designed by the zone like the issue of leaders meeting which the researcher attended, time was set for the meeting at 10:00 am while some members due to attend the meeting came after an hour or more than that, how can their goals be achieved? Another observation made by the researcher is the postponing of some plans that have been made without proper communication, thus affecting goal setting.

RQ 2 How do church resources hinder discipleship in CCM Shiroro?

The researcher observed that the members of CCM Shiroro zone have low income or resources, not that there are no resources in the land but how to acquire them. People focus on one or two things in Shiroro. They focus on fishing and precious stones, and all these things take their mind away from coming to any program of discipleship.

RQ 3 In what ways does culture hinder discipleship in CCM Shiroro

To identify a person, it is easy to know him through culture. Shiroro people practice a lot of cultures even though there are ethical cultural values, but there are also bad ones. Especially women cannot stand before men to speak even in the church; only men can preach. They preferred ladies to marry than for them to be

educated. According to Tembon and Lucia, "Girl education is a human right, provides economic and social benefits and is an intentional objective" (Tembon and Lucia 2008, 115). This is a culture that needs to be addressed through discipleship, as it conflicts with discipleship. Another culture that is a hindrance to discipleship that the researcher observed is the issue of death when someone dies in Shiroro; the inhabitants like to accompany the death with ceremonial, people stayed long in the house of the deceases eating and drinking. Any programmed of the church that falls on those days you will not see anybody, so it hinders discipleship in the zone.

RQ 4 In which ways do church Leadership practices hinder discipleship in CCM Shiroro?

As a leader you cannot give what you do not have, based on the participant observation of the researcher some missionaries need further training so that they can give their best, missionaries need more knowledge to equip others. According to Peace " to build a solid set of ministry, missionaries training should be intentional and purposeful, and the purpose is to help them more effective and equipped others to live meaningfully and Christ-centered lives" (Peace 2012, 209). Second, we today live in a highly complex world, and our pastors need to have an education that is in-depth enough and wide enough, and good enough to engage in discipleship. They need to receive the best education that is possible. They need to have the best teachers. They will be speaking, all the time to people in the church. Leaders are to be an example in their area of assignment. From the meeting organized for the leaders, some were able to come at the right time while others came very late if a program of discipleship is been organized and the leader came in late how you expect the member to behave. Leaders are to follow Christ lifestyle and leadership roles. According to Akers,

"Leaders are to serve as a model of the Christian lifestyle that derived from Jesus because others are watching and wanting to emulate" (Akers 2014, 603).

Discussion

RQ 1 In what ways do strategies which are used hinder discipleship in CCM Shiroro?

The study has revealed that the responses from the interview participant and participantobservation data collection methods are in agreement that the CCM Shiroro zone has devised disciple strategies, but they are ineffective in that they have not been able to achieve the intended objective of reaching out to as many non-Christians as possible

The impression the researcher gathers from the discussion in that strategy used for discipleship is not adequately addressed there is negligence of duty among the leaders, that is why how to go about strategies are not adequately emphasis. The idea of the strategies such as small groups, one on one discipleship and enhancement of church services for discipleship are put to place, but implementation is not effective.according to informant 4and et. Al, churches are using discipleship strategies, but they are not very useful. Therefore to avoid discipleship hindrances, strategies most be will implemented. The findings revealed that the lack of proper implementation of the strategies was because of the incompetency of some pastors and missionaries. Some pastor has stayed long without further training, while others have not gone to school. For discipleship to take its proper dimension training of missionaries and the pastors in the zone should be the focal point of the church,

because discipleship is the bedrock that will help the Christians faith to stand on the basic truth.

RQ 2 How do church resources hinder discipleship in CCM Shiroro?

The responses from the interviews have indicated that the CCM Shiroro zone has a challenge in terms of resources in finances. There is no equity in regards to the distribution of information for projects, as priority is given to other projects other than discipleship when it comes to the personnel some of the pastors are either illiterate or semi-illiterate. Thus, the skills and knowledge of discipleship are lacking. The support needed for their training is not prioritized, in which the researcher for the time he has lived among them has also ascertained.

