



## **SOCIAL MEDIA PLATFORM AS A TOOL FOR CONTEMPORARY CHRISTIAN EDUCATION MINISTRY OF THE NIGERIAN BAPTIST CONVENTION**

**Akinrinsola Aderibigbe ODUKOGBE**

Department of Religious and Intercultural Studies,  
Lead City University, Ibadan, Nigeria  
odukogbe.akinrinsola@lcu.edu.ng,  
+2348102772984,  
<https://orcid.org/0009-0003-5062-3353>

&

**Dr. Oluwaseun Afolabi**

Department of Religious and Intercultural Studies,  
Lead City University, Ibadan, Nigeria

### **Abstract**

Many churches and groups in the Nigerian Baptist Convention are not taking advantage of social media to expand and promote their ministries in our contemporary time. The study will appraise the impact of various social media platforms on Christian education ministries of a local church. The research employed a descriptive survey research design, and 274 copies of questionnaire were distributed among Baptist Christian educators in various churches of the Nigerian Baptist Convention who are on the Christian Education Department's social media platforms. Connectivism theory is used that suggests that learning occurs through connections and networks. Findings revealed significant correlations between social media usage and increased engagement in Christian education. This work is also helpful to growing research on social media's impact on Christian education ministries. In conclusion, social media platforms have significantly boosted the work of the Christian education ministry of a local church to reach a broader audience in the shortest time with limited resources and risks. Therefore, this study recommends increasing social media usage, improving internet ministry awareness, and encouraging the enormous participation of believers in the church's teaching ministry using social media.

**Keywords:** Christian Education, Social Media and

### **Introduction**

Social media has transformed the way people learn, relate, interact, and share information. Over the years, social media has made communication and relationships easy and quick to access. The Global village phenomenon has allowed people of diverse cultural backgrounds to meet anywhere and anytime, irrespective of space and distance. One can meet people in a distant country in real time. Social media has



eliminated all barriers of distance, time, and venue. This development has made Christian Education accessible with ease in a local church setting. Meanwhile, Christian Education in a local church setting has been a thing of meeting physically. One's presence is needed to take part in what is happening in the church. Church leaders fix a time within the week where everyone meets under the same roof, either in groups or the whole congregation, and enjoy the teaching-learning process. This method enhances social bonds and provides adequate feedback during meetings. However, with the advent of social media, things have taken a new turn. Church members can now meet and worship virtually. The Christian education department of the church can achieve its goal of meeting people at all levels and ages through virtual means. Meanwhile, the Christian Education division of a local church is an arm of the church responsible for sharing, delivering, and disseminating Christian teaching, beliefs, values, doctrines, instruction, warning, and norms that ensure spiritual maturity and conformity to Christ-likeness. The teachings distinguish Christianity from other religions. Christian educators must be adequately tutored in Christian faith and beliefs. And for these to happen in this modern world, social media platforms can be employed to bridge the gap. Church leaders and members must take advantage of social networking to reach one another with the gospel of Christ and teach everyone biblical doctrines and practices that can bring required growth, using social media to support the existing structures.

This research aims to examine the impact of selected social media platforms (WhatsApp, YouTube, and Facebook) on Christian education ministries of the Nigerian Baptist Convention. It will appraise the strengths and challenges of social media in enhancing Christian education ministries of the Nigerian Baptist Convention. The objectives, therefore, are as follows: To examine the effectiveness of social media platforms in disseminating Christian education content. To explore the role of social media in enhancing community engagement and participation in Christian education. It will investigate the impact of social media on the accessibility and reach of Christian education. It will also analyze the challenges and opportunities of using social media for Christian education in a local church context. And finally, it will develop a framework for effective social media integration in Christian education ministry through its recommendations.

### **Defining Social Media**



There are several dimensions that scholars explain the concept of social media. Here are some definitions of social media. Social media is a form of mass media communications on the Internet (such as on websites for social networking and microblogging) through which users share information, ideas, personal messages, and other content (such as videos). (Preston, 2025, p. 4). This definition posits that social media is a means of communicating to a large audience using internet facilities that will enable users to share information, concepts, ideas, messages, and content with others in any part of the world. This content can be in the form of spoken, written, or video, etc. Social media also refers to online platforms or tools that allow users to create, share, or exchange information, ideas, pictures/videos, and other content in virtual communities and networks. (Kaplan & Haenlein, 2010, p. 61). On the other hand, this definition pointed out that social media provides virtual communities and networks that allow people to create and share information and ideas. Furthermore, social media refers to online platforms where users can share information and connect with virtual communities through text, video, photos, and other content. (Paljug, 2025, p. 1). This author supports other authors quoted before that social media enhances social interaction using text messages, video clips, photos, and other means.

