

DIGITALISATION AND EVANGELISM: THE IMPACT OF DIGITAL EVANGELISM IN THE 21ST CENTURY NIGERIAN CHURCH

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Abstract

Digitalisation has contributed greatly to human race since it is becoming impossible to interact without the use of digital electronics such as computers, phones, the use of internet, social media and so on. In the olden days, communication is rarely passed in a short time and also messages are not properly saved for future use thus leading to short span of the information gathered. However, in this contemporary society, the world is digitalised, that is, hardly is there anything that has not been computerised for personal or general purposes. The church is not aloof of digitalisation in carrying out the God given mandate of the great commission (Matthew 28:19-20). Evangelism is the soul of the church for it enables the continuity, addition and proliferation beyond a particular city or town. Therefore, the aim of this paper is to examine the effects of the digitalisation on evangelism. Thus, the paper adopted the descriptive and Participant Observation Method. It was discovered that the church in this present day has grown beyond the limitation of space and time to effectively carryout the work of evangelism through the use of digitals and as well afford the church the avenue of record keeping of evangelistic engagements which helped for future planning and executions. It is on this note that the study recommended that Evangelism in the face of modernity should be rooted in the space of digitalisation in order to ensure effective propagation of the gospel to the entire world.

Keywords: Digital Evangelism, Digitalisation, Evangelism, Impact, Nigerian Church

Introduction

The growing rate of technology in the 21st century has undoubtedly become beneficial to missionary activities in the church today. Evangelism is an ever-increasing church factor that has helped bring the gospel nearer to people at their doorstep –local or city dwellers. Most churches accentuate the need for members to evangelise –preach the gospel to the sinners and win souls for Christ. According to Pastor E. A. Adeboye in *RCCG April 2023 Thanksgiving*, members who failed to win souls for Christ are not his children. He went on to say that children do the will of their father; thus, the will of God to His sons is to win the world for Him.¹ The 21st century is a world of advanced technology –a time when digitalisation becomes inevitable for the church to embrace and adopt into church services and other activities within and outside the church structure.

The inclusion of digitalisation in the church has been viewed as a Satanic driving tool to ensure that the church is being sold into worldliness. The adoption of digital instruments has made some preachers and zealous Christians conclude that the world has entered into the church and the church into the world. This belief is not wholly true because the age of technology is a period where all human endeavours take a new shape–digital. Thus, the birth of digital evangelism is a result of the adoption of digital platforms and tools to propagate the gospel, both locally and internationally. Technology has aided effective communication in the church by allowing the smooth dissemination of sermons to Christians within the church premises and those in their respective domains.

Digital evangelism became fully adopted in churches, especially during the pandemic era, COVID-19, when churches became more intrigued by the use of digital facilities to sermonize the gospel to members in their respective homes. Thus, services such as Bible Study, Prayer Meetings, and Sunday worship services are conducted by ministers with fewer members who serve as transmitters of such sermons and services. The church has been exposed to the value of digitalisation during the pandemic era and thus accepted its uses even after the post-COVID-19 period. The abuse of digitalisation today has made many Christians, preachers,

and even evangelists sceptical about digitalising the gospel since the computer world has also been a means of polluting the minds of youths and Christians about the gospel and godly living through access to pornography clips, indecent chats or messages, invitations to ungodly sites that can overturn Christian belief and attitudes among others.

However, despite all these atrocities embedded in digitalisation, is it correct to say that the church should abstain from the digital world? Is digitalisation one of the devil's tricks to make believers backslide? Has the church benefited from using digital tools in recent years? These are the questions this study set to examine. Hence, the paper discusses the meaning and scope of digitalisation and evangelisation, strategies adopted by modern-day churches in evangelisation, digital tools for evangelism and their applications.

The Concept of Digitalisation and Evangelism

Digitalisation

The term digitalisation is not a new concept in the field of knowledge rather it has taken a lot of shapes due to the continuous growth experienced in the world of technology. Various scholars have taken an active step in defining the word digitalisation. However, it must be clearly stated before diving into multiple views of the concept that digitalisation is the traditional use of computer skills to get the desired results, i.e., most people understand digitalisation to mean the ability to use a computer, the internet, and other technological provisions to pass across information from the sender to the final recipient. According to Maxwell and McCain, digital technology takes information and breaks it down into its most minor components. By transforming an analog signal into discrete pieces, digitalisation makes it possible to manipulate information, text, graphics, software code, audio, and video in ways never thought of.² This definition is clearly a plain intention of describing digitalisation as the process to make information into an editable and movable means by which both the sender and the recipient benefits from the information passed. The benefit to the sender is that information is passed while the recipient enjoys the importance of the information received.