The impression the researcher gathers from the discussion with the respondents there is misused of founds that is why equity of funds distribution is not justified. Giving discipleship the main priority is not the focal point of the zone. Informant 9 and el.al affirmed that church resource hindered discipleship in the zone because the money is not well distributed in the church. Looking at the solution to this factor, justice must have a way in times of resources distribution. When every aspect of activities is been given equal attention in times of resources distribution in the church, the resource will never be a factor to hinder the progress of discipleship. Either materials distributions, financial distributions, or manpower, that is human resources distribution.Looking from the aspect where there is low income from the community itself, the impression gathers by the researcher members of COCIN community mission need to be taught about holistic ministry since the land is fertile people should be enligthening on how to do different types of farming to increase their income. Women should be taught how to sell firewood and business that will earn them income.

RQ 3 In what ways does culture hinder discipleship in CCM Shiroro?

The interviewed participants raised several concerns on how cultures have worked against the success of discipleship in this region, as the community is deeply rooted in their tradition, the religion of worshipping idols, and Islam. The researcher, out of his experience with them, has confirmed that their culture is working against their ability to receive Christ and embrace Christianity.

In traditional religion, the emphasis is put on going to the shrine and paying homage to the local deity. This means that for a new convert from traditional religion, the idea of discipleship and growing in faith is something that they are not familiar with. For this reason, the importance of showing the significance of discipleship to such a person becomes very important for them to understand the difference there is in Christianity. The same applies to someone who has converted from Islam. Another aspect Shiroro pastors or missionaries most have to be anthropological in nature, by observing the culture of the Shiroro community. The anthropological model will help them to know how to come out with the program of discipleship that will not be hindered by the corrupt culture of the community. Missionaries are to enter the cultural matric of the people we seek to win if we must disciple them effectively to be human beings; we must take account of the culture in which these human beings live anthropologically by knowing how they do their things.

RQ 4 In which ways do church Leadership practices hinder discipleship in CCM Shiroro?

The interviewed participants and the researcher under participant observation were able to establish the CCM Shiroro zone faces a challenge with its leadership practices. Such as autocratic leadership style which does not cultivate health

relationship. The allocation of resources when budgeting downplays the vital role of discipleship. This has influenced discipleship negatively.

The leadership style of some leaders is one in which there is not much emphasis on taking time to visit and spend time with church members. This being the case, it then becomes hard to get the importance of discipleship to people when they do not see those very things being practiced by those who are in leadership positions. One of the main ways of doing discipleship is through our actions. A leader who shows good discipleship in how they go about their work will remove all hindrances to discipleship. A leader who hasa good role model it earns respect, it is essential to show that you know your stuff, you will be respected by the people you are leading them, and they will listen to you. Wrong leadership style serves as a hindrance to discipleship, to have progressive discipleship in the church good qualities of communication skills must be employed by the leaders. Leaders must be an example in the area of discipleship. Paul had this to say, " Follow my example as I follow the example of Christ" (1Corinthians 11;1). That to be a leader that will bring positive change, not a hindrance is to live an exemplary life. In Shiroro zone missionaries and pastor should be aware that leadership plays a very important role in the area of discipleship because discipleship is mentoring or nurturing someone to follow the ways of the master Jesus. To disciple such a person, the missionary or pastor most portrait excellent leadership style skills.

Summary

Many factors affect discipleship. We can see that the strategies, church resources, culture, and leadership all play different parts in hindering the effectiveness of discipleship in CCM Shiroro. If each of these critical areas is given some attention, the effectiveness of discipleship will dramatically change. What we can conclude

from what we have discussed above is that careful analysis of each situation is critical and at the same time implementing what has been planned will ensure that this essential aspect of Christianity is not overlooked in CCM Shiroro.

CHAPTER FIVE

SUMMARY, IMPLICATION, AND RECOMMENDATIONS

The chapter presents the summary of the finds, the conclusions from the case studied, and the recommendations of what ought to be done by the CCM Shiroro zone and suggestions for further study in this area of knowledge.

Summary of the Findings

The mandate of the church is to grow by fulfilling the Great Commission given to us by our Lord Jesus Christ through making discipleship. It is essential for those interested in the growth of the church and who desire their churches to grow to examine the factors that hindered discipleship. The purpose of this research was to investigate the factors responsible for hindering discipleship among the churches in the CCM Shiroro zone of Niger State in Nigeria. It will also help the leaders of the Church of Christ in Nations (COCIN) to identify the areas of the factors that are hindering discipleship to make redress. It will serve as a roadmap to those who desire for the church to sustain and preserve the foundations that the church is built on regarding discipleship.

From the literature examined, four factors, including strategies, culture, resources, and leadership, are often believed to hindered discipleship. These factors were examined to see how they hindered discipleship in CCM.