### **What is Christian Education?**

Several scholars have written on the concept of Christian education over the years. Here are some definitions of Christian Education. Habermas (2008) defines Christian Education as “the process of sharing content with persons in the context of their community and society. ‘Content’ refers to the Bible and other faith traditions shared among Christ’s followers. It is a process by which those who have experienced a personal spiritual rebirth in their relationship with God partner with the indwelling Holy Spirit to grow the image of Christ (Lester, 2001).” This definition points out a few things: Christian teaching is for the regenerated, and the Holy Spirit helps us grow into Christ’s image through the education provided.

However, Robert Pazmino gave a more comprehensive definition of Christian education as,

“The deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivity, and behaviours that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy to conform to the revealed Will of God as expressed in



the Old and New Testaments and preeminently in the person of Jesus Christ, as well as any outcome of the effort.” (2001)

Christian education is a divine effort as well as a human effort. It is the process of acquiring and consolidating information/knowledge about God and who He is not. (Ola, 2023 p.28) The efforts or activities are geared toward disseminating biblical knowledge and translating it into values and attitudes of becoming like Christ through the power of the Holy Spirit. Every believer must acquire sufficient knowledge of Christ for their growth in faith. The church must do all it can to promote sound Christian teaching in the church. A local church is a body of believers formally organised on gospel principles, meeting regularly for evangelism, nurture, fellowship, and worship. ([www.discipline.wesleyan.org](http://www.discipline.wesleyan.org).) A local church refers to both the physical structure and the worshippers. This is where worship takes place and where people congregate and fellowship together.

### **Theoretical Framework**

**Connectivism Theory**, developed by George Siemens and Stephen Downes, suggests that learning occurs through connections and networks. In the context of social media and Christian Education: Learning is connection-making: Social media platforms facilitate connections among believers, enabling them to share knowledge, experiences, and resources (Siemens, 2004). Networks enable learning: Online communities, groups, and discussions foster collaboration and collective learning. Diversity strengthens learning: Exposure to diverse perspectives and experiences enriches understanding and promotes spiritual growth (Siemens, 2004). Key implications for Christian Education: Distributed learning: Learning isn't limited to traditional classrooms; social media enables anytime, anywhere learning. Social interaction: Engage with others, share insights, and build relationships. Personalized learning: Curate content and connections to suit individual needs and interests. Applying Connectivism to Christian Education: Create online communities: Establish groups for Bible study, discussion, and support. Foster connections: Encourage interactions, collaborations, and mentorship. Curate resources: Share relevant content, articles, and multimedia (Siemens, 2004).

### **Discussion:**



Table 1: Distribution of availability of Christian Education ministries in the church. (Do you have a Christian Education ministry (CED) in your church?)

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	269	99.26	99.26	99.26
No	1	00.37	00.37	99.63
Not Yet	0	0	0	
No answer	0	0	0	
Total	270	99.63	99.63	

Authors' Construct, 2025

Table 1 presents the distribution of the respondents by their participation in Christian education in their churches through Sunday school, Discipleship Programme, Children and Teenagers ministry, etc. This means that 269 participants out of 270 who responded to the question observed Sunday school, Discipleship Training Ministry, and Children and Teenagers Ministries in their churches. This is almost 100%, which is a remarkable feat that the Churches are involved in educating their members on the teachings and values of Christianity.

Table 2: Distribution of Social Media Usage in the Church. (Do you use Social Media in your church?)

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	252	92.99	92.99	92.99
No	10	3.69	3.69	96.68
Not Yet	8	2.95	2.95	99.63
No answer	1	0.37	0.37	100
Total	271	100	100	

Authors' Construct, 2025

Table 2 indicates that about 92.99% use social media to propagate sound biblical and Christian teachings, 3.69% don't use it, and the remaining 3.54% did not indicate whether or not they use social media in their churches. This is encouraging and can still increase if all hands are on deck. More awareness should be created to increase churches' participation in the use of social media to their advantage.



Table 3: Distribution of different social media platforms used in the Church. (List some social media platforms you use in your Church.)