Digitalisation of products and services shortens distances between people and things. It increases mobility. It makes network effects decisive. It allows the use of specific data to such an extent that it permits the satisfaction of individual customer needs – be it consumers or businesses. It opens up ample opportunities for innovation, investment, and the creation of new businesses and jobs. Going forward, it will be one of the main drivers of sustainable growth.³ Devereux and Vella gave an ample importance on digitalisation in the space of businesses and jobs though its usage can be extended to the church since it allows for ease of transmitting of the gospel from the preacher to the congregation, and thus satisfying the spiritual needs of the members. Digitalisation refers to the development and implementation of Information and Communication Technology (ICT) systems and attendant organisational change; it involves the transformation of socio-technical structures formerly mediated by non-digital artefacts into ones mediated by digitized artefacts.⁴ The use of digital tools facilitated a lot of changes from a traditionally based system to a more acceptable modern system thus creating easiness, reliability, and accessibility of information for the present and future.

Goronsek and Kohont cited Feldman that digitisation is a technical process of converting analogue streams of information into digital bits that have discrete and discontinuous values or are based on two separate states.⁵ Goronsek and Kohont further quoted Van Dijk that “we are on the way to having for the first time in history a single communication infrastructure that will connect all the activities of the society.”⁶ This communication system is shaped by new digital media, which are often defined as old media that have been transformed into devices that allow digital signal management.⁷ Thus, the idea of digitalisation points to development and transformation which occur from the old ways of sending and receiving information to a new method of transforming and integrating the crude society into a global village.

Evangelisation

In present-day society, evangelism thematically relates to the idea of mission. While mission implies carrying out a specific assignment,

evangelism is the specified assignment to be carried out. Thus, missionary activities connote carrying the gospel from one place to another physically or electronically. In Christianity, the words evangelism and mission are usually placed side by side to show how related they are to the Christian community. Christians believe that the main objective of the Church's mission is evangelism. Thus evangelism from the view of a churchgoer means to preach the gospel, i.e., the good news about Jesus Christ. The word evangelisation is a noun which implies the act of propagating the gospel.

According to *Diocese of Trenton*, evangelisation is spreading the good news of Jesus into all spheres of human endeavour and working to transform people and society via the gospel's supernatural power.⁸ The essence is to proclaim salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God. It must always be directly connected to the Lord Jesus Christ. There is no true evangelisation if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed. Michael Ogunewu states that:

Evangelisation as a direct consequence of the obedience to the Great Commission has been a principal preoccupation of the Church since inception. It has been commanded as an abiding obligation of the church to the end of the age and successive generations of the Church have taken this mandate seriously over the centuries. The Acts of the Apostles reveals the zeal of the apostles in this direction and the early church is also not left out in the venture as through it the gospel spread to the nook and crannies of the Roman Empire.⁹

From the expression of Ogunewu, evangelisation is a Christian response to the command of Jesus Christ (Matthew 28:19-20) which signifies obedience to the will of the master. This act of evangelisation can also be traced to the pre-Jerusalem mission

(during Jesus' ministry), Jerusalem mission (during the initial propagation within the Jerusalem city) and the post-Jerusalem mission (extending to Samaria and the deep crannies of the Roman Empire). Coleman states that the Great Commission is not merely preaching the Gospel or baptizing a lot of people, nor teaching them precepts, but it is to "make disciples for Christ". Hence the will of the master is sealed by expanding (make disciples) the kingdom of God.¹⁰ Hunter expresses his view on evangelisation when he defines evangelisation as the reproductive process by which Christianity expands and fills the earth.¹¹ "Expansion" in the word of Hunter can be rightly interpreted as; becoming larger, spreading, beyond a particular territory which gives Christianity global acceptance and thus understanding its kerygma.

In the words of Pope Paul VI, "Jesus himself, the Good News of God, was and is the greatest evangeliser."¹² Jesus during his earthly ministry went about preaching about the kingdom of God and thus demanding for repentance of sinners in order to be part of the kingdom candidates. According to Burrows as cited in *Religions Online* affirmed that Jesus' proclamation of the kingdom was not merely a warning to "flee from the wrath to come," as with John the Baptist (Mtt. 3:7; Lk. 3:7). He came, says Mark (1:14-15), "preaching the gospel of God"; and the proclamation ends; with an exhortation to "repent, and believe in the gospel," that is, the good news (Anglo-Saxon *godspel*).¹³ This moniker for Jesus' message is derived from a verb that meaning "bring good news," and it is frequently used in the later part of the book of Isaiah. There, it alludes to telling Jerusalem that God remains sovereign and in charge despite outward manifestations (e.g., Isaiah 52:7; 61:1).