RQ 1 In what ways do the strategies which are being used hinder discipleship in CCM Shiroro? From the respondent strategies used to hinder discipleship 90% came out with the small view group were practice but is not adequate, 85% reported

that one on one discipleship is being practiced in the zone but is not adequate, while 40% responded that Enhancement of church services for discipleship is practice in the zone but is ineffective.

RQ 2 how do church resources hinder discipleship in CCM Shiroro? 80% responded that financial resources hinder discipleship, 85% testified that human personnel is the major problem in hindering discipleship to progressed and 60% commented that lack of skills and knowledge of discipleship hindered the growth of discipleship in the zone.

RQ 3 In what ways does culture hinder discipleship in CCM Shiroro? From the respondent views, 75% said language spoken in the community hindered discipleship in the zone. 100% of the respondents commented the of the community stand as a hindrance to discipleship in the zone while 80% responded that faith and religion are they factors that hindered discipleship in the zone.

RQ 4 In which ways do church leadership practices hinder discipleship in CCM? 85% of the respondents reacted that Leadership styles that are practice hinder discipleship in the zone. While 95% of the informants reported that challenge of leadership like policies that are not favorable, some of the churches are dying off while some are not growing, the leadership takes longer time in bringing in a missionary when the old has gone.

<center>The implication for the Church</center>

The researcher does wish to recommend that the church has a role to play in the area of discipleship. Discipleship should not be neglected in the Church of Christ in Nations, particularly the area of CCM where their responsibility is to disciple people from scratch. The church that embraces the vision of Jesus Christ has a significant role to play in terms of discipleship. To produce faithful servants and those

that can stand the test of time. A healthy church responds to biblical goals, while an unhealthy one responds to the crisis only. A healthy church sets clear goals, while an unhealthy one sets no goals, or settles for unclear goals. A healthy church is open to change while an unhealthy one resists change. The healthy church sets goals as an outgrowth of the group process and gives members a reasonable workload, while the unhealthy church has goals set by the pastor or a particular interest group, and it overtakes or under-works members. One of the primary goals of the church is to make disciples, which enlarges the base of participation in the work of the church. People in a healthy church have the desire, and potential to grow.

In missions, it is not enough to bring people to faith in Christ. A fulfilled mission must equip disciples to go out themselves and make disciples. When this final goal is reached, the church reproduces itself as affirmed by Paul to Timothy the things you have heard me say publicly in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Tim 2:2). Failure to perpetuate the process produces serious ineffective Christians and a massive shortage of qualified workers throughout the church ministries (Thigpen 2000, 28). The churches, especially in the mission field, seem to focus on the exponential growth of their congregations rather than the qualitative growth. Statistical population records put the percentage of churches are so many, the paradox is that there are so many nominal Christians due to few workers or few laborers to foster the work of discipleship. There is much effort in bringing in the souls into the church but less effort in sending out laborers to do discipleship work. COCIN branches especially the mission field must focus and emphasize the qualitative growth of the members of their congregations since the mission field are the pioneers or grass root of the churches, discipleship must be the focal point.

Recommendations

Based on the findings and conclusions from the case study of CCM in Shiroro of Niger state, Nigeria and other CCM zones need to seek more creative ways of raising funds instead of depending on the support of the headquarters churches or individual donations.

(i).   The authority of the organization should publish newsletters or mission support appreciation letters. To give the supporters more courage towards what they are doing - that is given proper accountability.

(ii).   The researcher recommends that for any effective discipleship strategies in the zone, the zone must make sure that its mission and vision should be clear as possible. Any strategic changes that may affect the program of discipleship must be clearly defined. Leaders in the zone should imitate the good role of watchmen identifying the faithful, committed members from those who are not for relevant discipleship.

(iii).   The researcher recommended that for any effective leadership, we need biblical leadership, not just leadership, the scripture solves problems from its roots. The leader must engage in the Bible. The entering requirement for leadership ought to be embedded on scriptures, not on cultural values. Discipleship should be the priority for it is the key issue that Jesus died on the cross. The ministers must set examples supported by the church. There should be an assessment and evaluation from time to time that will help to sort out the weakness of the church. The church needs to authenticate her faith and prayers as they need preachers, which God fulfills the need of Christ body even as that of the apostle.