	Frequency	Percent	Valid Percent	Cumulative Percent
Social Networking Sites, e.g. Facebook, WhatsApp, Twitter, etc.	259	82.48	82.48	82.48
Content Sharing Sites, e.g. YouTube, Instagram, etc.	44	14.01	14.01	96.49
Forum and Discussion Boards, e.g. Reddit, Quora, etc.	11	3.5	3.5	99.99
Total	314	99.99	99.99	

Authors’ Construct, 2025

Table 3 indicates that social networking sites such as WhatsApp and Facebook are employed more by the church to reach its audience with 82.48%, unlike Content Sharing Sites ( e.g., YouTube and Instagram), which have 14.01% and Forum and Discussion Boards have only 3.5% (e.g., Reddit, Quora) types of social media. This implies that many people use Facebook and WhatsApp to interact with one another in the Church. So, churches should make their presence known and felt by using social networking sites to reach their audiences more. However, the churches should use YouTube, Instagram, and so on to share their message, special and regular services, for a more exhaustive coverage. In this way, churches will share their content and market themselves to prospective members. The Forum and Discussion Boards are a new way to deal with doctrinal and sensitive issues of the church these days.

Table 4: Distribution of enhancement of Christian Education content through Social media platforms. (Social Media has enhanced the dissemination of Christian Education content in your church.)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	187	69	69	69
Partially Agreed	75	27.68	27.68	96.69



Disagree	9	3.32	3.32	100
Totally Disagreed	0	0	0	100
Total	271	100	100	

Authors' Construct, 2025

Table 4 shows that 69 percent admit firmly that social media has enhanced the dissemination of Christian education content in their churches, 27 percent partially agreed, and 3.32 percent disagreed. This study shows that social media can help the church to transmit its messages, information, ideas, etc, to its members and the outside world. Therefore, churches should

Table 5: Distribution of the effect of Social media platforms in reaching a wider audience. (Social media can help the church reach a larger audience than meeting physically.)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	214	78.68	78.68	78.68
Partially Agreed	54	19.85	19.85	98.53
Disagree	4	1.47	1.47	100
Totally Disagreed	0	0	0	100
Total	272	100	100	

Authors' Construct, 2025

Table 5 reveals that 78.6 percent strongly agreed and 19.8 percent partially agreed that Social media can help the church reach an audience more than meeting physically. Just 1.47 percent disagreed, just four people out of 272 who participated in the research. By implication, churches should encourage both physical and online meetings. People who can come to the church should come, while those who cannot come for one reason or another should join online. Therefore, today's churches should use virtual space to meet the spiritual needs of those online.



Table 6: Distribution of positive and negative effects of Social media platforms in promoting Christian education in the local church. (Social media is creating more harm than good in promoting Christian education in the local church.)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	22	8.06	8.06	8.06
Partially Agreed	67	24.54	24.54	32.06
Disagree	148	54.21	54.21	86.81
Totally Disagreed	273	100	100	
Total	272	100	100	

Authors' Construct, 2025

Table 6 deals with the effect of social media platforms in promoting Christian education ministries in the church. It shows that 8.06% strongly agreed and 24.54% partially agreed that social media creates more harm than good in promoting Christian education in the local church. On the other hand, 67.4% disagreed with the above assertion. Thus, social media has some adverse effects, such as distractions, exposure to explicit content, hacking, cyberbullying, and so on, but the advantages outweigh the disadvantages if it is well used.

**Discussion**

**The Effectiveness of Social Media Platforms in Disseminating Christian Education Content**

Table 1 revealed that most of the Baptist churches in the Nigerian Baptist Convention have a Christian education ministry, which includes Sunday school, Discipleship Training Ministry, Family Life Education Division, and so on. These are the units of the church that are saddled with the responsibility of teaching the Bible, educating members on contemporary issues, and how to live in the marketplaces. The Sunday school is the Bible-teaching organ of the church. (Babalola, 2021, p 46) For instance, the Sunday school ministry of the church is the arm that teaches the Bible from Genesis to Revelation, every six years. The curriculum is drawn from the Committee of Uniform Series (2025 Sunday School Manual). The Sunday school aims to reach,



teach, win, and develop. To reach is to go out to the world and bring in new members to the church through evangelism. Sunday school is an effective tool to reach the unreached. (Oyewo, 2018. P 18). To teach, then follows, which is to teach and explain the Bible correctly, most simply and easily. Adequate preparation is made by going through the manual and attending the Sunday School preparatory class. The respondents of the research are members of the Christian Education Department's preparatory classes.