On most occasions such as the healing Jesus was asked different questions about who He is and by what power and authority does he performs miracle (Mark 11:28; Luke 20:2) and in response to these antagonistic questions, Jesus affirmed that He has been sent by God (Matthew 21:23-27). Jesus encountered with the Samaritan woman (John 4:5-30), the woman with the issue of blood (Matthew 9:20-21), the blind Bartimaeus (Mark 10:46-52), the man at the pool of Bethesda (John 5) among others shows that Jesus was a moving preacher –evangelist, in fact, the gossellers categorized Jesus' itineraries as both Judean and Galilean ministries.

Strategies adopted by Modern-day Churches in Evangelisation

Churches today have devised various methods for the propagation of Christianity, which are seen to be used by new generational churches in society. These strategies vary from one church to another, depending on the church's management and administration. However, despite the innumerable denominations floating in society today, there are still common or general strategies used in evangelisation. These strategies include:

a. Open Air

One of the most common strategies used by African Indigenous Churches (AICs) and the Neo Pentecostals today is the adoption of Open Air as a method of evangelisation. Open Air method can also be called Open Air Preaching, Open Air Evangelism, or Road Preaching. It is the act of public, unconfined and restricted or unrestricted, accepted or unaccepted way of evangelising the gospel. It is public because it is done where there is a large congregation, while it is unconfined since it requires a great deal of space other than a brick structure or a building. It can also be restricted when evangelisation is prohibited in a particular area and unrestricted since it is allowed to operate. The acceptability and unacceptability nature depict that through the open crusade, their people will believe, and some will remain unbelievers.

In Nigeria for instance, the Open Air method of Pastor W.F. Kumuyi are Total Freedom through faith in Christ (27th Jan – 1st Feb., 2022); The wonders on the cross (25th – 30th Nov., 2021); Shower of blessing through Christ (Oct., 2021); Supernatural freedom through Christ (25th– 30th May, 2023) among others. In the case of Redeemed Christian Church of God, the Open Air method of Pastor E.A. Adeboye include the Malawi Crusade titled, "Divine Encounter Malawi Crusade (March 2023); My Strong Deliverer (2019); The Calabar Miracle Rally tagged the Almighty (2021). In the circle of the AICs, the Christ Apostolic Church crusade includes: Canaan Open Air Crusade tagged 'Thy Kingdom Come' by Prophet Hezekiah Oladeji (Dec. 2022); Sagamu City Crusade tagged 'Victory at last' (2022), among others are various Open Air evangelism done by great preachers of God in Nigeria.

b. Founding of Schools

As an evangelistic effort, the establishment of schools becomes important since it is an acceptable way of propagating the gospel. Similarly, the time of the early missionaries, when schools were used as a tool in teaching and preaching the gospel to learners who enrolled to obtain formal education, is also seen in today's church structure, which now encourages the building of schools. These schools are collectively called mission schools. The activities in these schools include but are not limited to observance of prayer and singing of hymns on the assembly ground, offering Christian Religious Knowledge, and having special prayer sessions, which are usually named under the toga of Fellowship of Christian Students (FCS).

Apart from the foundational schools (Primary and Secondary), churches now have higher institutions where adults are also groomed in the teaching of Christ such as the Redeemer's University of the Redeemed Christian Church of God, Anchor University of the Deeper Life Bible Church, Covenant University of Bishop Oyedepo, Bowen University of the Baptist Mission and Joseph Ayodele Babalola University of the Christ Apostolic Church. There are also theological schools, usually called seminaries, such as Victory Bible Training Institute (WOVTBI) and Rhema Campus ministries for Rhema Chapel, The Nigerian Baptist Theological Seminary of the Baptist church; United Missionary Church of African Theological College (UMCATC) of the UMCA among others.