(iv).   The researcher recommended Anthropological Model for pastors and missionaries. There is an opportunity for pastors and missionaries to learn from

cultural anthropology. Let us follow the footstep of our Master Jesus. "Honor people's culture not to wrest them from it just as Jesus entered the cultural life of first-century Palestine in order to communicate with people." (Kraft 1996, 2). Missionaries are to enter the cultural matric of the people we seek to win if we must disciple them effectively to be human beings; we must take account of the culture in which these human beings live anthropologically.

It is a great privilege that God gave to the researcher to recommend especially to his colleagues who are missionaries that we are working in the vineyard of the Lord and that we should learn how to live with people with humility so that we understand them through their culture. God created culture, and God himself allowed his word to be written in Greek and Hebrew cultures. So that we can influence cultures that stands as a factor hindering discipleship

(v).   The researcher recommends that the organization should send missionaries for a longer period in a mission community. As far as anthropology is a concern, the missionary should go to the people, live among them, learn from them, love them, start with what they know and build on what they have. When the mission is being carried in that aspect, the gospel will remain in the hearts of the people through discipleship. Paul was a missionary, and the letters of Paul was part of his missionary strategy. As a missionary, Paul's style of life is of great help because staying with the people will allow one to train them and give them instruction even if one is not there, the church remains steadfast.

Recommendations for Further Research

Further recommendations were made for further research. This study has been limited to dealing with the four factors that hindered discipleship in CCM Shiroro

zone of Niger state, Nigeria, such as strategies, culture, resources, and leadership. There is a need for further studies on factors affecting the growth of discipleship. The study was limited in the scope of discovering other factors because of the time constraint. Therefore, it is necessary for a thorough and more detailed study to be done, which can even incorporate a documentary on how those factors hindered the entire CCM and the COCIN as large.

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APPENDIX I: INTERVIEW SCHEDULE FOR PASTORS, CHURCH ELDERS, AND MISSIONARIES.

1. Date of interview…………………………………………………………………….

2. Time of interview……………………………………………………………………

3. What is your gender …………………………………………………………………..

4. What is the name of your church?..

5. What position do you occupy in the church?...

RQ 1 In what ways do strategies used hinder discipleship in CCM Shiroro?

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RQ 2 How do church resources hinder discipleship in CCM Shiroro?

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RQ 3 In what ways does culture hinder discipleship in CCM Shiroro?

RQ 4 What are some of the church leadership practices that hinder discipleship?

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APPENDIX II: PARTICIPANT OBSERVATION SCHEDULE

1. Date of observation……………………………………………………………………….

2. Time of observation……………………………………………………………………….

3. What is the gender of the subject ………………………………………………………

4. What is the name of the subject's church?..

5. What position does the subject occupy in the church?...

RQ 1 In what ways strategies used hinder discipleship in CCM Shiroro?

…………………………………………………………………………………………………

…………………………………………………………………………………………………

RQ 2 How do church resources hinder discipleship in CCM Shiroro?

…………………………………………………………………………………………………

…………………………………………………………………………………………………

RQ 3 In what ways does culture hinder discipleship in CCM Shiroro?

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………………………………………………………………………………………………….

RQ 4 What are some of the church leadership challenges that hinder discipleship?

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APPENDIX III: CONSENT FORM

Dear Sir/Madam,

My name is Haruna Akebok and I am a Master's student at Africa International University, Nairobi, Kenya in the Department of Missions. You are being asked to take part in a research study on the factors hindering discipleship. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

Purpose of the study: As part of the requirements for a degree of Master of Art in Missions at Africa International University. The study is to understand the factors hindering discipleship in COCIN Community Mission.

What we will ask you to do: If you agree to be in this study, we will conduct an interview with you. The interview will include questions about your opinions, insights, understanding, and any other information you may wish to give with regard to your experience of discipleship. The interview will take about one to two hours. With your permission, we would also like to tape-record the interview.

Risks and benefits:

I don't envisage any negative consequences for you in taking part. It is possible that talking about your experience in this way may cause some distress. But it provides you with the opportunity to share your understanding of discipleship.

Your answers will be confidential. The records of this study will be kept private. In any sort of report, we make public we will not include any information that will make

it possible to identify you. Research records will be kept in a locked file; only the researchers will have access to the records. If we tape-record the interview, we will destroy the tape after it has been transcribed, which we anticipate will be within two months of its taping.