The other educational unit of the church that is acclaimed to be in operation in the church is Discipleship Training Ministry (DTM). DTM is responsible for helping believers to follow Jesus Christ. This division focuses on discipling young and old to reach maturity in faith. They do this through teaching from the manual they developed, *Disciples' Lifestyle for Adults* and *Disciples' Lifestyles for Children*, and Life Commitment resource materials. DTM also oversees the regular discipleship for all age groups (**Six Basic Lessons** - *Master Life* programmes). (Train the Trainer Workbook, 2024, p7). Also, they expose members to educational resource materials that help in living right in society. The last division mentioned is the Family Life Education Division (FLED) of the church. FLED takes care of children, teenagers, Christian parenting, and marriage enrichment (Train the Trainer Workbook, 2024, p. 8). Children and teenagers are taught the way of the Lord, Jesus Christ. This division also ensures that the right values are instilled in children and teenagers, and they know the Lord and follow him. Parents are also encouraged to train and support the nurture of their wards in the right and godly manner.

Table 2 revealed that churches these days employ social media to propagate the gospel to outsider and their members. While Table 3 shows that Social Networking Sites, e.g, Facebook, WhatsApp, Twitter, etc., are mostly adopted by churches to share information, content, and livestream their services, etc. This is an indication that most Nigerian Baptist Convention churches have Facebook and a WhatsApp account at least. And this will help in reaching their members with teaching that will aid their spiritual development. This is corroborated by this assertion: "The use of social networking sites (SNSs) among young adults has reached an all-time high. Approximately 84% of adults ages 18 to 29 report using SNSs, with a vast majority visiting Instagram, Snapchat, or TikTok daily." (Auxier & Anderson, 2025). This means more people are using Social Networking sites, especially



Facebook, WhatsApp, and Twitter, including the youth of the Nigerian Baptist Convention. Also, Christian educators are using it for sharing their content and relational purposes.

### **The Role of Social Media in Enhancing Community Engagement and Participation in Christian Education**

Social media is built for people to interact with one another and for content sharing. Indeed, this what Social media is doing? With an increasing number of people having handsets that can browse, community engagement is made possible. Over five thousand Christian educators are available on the Christian Education Department WhatsApp alone. This is where educators across the Nigerian Baptist Convention meet to prepare for educational activities on Sunday, such as *Sunday School*, *Disciples' Lifestyles*, and *Growing in God* for children's worship service. These platforms have enhanced discussions on relevant issues that relate to the Baptist faith, beliefs, and practices. Baptist is known to be a people of the book. And they are conversant with the Bible and follow the dictates of the Bible in all their actions and doctrines. Thus, Christian education is fundamental to the Baptist faith. And there is a whole department saddled with the responsibility of educating its members on the Biblical knowledge and practices of the denomination. In line with this duty, over thirty annuals are being produced yearly to that effect. The manuals are used daily, weekly, and occasionally to build the spiritual, social, and moral lives of the users, especially Baptists. Baptist Churches now have online services that allow members in Oversea countries, in other states due to employment transfer, and those who are in transit to join in the service. Bible studies are conducted on virtual spaces using platforms like YouTube, WhatsApp, and Facebook. This will enable those who are at home, work, or in transit to participate in the study. However, online meetings are not to replace physical meetings.

### **The Impact of Social Media on The Accessibility and Reach of Christian Education.**

The research posits that virtual presence will enable churches to reach larger members than only meeting physically. Almost all the respondents agreed to this fact. If a



Baptist is doing what is needed to be done, members will come to physical meetings, and at the same time, those online will join the services or meetings. Churches, these days, are not waiting for physical meetings alone; they are employing the opportunity provided by social media platforms to reach those who could not have come to church premises to worship or study. And youth in our churches are part of an online church. Online church refers to a wide variety of ways that Christian religious groups can use the internet to facilitate their religious activities, particularly prayer, discussion, preaching, and worship services. (Buckner, 2011). It is an effective way to learn more about God, find life and meaning, grow in your faith, develop your hope in Jesus, and connect with like-minded people from all over the world in a safe environment on any device or operating system. (Edmundson, 2025). These authors explain online church, and they point out the following, among others: online church is effective, allows variety, religious activities take place there, and involves like-mindedness. People of the same faith and purpose meet to share concerns and messages that will help their development in all spheres of life. In a way, social media has come to eliminate the boundaries in physical meetings and allow millions of viewers to see what a church in a local community is doing. It's bridging the gap between the white and the black, the rich and the poor, young and old, in accessing the gospel. Furthermore, the work of Christian education has been eased in terms of the dissemination of the gospel through social media. A Christian educator in Ibadan, for instance, can hold online preparatory classes with thousands of Baptist members in the country with a gadget and an internet connection. This was not possible before.