c. Distribution of Tracts and Handbills

It is so common among churches today to share tracts, which are usually gospel-based. These tracts are often tagged with titles that are evangelistic in nature, thus its contents. Some of these tracts include but are not limited to Jesus is Coming Soon, Time being Short, A Christian, and the Road to Heaven and Hell, You Are Not Alone and among others, therefore, indicating that Christians are intentional about the propagation of the gospel. Nwanguma confirms that literature evangelism is also evident in The Redeemed Evangelical Mission (TREM). He went on to affirm that the literature evangelism of TREM started with the sharing of gospel tracts at the initial stage of gospel communication, and to further enhance this aspect of the mission, the church later established a publication unit

basically saddled with the responsibility of publishing evangelism materials such as gospel tracts, bulletins, newsletter, and magazines.¹⁴

It is not far-fetched that tracts distribution is a common practice in the society today. Some Christians have the flare for distributing tracts and thus whenever they are stepping out of their houses; they go with tracts that will be exhausted before returning home. Likewise the sharing of handbills for inviting people to the church is also a means of evangelisation. The handbills may be decorated in an attractive manner with promising benefits and during the programme, the minister introduce Christ to the congregants and through this means, people who had only come with the mind of the eating gave their lives to Christ.

d. House Fellowship / Church Planting

Most of the churches that are now fully rooted and globally known today started as a house fellowship. House fellowship is a coming together of a few numbers of church members who live in the same vicinity or near for the purpose of teaching the bible. It entails a few minutes of praise worship session, opening prayer and detailed but brief teaching of the word of God (Bible) using the designated manual which contains the topic of discussion. The House fellowship is usually for one (1) hour and holds every Sunday in most denominations. During the house fellowship, members use the avenue to walk through the neighbourhood preaching the gospel and inviting others to join in their meetings. As the number of worshippers increase in a particular house fellowship, the need for church planting becomes important in order to make new converts to continue fellowshiping with the church. Through the establishment of a new church, the mother church has successfully bring the gospel nearer to the doorstep of the host community and thus new converts won't be able to complain of distance barrier, language barrier and financial incapability.

e. Distribution of relief materials

People are usually in need of one thing or the other. It goes like the economists belief that human wants is numerous or uncountable and the resources to satisfy these wants are limited thus making human wants insatiable. This orientation is no doubt an

advantage for churches that effectively use the distribution of relief materials to bring the good news nearer to the people. According to a publication of Rhema Chapel International Churches noted that as part of the ministry's efforts to reach out to people, bags of raw food such as rice, beans, guinea corn, cassava flakes are freely distributed to members of the community irrespective of religious or ethnic affiliations and also Tanke community where the Headquarters church is located has a serious challenge with water. In realization of this and to bring succour to people, the church has taken it upon itself to sink boreholes at various locations. Tanke Ile-Iwe Tanke Fajeromi, Tanke Iledu and Tipper Garage areas of Ilorin are some of the places where Rhema Chapel has extended its hand of fellowship.¹⁵ This gesture and act of kindness have provided relief to the people who are full of thanks to the Church.

It is of note to also say that medical care was also given in order to ensure continuous harmony between the church and the host communities. This medical care also enhanced the church to carry out its work of evangelisation without antagonising by indigenes of the community. Missionaries also distribute clothes, mosquito nets among others to aid the propagation of the gospel.

f. The use of social media page

The most common but effective strategy employed by churches in the contemporary Nigerian society is the use of social media pages such as Facebook, Twitter, WhatsApp, YouTube and Instagram in the propagation of the gospel. Christians made use of e-Evangelism by sending e-flyer, video announcement of a programme, radio broadcasting to invite the general public for a service or special programmes such as retreats, conference and crusades. Social media pages provide with the opportunity to explore the globe within a limited time and thus create more chances for follow-up.

Digital Tools for Evangelism and Its Applications

Digital tools are programs, websites, or online resources that can make tasks easier to be completed. A lot of these can be accessed in web browsers without needing to be downloaded, and you can access them both at home and in work. Digital tools like websites, apps, and extensions, in conjunction with dynamic activities, create the ideal online learning experience.¹⁶ Walkme states that:

Digital tools (DT) can be defined as programs, websites, applications, and other internet and computerized resources that facilitate, enhance and execute digital processes and overall digitisation efforts. Digital tools can be further characterized as a set of online resources that enable organizational efficiency in navigating the evolving digital landscape via the adoption of contemporary technology and its' supporting digital means.¹⁷

From the above definition, digital tools encompass programs such as church software, websites that is online page, applications and other internet facilitated services. It is right to say that with the aid of digital tools today the church has experience rapid growth and undeniable increase in numeric strength. The digital tools used in churches today are:

a. Church websites / Christian online domains

Church website has been one of the most improving developments in the contemporary churches as it showcases the level of technological adoption and usage especially in Neo-Pentecostals. Churches now have their own particular domain which comprises church information, updates, sermons, songs and even the pictures of the church principal officers. Through this page, online users give their lives to Christ, online streaming and videos of conferences and sermons are uploaded for easy access by those who were or were not initially at the programme venue. Some of the churches with their websites include:

Name of Churches	Websites address
Redeemed Christian Church of God	https://www.rccg.org/
Deeper Life Bible Church or Deeper Christian Life Ministry	https://dclm.org/ or https://dclmfl.org/
Christ Apostolic Church	https://christapostolicchurch.org.ng/
Living Faith Church	https://faithtabernacle.org.ng/

Bible Gateway	https://www.biblegateway.com/
Bible Study Tools	https://www.biblestudytools.com/
The Gospel Coalition	https://www.thegospelcoalition.org/
Cross Walk	https://www.crosswalk.com/
Desiring God	https://www.desiringgod.org/

b. YouTube

YouTube has 2.1 billion active users monthly, and it is based all around the world. That number shows no signs of slowing down, with the projected number of users increasing yearly. In terms of daily active users, YouTube sees approximately 122 million users per day.¹⁸ The statistics of YouTube shows the propensity of reaching to large number of people within a set range of time. Most preachers today make use of YouTube to propagate the gospel thus a medium of evangelisation.

c. Social Media Rooms

The common social media rooms such as Facebook, WhatsApp, Twitter, Instagram amongst others are used for the purpose of evangelisation. In today's church, church Facebook page, WhatsApp, twitter, telegram and others are created for the sharing of sermons, bible study, Sunday manual, Living Water, Open Heaven et cetera. Statista confirmed that:

With roughly 2.98 billion monthly active users as of the first quarter of 2023, Facebook is the most used online social network worldwide. The platform surpassed two billion active users in the second quarter of 2017, taking just over 13 years to reach this milestone. In comparison, Meta-owned Instagram took 11.2 years, and Google's YouTube took just over 14 years to achieve this landmark. As of January 2022, Facebook's leading audience base was in India, with almost 330 million users, while the

United States ranked second with an approximate total of 179 million users. The platform also finds remarkable popularity in Indonesia and Brazil.¹⁹

From the foregoing analysis of *Statista*, Facebook is the leading social media in terms of population thus most churches in this contemporary society have Facebook page where they also minister to lives. In addition, WhatsApp can also be seen as another frequently used social media room by most people today. Iqbal asserted that WhatsApp is the most popular messaging service in over 100 countries. It has over two billion active users and is one of the few apps to be downloaded over five billion times.²⁰

d. Online Conference through links

The use of online links by churches is also a common way by which churches in the contemporary society carry out the work of evangelisation without jeopardy. These links are sent out for members far and near to connect to the program which is to be held on air. Some of these links may be connected to Zoom and or YouTube links which facilitate Gospel through the means of network. The Nigerian churches fully adopted the use of online mode for worship service during the pandemic period of Covid-19 and the perpetual global lockdown. Zoom is an online video and audio conference platform. The free account allows up to 100 people to join a call for 40 minutes. Meetings can be scheduled in advance. Scheduling a meeting creates a link which can be shared so that anyone with the link can join the conversation at the scheduled time.²¹

e. The use of Hardware

The use of hardware in the contemporary churches is an undeniable fact as to the church adoption of the space of digitalisation. The use of electronic devices such as computers, projectors, phones, tabs among others are predominantly used in churches today to propagate the gospel. Through the use of computers, laptops or tabs, hymns and bible applications, Christians easily transport the word of God from one place to another.

Impacts of Digital Evangelism in the 21st Century Nigerian Church

Positive Impact

1. Change in methods and plans of evangelism

Evangelistic activities have always adhered to traditional methods of communication, such as traveling long distances to preach the gospel, post mail, and town carriers to convey to the community about a meeting or crusade, among others. One-on-one evangelism is one of the old methods of evangelising the gospel. However, due to the adoption of digital tools in evangelisation, church converges for crusades in large number at the meeting point through adverts, sound system, playing of songs, et cetera. Christians can now easily sit in their comfort zone and evangelise to people at a far distance on Facebook, WhatsApp, Twitter, and Instagram. The use of YouTube for video streaming is also an improvement and a dynamic change from the old method. Christians often subscribe to YouTube channels to download Christian movies, conferences, and prayer meetings, which are inspirational and soul-winning.