Taking part is voluntary: Taking part in this study is completely voluntary. You may skip any questions that you do not want to answer. If you decide not to take part or to skip some of the questions, it will not affect you in any way. If you decide to take part, you are free to withdraw at any time.

Why have you been asked to take part? You have been asked because you are considered specifically suitable to provide the information needed for this study.

What will happen to the results? The results will be presented in the thesis. They will be seen by my supervisor, a second marker and the external examiner. The thesis may be read by future students on the course. The study may be published in a research journal.

What if there is a problem? At the end of the interview or investigation, I will discuss with you how you found the experience and how you are feeling. If you subsequently feel distressed, you should contact me:

Name: Haruna Akebok

Mobile: +2347011045606

E-mail: harunaakebok@yahoo.com

If you agree to take part in the study, please sign the consent form overleaf.

Statement of Consent: I have read the above information and have received answers to any questions I asked. I consent to take part in the study.

Your Signature _____ Date _____

Your Name (printed) _____

In addition to agreeing to participate, I also consent to having the interview tape-recorded.

Your Signature _____ Date _____

Signature of person obtaining consent _____ Date _____

Qualitative Report

<u><Files\\Haruna interviews\\Strategies></u>

Reference 1 - 0.56% Coverage

We practice one-on-one discipleship especially in Tungan mongoro church which helps to strengthen the convert in Christ It was our belief that churches should create time for disciples with their teacher alone

Reference 2 - 0.14% Coverage

This was done through Bible studies for 10 converts.

Reference 3 - 0.15% Coverage

The people were idol worshippers and some practice Islam.

Reference 4 - 0.35% Coverage

Pst Akpan has been living in Shiroro and has used a small group of 8 to disciple. He did this through Bible studies for 8 converts.

Reference 5 - 0.39% Coverage

It was our desire that churches should create time for disciples with their teachers alone which helps in opening up and build trust in disciples.

Reference 6 - 0.60% Coverage

On the other hand, the church has put in place a system on discipleship that built Christian by studying the word. Also, church policy gives emphasis to discipleship because the disciples need to understand their faith, God.

<u>\<Files\\Haruna interviews\\Church Resources\></u> - § 15 references coded [5.36% Coverage]

Reference 1 - 0.18% Coverage

There are no adequate financial resources allocated for discipleship

Reference 2 - 0.32% Coverage

Some of the converts are adults and engaged in fishing and farming while the majority of the children have no skills at all.

Reference 3 - 0.34% Coverage

Also, church policy gives emphasis to discipleship because the disciples need to understand who God is and the things of God.

Reference 4 - 0.20% Coverage

showed that the church practice affiliate and pacesetting style of leadership

Reference 5 - 0.19% Coverage

Also, the church provides moral support to leadership on discipleship.

Reference 6 - 0.39% Coverage

 it was observed that there were no adequate financial resources allocated for discipleship which hinders motivating a disciple with some souvenirs.

Reference 7 - 0.60% Coverage

However, the church has a structure on discipleship that gives priority to church growth by constantly studying the word. Also, the church policy gives emphasis to discipleship because the disciples need to be rooted in Christ.

Reference 8 - 0.21% Coverage

Showed that the church practice affiliate and pacesetting style of leadership.

Reference 9 - 0.19% Coverage

Also, the church provides moral support to leadership on discipleship.

Reference 10 - 0.31% Coverage

Lack of financial empowerment to the church to buy enough land, some of the mission field places has no auditorium.

Reference 11 - 0.50% Coverage

Church resources hindered discipleship in the zone . When money is not well distributed in the church some aspect may lack it especially the side of discipleship where less priority is given

Reference 12 - 0.50% Coverage

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Reference 13 - 0.35% Coverage

. The resources are there but the attention of the leaders concerning how to manage the resources they do not focus on discipleship

Reference 14 - 0.44% Coverage

10th person: Lack of given it has caused a lack of a financial breakthrough in the zone. One of the pastors said there is a poor attitude towards given for the work of God.

Reference 15 - 0.63% Coverage

That is the most critical issue in the Zone there is no any financial resource been allocated to the church concerning discipleship programmer, the budgetis done every year but discipleship has never beenincluded in the zonal budget".

<Files\\Haruna interviews\\Culture> - § 8 references coded [4.32% Coverage]

Reference 1 - 0.48% Coverage

The languages spoken in and out of the church are known in the community, he was hostile to the gospel earlier but with persistence, they are becoming friendly and accepting the gospel.