### **The Prospects of Using Social Media for Christian Education in a Local Church Context.**

According to the findings and what scholars opined, social media offers numerous opportunities and benefits, but also comes with its challenges and weaknesses. Participants responded to using social media platforms to share and create content for the Christian education division of the church. The majority welcome social media platforms and encourage churches that have not been using them to start using them earnestly. They mentioned some of the advantages inherent in using Social media platforms to share Christian education content, which include:

1. Social media enhances the growth of Christian education ministries and, in the long run, church expansion. Due to members' participation in online and



physical meetings, the church will experience real-time growth. When a church combines online members with those present in the church, the attendance and participation will increase. This is helping churches to still maintain their members who cannot be physically available.

2. Social media helps to reach members across the globe, bringing God's word to their doorstep. With the advent of the internet and social media, the world has become a global village (Kuss & Griffiths, 2017). People are just some seconds away from one another. Someone in Ibadan can have a real-time conversation or meeting with another person in Australia, though there is a geographical time zone difference. Social media has enhanced the real-time experience of having to be part of an event on an online platform. The gospel is being preached on a global scale with the use of social media. YouTube and Facebook allow one to be visible and heard anywhere, anytime. There are countries of the world where the gospel is banned, yet with the availability of social media and the internet, the barriers are broken down.
3. Social media is a promising avenue for disseminating information among members of the Christian Education Department (CED). CED, as the arm of the Nigerian Baptist Convention that educates its members, now has viable tools for disseminating its content. Through Social media, Daily Encounter with God (DEG) (A daily devotional guide for Baptist members) can be accessed. Members can use this guide on their phone, tablet, or laptop by accessing it through social media platforms. Social media facilitated the dissemination of information and news, allowing people to stay informed about current events (Hermida, 2010)
4. Social media platforms provide easy ways to get through to many audiences, impacting the church's large population at a time. Social media makes it easy to reach a larger audience than the four walls of the church auditorium. It is a cheaper and more effective way of meeting and reaching a large audience. Only one network is needed. However, if one wants to reach a large audience physically, it means that there will be transportation costs, logistic costs, maintenance costs, and administrative costs, which will run into millions.
5. Social media can also positively project the image of the Christian education division of the church to the outside world. Social media gives a church a



platform to be seen and heard. It is used to project what the church wants to be visible to the outsiders. No church projects its weaknesses or shortcomings. So social media can help edit the negative part of an organization and leave the good side. Many churches and pastors are known today due to their virtual presence and vice versa.

6. Since the world is going digital, it will be good for Christian educators to employ social media platforms to reach and stay connected to prospective and potential members. Any church or ministry, or organization that wants to stay relevant and functional in this dispensation will have to join the new trend of digitalization. Some members will not join your group if you are not on social media. Christian educators must also be keyed into using social media to carry out their fundamental functions. And it is also important to know which platforms to use for what. What platforms are your audience using, i.e., YouTube, Instagram, or WhatsApp? If not, effectiveness and results cannot be ascertained.

### **The Challenges of Using Social Media for Christian Education in a Local Church context.**

However, some notable disadvantages of using Social media were also pointed out in the online questionnaire, and they include:

1. Social media platforms can create distractions for some users. Findings show that a lot of social media users get distracted when using it. It comes with many features and ads that can easily lure users away from the intended purpose of browsing. A lot of social media users get distracted while using it. Attractions are flashing here and there. It will take discipline not to be lured away with beautiful sites, scenes, pictures, short clips, video projective one idea or the other. Also, there are a lot of platforms with different purposes, and one can be engrossed with greetings from a friend, captivating news, a message that needs urgent attention when the purpose of opening the phone is to study the Bible, for instance.
2. Some Social media sites pose a risk of leading users to destructive and dangerous scenes and information that can lead to harmful activities. Some sites are harmful to users, especially minors. Some of these are raw and uncensored, which can pollute users. These sites contain explicit pictures,



videos, or acts. While some just come with ads that have sexually explicit pictures, wild or dangerous clips, or videos. All these negative texts, pictures, and videos can affect the emotional, social, and mental life of the users.