b. Wider range of coverage

It is no gainsay to submit that through the use of digitalisation, a wider range of areas are covered for evangelistic work. The Facebook room is a public room where over millions of people access at a time without congestion. Christians post songs, videos, Christian literature, seminars, and testimonies, reaching a greater audience than physical evangelism. The use of one-on-one evangelism (street evangelism) and house-to-house evangelism has proved to be slow and limited in nature since the number of persons to reach out to is usually fewer compared to the provision of a digital world where a large number of persons can be sermonised within a particular time structure. Geographic borders are gone. It is possible to share the Gospel or have a discipleship relationship with someone across the globe. Although its effectiveness is still limited, machine translation has overcome even language barriers.²²

c. It helps to remove the threats in evangelism

Nelson affirmed that digital evangelism empowers every Christian to share God with others. It removes proximity barriers and opens up new doors of communication and service. Every church member has something to give, and there are billions out there walking around with internet devices in their hands, waiting to hear from God.²³ To corroborate the view of Nelson, in the contemporary world, people are usually reluctant to preach the gospel even to their nearest neighbour because of timidity, fear, anxiety, what will people say, one's bad lifestyle just to mention a few. However, the world of digitalisation has been able to ameliorate all these threats, thus encouraging Christians to propagate the gospel through the use of digital means. Evangelists are saved from such harsh treatment and sudden attacks in areas where the tendency of persecution is possible.

d. It can be less expensive

Christians today do not need to travel a long distance or miles to preach the gospel in some areas where internet services are available. This can also be done through the use of digital means, such as sending gospel messages via social media handles and other digital channels. The amount of money to be spent in traveling can be regulated through the use of media where good numbers of people can be ministered to. The world is digitalised, and virtually everyone is digitalised through mobile phones, computers, laptops, et cetera.

e. Preservation of Christian Literature and Sermons

The American Theological Library Association (ATLA) is digitizing 50 years of 50 journals in theology and religion and will soon link them to the ATLA database. They will be fully accessible and searchable on CD-ROM and on the internet.²⁴ This is true because sermons preached many years ago can still be accessible via the internet thus making preservation of Christian literatures possible. Some of these sermons include "I can and I will" by Pastor E. A. Adeboye which is now thirty-three (33) years ago (Adeboye, 2020); Beware of God's Judgment a topic in the *Daily Manna Devotion* by Pastor Kumuyi. There will be a long list of sermons and Christian

literatures if the order of identification continues, however. Open Heaven, Daily Manna, Christian Mirror, and Christ Apostolic Church Sunday School Pamphlets among others are preserved via digital means for easy reference and reuse.

Negative Impact

a. It encourages laziness

The contemporary youth hides under the toga of digital evangelism and has been showing laziness generally, even to the things of God. Since digital evangelism can be done within the confinement and comfort of the digital evangelist to get involved in outreaches and physical soul winning becomes strenuous for them, and as such, instead of Christians growing stronger to propagate the gospel, they weakly rely on the use of digital alone.

b. The prevalent use of E-Bible

Due to the effective use of digital tools in evangelism, youths have generally relegated the use of hardcopy bibles to e-Bibles, where they believe their Bible for service and worship is being saved and can be accessed. Most Christians do no longer take their hard copies of the Bible to Church anymore; instead, they prefer going with tablets, mobile phones, or laptops to read through during the service period. However, this is a bad omen as e-Bible has been proven powerless in the face of spiritual combats by most African Indigenous Churches and other preachers who see it wrong to substitute the hardcopy Bible with the electronic Bible.

c. It can cause divided attention

The use of e-Bible and another digital tool can lead to distraction during service worship. Youth especially can be distracted by scrolling their phones to social media page(s) during sermons and announcements in the church. Instead of focusing during worship, sermons, announcements, and particular ministration periods, they get busy by pressing their phones in response to a message that is a distraction from the presence of their Maker – God.

Conclusion

There is no generation without its level of technological know-how. This implies that technology has been in place from time immemorial and has contributed to the human race in a great deal. Digitalisation is an aspect of modernity that ushered in easy navigation, preservation, and propagation of the gospel through electronic means. It is not untrue to say that the so-called big and renowned Pentecostal churches today can keep watch over their members through the use of digital space such as video conferences, online retreat programs, prayer meetings, and bible study, which are usually done through media rooms, among others. The world is ever-growing in the space of digitalisation and thus enveloping every sector of society, including the church. The church is not void of digitalisation, hence its adoption into the church evangelism mission. Evangelisation is a Christian mandate to carry out the command of Jesus Christ in making disciples of all nations and to make this a reality digitalisation is needed to reach out to all nations.

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