Reference 2 - 0.49% Coverage

the languages spoken in and out of church is known in the community, they were initially hostile to the church but with persistence, they are becoming friendly and accepting the gospel.

Reference 3 - 0.60% Coverage

They still confess idol worshipping, Islam and a few are now confessing Christianity. Also, the surrounding communities like Kuta, Allawa, Bassa, Kukoki, Egwa, Gwada, Rafi practice Christianity, Islam and idol worshipping.

Reference 4 - 0.60% Coverage

, Here in shiroro, we practice terrible culture, the custom and tradition people in Shiroro we do the community practice is Marriage custom, and burial custom .marriage is been done by force and mostly is done in the night.

Reference 5 - 0.27% Coverage

They practice the marriage custom, burial custom whereby burial is done by much procedure said by Mary

Reference 6 - 0.64% Coverage

Said the custom or the tradition the community practice, the pagan traditional way of practice, Bori, that is the night marriage that is marriage by force, having sex before marriage, the boyfriend passes the night at the girlfriend house

Reference 7 - 0.59% Coverage

Here in Shiroro we practice terrible culture, the custom and tradition people in shiroro, we do the community practice is Marriage custom, and burial custom .marriage is been done by force and mostly is done in the night

Reference 8 - 0.66% Coverage

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<u><Files\\Haruna interviews\\Elder Joshua Madami></u> - § 4 references coded [16.03% Coverage]

Reference 1 - 4.42% Coverage

    i.   It hinders when the leadership has no missionary mandate/vision or the leadership has no interest in the mission.

    ii.   If the leadership does not encourage her members to do mission i.e Lack of encouragement and motivation from the leaders.

    iii.   Lack of assistance.

Reference 2 - 2.31% Coverage

    iv.   Through absenteeism which is mostly caused because of hardship.

    v.   Planning for the class which is mostly interrupted by personal schedule.

Reference 3 - 2.64% Coverage

    vi.   Changing the scheduled time so as to get the attendance of the community like instead of Bible study during the day, it's then rescheduled to evening hours.

Reference 4 - 6.66% Coverage

    vii.   Giving responsibility to dedicated, hardworking, and serious members.

    viii.   Involving the community in church social activities that concern the area.

    ix.   Encouraging the women and youth on work that brings money like selling fries, chicken, and many more details.

    x.   Creating of fellowship body that will help disciple and built them spiritually like; women fellowship, and youth fellowship.

<u><Files\\Haruna interviews\\Pastor Luka Wasa></u> - § 1 reference coded [4.17% Coverage]

Reference 1 - 4.17% Coverage

    xi.   Not really, leadership style does not hinder discipleship but the only

           problem comes in when some of the leaders don't continue with what he

           was left to continue.

<u>\<Files\\Haruna interviews\\Pst Mfon Akpan\></u> - § 1 reference coded [10.05% Coverage]

Reference 1 - 10.05% Coverage

The responses On RQ4, it showed that the church practices the pacesetting style of leadership. The leadership style does not hinder discipleship rather it brings disciple closer to leadership. Also, the church provides moral support to leadership on discipleship which makes the teachers happy doing the work

<u>\<Files\\Haruna interviews\\Elder Joshua Madami\></u> - § 4 references coded [16.03% Coverage]

Reference 1 - 4.42% Coverage

    xii.   It hinders when the leadership has no missionary mandate/vision or the

           leadership has no interest in the mission.

    xiii.   If the leadership does not encourage her members to do mission i.e Lack of

           encouragement and motivation from the leaders.

    xiv.   Lack of assistance.

Reference 2 - 2.31% Coverage

    xv.   Through absenteeism which is mostly caused because of hardship.

    xvi.   Planning for the class which is mostly interrupted by personal schedule.

Reference 3 - 2.64% Coverage

    xvii.   Changing the scheduled time so as to get the attendance of the community

           like instead of Bible study during the day, it's then rescheduled to evening

hours.

Reference 4 - 6.66% Coverage

    xviii. Giving responsibility to dedicated, hardworking, and serious members.

    xix. Involving the community in church social activities that concern the area.

    xx. Encouraging the women and youth on work that brings money like selling fries, chicken, and many more details.

    xxi. Creating of fellowship body that will help disciple and built them spiritually like; women fellowship, and youth fellowship.

<Files\\Haruna interviews\\Pastor Luka Wasa> - § 1 reference coded [4.17% Coverage]

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