3. If not properly monitored and controlled, it can be misused and abused, defeating the essence of creating it in the first place. Many users have abused the use of social media for their selfish and fraudulent activities. Some youth use social media for such activities as Yahoo, scamming, cyberbullying, promoting misinformation, etc.
4. It can endanger the church community's living and closeness among members. If the lives of members of the church are heavily dependent on virtual presence rather than meeting physically, communal living of the church can be jeopardised. Social media should not be used as a replacement for physical interaction and fellowship that take place in a typical church setting, but to enhance and fill in the loopholes of physical meetings.
5. The older generation sometimes finds it hard to use social media. So, if care is not taken, some elderly members can be neglected if the church is greatly dependent on social media to reach the members of the Christian education division of the church.

### **Recommendations**

1. The church should employ social media, but it should not be a replacement for physical meetings that lead to Christian community life and fellowship. Church leaders should still encourage members to participate in church activities and programmes physically. This makes Hebrews 10: 25 *“Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the Day approaching.”* a reality.
2. Social Media is a good initiative and must be sustained. It is a great innovation, and it has come to stay. Social media is making life easier and improving ministry. So churches should get the necessary gadgets for live-streaming, internet access, and train personnel who will be handling them. The church should make sufficient funds available for Christian education programmes. (Ayo-Obiremi, 2017 p.56) This will go a long way in reaching a larger audience with the gospel and Christian education.



3. The Church should make her presence known and felt using Social Networking sites such as WhatsApp, Facebook, Instagram, YouTube, etc. We can spread the church's tentacles to those outside the church using various social media platforms. The church should employ online church as a way of expansion. This will result in spiritual, numerical, financial, and social increase of the church. Those who are unable to attend physical church will join online worship and study.
4. Churches should encourage both physical and online meetings. Those members who cannot be present in the church should be reached through various social media platforms so as not to be left out. An online meeting gives some sort of flexibility. People can catch up with past messages, study an outline, or a recorded class, etc.
5. The Church should reach its audiences more effectively using various social media platforms. Social media should be used to disseminate Christian Education content to reach a larger and broader audience. It comes with a lot of features that will enhance the teaching-learning process. One can be presenting a live video teaching session, and PowerPoint slides can be displayed alongside. When it is properly handled, it comes with top-notch video and audio effects.

### **Conclusion**

Social media has a complex and multifaceted impact on people and the society at large. It is critical in the life of the Christian education division of a church. Social media is the new way to go and should be included in the church community's life, especially in sharing Christian education content. Social media has helped to reach a global community of believers and broken the barriers of distance. It's a way of getting through to many audiences, impacting a large population. Christian education ministry is helpful for the growth and maturity of the followers of Christ in the church. So, the church must allow all the aspects of Christian education to be fully developed and integrated into the lives of its members. Sunday School ministry, Discipleship Training ministry, Children and teenagers' ministries, etc., should be prioritized as the teaching arms of every local church. One of the sure ways to engage members of the church is the use of social media platforms for sharing information and transmitting godly content that will benefit the members. Churches should



intentionally integrate social media into their educational strategies. By teaching and encouraging members to use social media, we can take Christian education to another level. The knowledge of the Word of God will surely increase. Thus, social media is the tool God has given humankind to make the easy spread of the Word of God possible.

Social media is seen as an end-time strategy to make the gospel reach everyone before the end of time. This was confirmed in Matthew 24: 14, “This good news of the kingdom will be proclaimed in all the world as a testimony to all nations. And the end will come. One of the prerequisites for the world to come to an end is that everyone must hear the gospel of the Lord Jesus Christ. And this can only happen through online means because, physically, some nations of the world will do all to prevent it from happening. Therefore, through various social media platforms with aggressive evangelism, everyone can listen to the good news that Jesus saves. So, social media is one of the strategies to reach all nations, peoples, languages, and races.

### References

- Amedie, J. (2015). The Impacts of Social Media on Society. Advanced Writings: Pop Culture Intersections. Paper 2. <http://scholarcommons.scu.edu/engl176/2>
- Afolaranmi, A. O. (2009). *Ministering through the Internet: An Essential Guide*. Ibadan: Charisa Books & Publishing.
- Afolaranmi, A. O. (2009). *Uses of Facebook*. Raleigh: Lulu Press Inc., 2012. Ibadan: Charisa Books & Publishing.
- Afolaranmi, A. O. (2020). *WhatsApp Messenger: Timeline, Features, and Usages in Christian Ministries*. Raleigh: Lulu Press Inc.
- Asaolu, O. (2014). Effects of Social Media on Christian Youth. A Presentation at the Indoor Lectureship, Bariga. Lagos, Nigeria. 1-2
- Ashikuzzaman, M. D. (2024). What Is Social Media? Examples, Types, and Their Importance. <https://www.lisedunetwork.com/what-is-social-media>
- Auxier, B. & Anderson, M. (2025). Social Media Use in 2021. Pew Research Centre. [pewresearch.org](https://www.pewresearch.org)
- Ayo-Obiremi, O. (2017). “Overcoming Obstacles in Christian Education”. Osogbo: Hirise Celebrity Publishers. P. 56



- Babalola, E. E. (2021). "Building A Purposeful Christian Education Ministry". Ibadan: Baptist Press. P. 46
- Boyd, D. M., & Ellison, N. B. (2007). *Social Network Sites: Definition, History, and Scholarship*. Journal of Computer-Mediated Communication, 13(1), 210-230.
- Buckner, B. (2011). Redeeming The Internet. Collide Magazine. [www.collidemagazine.com](http://www.collidemagazine.com).
- Campbell, H. (2012). *Understanding the relationship between religion and the internet*. Journal of Computer-Mediated Communication, 17(3), 538-553. doi:10.1177/0020964311423906
- Crawford, C (2018). "The Impact of Social Media on Youth Ministry" - Presented at the National Youth Workers Convention.
- Gould, M. (2013). *The Social Media Gospel: Sharing the Good News in a Digital Age*. Liturgical Press.
- Dyer, J. (2019) "Social Media and Christian Education" - Presented at the Christian Education Journal Conference.
- Edmundson, M. (2025). Online Church: What is it? How to Attend and Get Involved? [www. Crowd.churchonline.com](http://www.Crowd.churchonline.com)
- Foster, C. R. (2020). "Educating Congregations: The Future of Christian Education. Abingdon Press.
- Hermida, A. (2010). From BBC News to Twitter: How Journalists Are Using Social Media to Gather, Share and disseminate News. Journalism Practice, 4(3), 283-295.
- Hutchison, A. (2017). *Digital Evangelism: A Study of Online Evangelistic Practices*. Journal of Media and Religion, 16(2), 123-140. doi: 10.1007/s40808-017-0043-5
- Johnson-Miller, B. (2020). Christian Education Foundations: Retrospects and Prospects. *Christian Education Journal: Research on Education Ministry*. Sage Publications. <https://doi.org/10.1177/0739813220943606>
- Kang, I. (2015). *The Impact of Social Media on Religious Education*. Journal of Religious Education, 63(2), 143-155. doi: 10.1080/10600347.2014.1000447
- Kaplan, A. M., & Haenlein, M. (2010). *Users of The World, Unite! The Challenges and Opportunities of Social Media*. Business Horizons, 53(1), 59-68.



- Kiran, B. (2014). Social Media and the Changing Communication Patterns. *Global Media Journal-Indian Edition*. 5(1), 1-6.
- Kuss, D. J. & Griffiths, M. D. (2017). Social Networking Sites and Addictions: A Review of the Psychological Literature. *International Journal of Environmental Research and Public Health*. 14(1), 1-19.
- Legg, T. J. (2020) (Reviewer). Cherney, K. What is Social Media Addiction? Healthline.com
- Lovheim, M. (2016). *Identity, community, and online religiosity: A study of Swedish online forums*. *Journal of Computer-Mediated Communication*, 18(3), 2013 707-723. doi: 10.1111/jcc4.
- Miller, R. J. (2011). Social Media and Religion.  
<http://www.huffingtonpost.com/rabbi-jason-miller/social-media-and-religion-b-949686.html>
- Odukogbe, A. A. & Afolaranmi, A. O. (2025). Enhancing the Christian Education Ministry of a Church through Social Media Platforms. *Journal of Nigerian Association of Pastoral Counsellors*.
- Ogunsola, K. (2019). Qualitative Study of the Use of Social Media by Church Personnel for Religious Activities in Ibadan, Nigeria. *African Journal for the Psychological Studies of Social Issues*.
- Ola, F. B. (2021). *Educating Evangelist*. Ibadan: Baptist Press. P. 2
- Ola, F. B. (2023). "The Christian Educator as An Intergenerational Minister". Ibadan: Baptist Press. P. 28
- Ola, F. B. (2022). "Teachers That Inspire: The Christian Educator As A Coach". Ibadan: Baptist Press. P. 35
- Omotayo, F. O. (2016). Adoption and Use of Information and Communication Technologies Ononogbu, D. C. & Chiroma, N. H. (2018). Social Media and Youth Ministry in Nigeria: Implications and Christological Thrust. *International Journal of Humanities, Social Sciences and Education (IJHSSE)* 6 August 2025.



- Oyewo, G. (2018). "Revamping the nation through Christian Education". Ibadan: Baptist Press. P. 35
- Paljug K. (2025). Social Media: Definition, Importance, Top Websites, and Apps. <https://www.investopedia.com/terms/s/social-media.asp>
- Pentecostal Churches in Ibadan, Nigeria. *Journal of Librarianship and Information Science*, 1-12.
- Preston, C. (2025). *Social Media*, Encyclopedia Britannica, <https://www.britannica.com>
- Rosen, L. D., Carrier, L. M. & Cheever, N. A. (2013). Facebook and Texting Made Me Do It: Media-Induced Task-Switching While Studying. *Computers In Human Behaviours*, 29(3), 948-958.
- Raghavan R. (2025). Top 20 Advantages and Disadvantages of Social Media. [www.webandcrafts.com](http://www.webandcrafts.com)
- Social Media and The Church: Widening Your Ministry Impact Online*. <https://winning-in-prayer-tu.ueniweb.com> October 23, 2023.
- Sweet, L. (2012). *Viral: How Social Media Is Changing the Way We Live, Love, and Faith*. WaterBrook Press.
- Tensen, D. (2017). *Digital Discipleship: Transforming Ministry with Digital Tools*. Abingdon Press.
- Tensen, D. (2017). "Digital Discipleship: A Study of Online Christian Communities," Presented at the International Conference on Religion and Media.
- Valkenburg, P. M. (2022). Social Media Use and Well-Being: What We Know and What We Need To Know. *Curr Opin Psychol*. <https://doi.org/10.1016/j.copsyc.2020.101294>.
- Schivinski, B.; Brzozowska-Woś, M.; Stansbury, E.; Satel, J.; Montag, C.; Pontes, H. M. (2020). "Exploring the Role of Social Media Use Motives, Psychological Well-Being Self-Esteem, and Affect in Problematic Social Media Use". *Frontiers in Psychology*. 11: 3576. doi:10.3389/fpsyg.2020.617140. ISSN 1664-1078. PMC 7772182. PMID 33391137.
- "Social Media and Teen Mental Health". The Annie E. Casey Foundation. 10 August 2023. Retrieved 24 May 2024.
- "How Social Media Affects Your Teen's Mental Health: A Parent's Guide". Yale Medicine. Retrieved 24 May 2024.



- Ngak, C. (2011). *"Then and now: a history of social networking sites"*. CBS News. Retrieved 26 January 2018.
- Dewzilla. (2020) *"A Brief History of Social Media & timeline - 1973 to 2021"*. Archived from the original on 23 October 2020. Retrieved 1 June 2022.
- Giorgis, H. (2024). *"The Homepage of the Black Internet"*. The Atlantic. ISSN 2151-9463. Retrieved 22 March 2025.
- "Social media"*. Encyclopedia Britannica. Retrieved 14 June 2025.
- Sterling, G. (2016). *"Nearly 80 percent of social media time now spent on mobile devices"*. Marketing Land. Retrieved 29 August 2022
- "social media"*. Merriam-Webster. Retrieved 2 March 2025.
- Saud, M.; Mashud, Musta'in; Ida, R. (2020). *"Usage of social media during the pandemic: Seeking support and awareness about COVID-19 through social media platforms"*. Journal of Public Affairs. **20** (4): e2417. doi:10.1002/pa.2417. ISSN 1479-1854. S2CID 224943667.