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DOGO Christian Education's Introductory Message

To God be the glory for the opportunity given unto us to hold this year minister's conference in the face of economic challenges and insecurity in our country. We acknowledge the sacrifices you have made to attend this conference, may the Lord compensate you in many fold in the name of Jesus Christ. Our theme this year is: **PASTORING AND GROWING THE NEW ERA CHURCH** and the texts are taken from **JOSHUA 1:8 & 1 TIMOTHY 4:13-16**

Pastoring and growing a church in a "new era" requires prioritizing spiritual empowerment through the Holy Spirit, authentic community, and strategic engagement with digital-age generations. Growth is driven by mediating the scripture (education/training), prioritizing prayer, empowering members to serve, and maintaining a clear, mission-driven focus on both spiritual depth and community engagement .

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success".(Joshua 1:8)

"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto

thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them".(1Timothy 4:13-16)

Going by these selected texts, there are germane things we need to take note of as related to " Pastoring and Growing the New Era Church". In the book of Joshua, emphasis is laid on, meditation in the book of law, (Torah) day and night, and observance of the messages therein. Also, in the epistle of Paul to Timothy, he admonished him to; give attendance to reading, to exhortation, to doctrine and meditation. In addition, he should not neglect the gift of the spirit in him, which was given by the prophecy and laying on of hands by the Elders. Today, we have ministers of God who major on the spiritual aspect in pastoring and growing the church, that is, the spiritual and ministerial gifts at the detriment of the learning or education aspect.

The two ministers of God in our selected texts were instructed not to handle lightly the significance of study and mediation in the available scriptures in their own eras, if they want to be successful in the ministry. Joshua had library of five books and Timothy had library of over fifty one books to study. In this era, we have library of sixty-six books in the Bible, many Bible Dictionaries, commentaries, christian text books etc which could be accessed in both hard and soft copies, how often do we study them? How familiar are we with the stories and teachings in the Bible? How often do we study or mediate our Bible? How yearning are we to upgrade ourselves academically both in secular and theological study? Are we not among the people that say, I have Holy Spirit, I don't need any study or education?

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It should be established that, if you want to grow the new era church, spiritual-education approach is needed. And this approach has its frame work in the Bible. Let's pay attention to the teaching this year as the Holy Spirit would be teaching us through his servants. We advise you to make use of the notes aspect of your manual to document points that are not in the teaching outline for your own good. May the teaching of this year, lead to the earnest expected growth our church, in the name of Jesus Christ. Amen.

The Revd. Olanlege, Joshua Olayinka Ph.D

DGO, Christian Education/Administration



ANNUAL MINISTERS' CONFERENCE 2026

Programme of Event

MONDAY 22-6-2026

MODERATOR: REVD. AYANDIJI SAMUEL OLUGBENRO

- 8:00 -8:30 am - Registration/ Iforukosile
-The Revd Joel O. Oladiran
- 8:30-9:00 am- Choruses of Praise and Hymn of
Thanksgiving/ Awon Orin Iyin ati idupe
- Evang. Isaiah Zechariah
- Conference Hymn / Orin Akojopo fun Ajo Awon Iranse Olorun - The Revd E. Oluwole Ogundipe
 - Corporate Prayer of Thanksgiving and Commitment / Awon Adura Agbapo ti Ope ati Igbakoso Emi Mimo
- The Revd E. Adeyemi Oyetunji
 - The General Overseer's welcome Speech and Official Opening of the Conference/ Oro Ikini ku abo lati enu Alabojuato Agba ati sisi Ipade
- The Revd G.A. Adediran
- 9:00 -10:30am - Lecture 1/Idanileko Ikinni
- The Revd Dr. Asokere S. I.
- 10:30 -11:30 am - Question Time/Akoko Ibeere
-The Revd Dr. Asokere S.I.
- 11:30am-12:00pm - Recess/ Isinmi Ranpe - All Participants
- 12:00-1:15pm - Revival Time/ Akoko Isoji - The Revd E.O.Hunsa
- 1:15-2:00pm -Break & Refreshment Time/ Akoko Isinmi & Itura
-All Participants
- 2:00-2:15pm - Conference Hymn No and Prayer/Orin
- The Revd Okunlola, E.O.
- 2:15-4:15pm- Lecture 2 /Idanileko Ikeji - The Revd Dr. Asokere S.I.
- 4:15-4:45pm – Question Time/ Akoko Ibeere
-The Revd Dr. Asokere S.I.



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4:45-4:55pm -Information/Ifilo - Revd S.O. Ayandiji

4:55-5:00pm-Closing Prayer and Benediction /

Adura Ipari ati Oore-Ofe - The Revd G.A. Adediran

NOTE/AKIYESI: *Lord! As I go today, help me to have Passion for Church Growth. Amen/ Oluwa! Bi mo ti nlo loni, ranmilowo lati niipohungbe fun Idagbasoke Ijo. Amin*

TUESDAY 23-6-2026

PRELIMINARY SESSION (8:00 -9:00 am) - Intercessory Devotion - {All Reverends (excluding elderly Ministerial Board members), Pastors & Evangelists}- Pastor Samuel Taiwo Ogunremi

PLENARY SESSION (9:00AM - 5:00PM)

MODERATOR: THE REVD ELIJAH OLUSOLA OKUNLOLA

9:00 – 9:30am

·Choruses of Praise and Conference Hymn No /Awon Orin Iyin
ati Orin Ipago - Evang. Sunday Olaleye

·Corporate Prayer / Adura Agbapo - Evang. Mary Abosede

9:30-10:30 am-Lecture 3 / Idanileko Keta

- The Revd Dr. Asokere S.I.

10:30am -11:30am: Question Time/Akoko Ibeere

- The Revd Dr. Asokere S.I.

11:30am-12:00pm-Recess / Akoko Isinmi Ranpe

- All Participants

12:00 - 1:15pm - Revival Time / Akoko Isoji

- Evang. Joshua Olowu

1:15-2:00pm-Break & Refreshment Time/ Akoko Isinmi & Itura

- All Participants

2:00 – 2:15pm - Conference Hymn No and Prayer/Orin

- The Revd Gabriel Aderiye Adeniran



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2:15-4:30pm-Talk: The Ministers of God And The Utilization of Social Media(AI, Chart gpT, Whatsapp, Facebook, Instagram, Etc- The Revd. Owoade, S.O. (Chaplain, Soun Palace/Ogbomoso Christian Community)

4:30 -4:45pm- Information/Ifilo - The Revd E. O. Okunlola

4:45 -5:00pm-Closing Prayer & Benediction /

Adura Ipari ati Oore -Ofe - The Revd G.A. Adediran

LORD, grant me grace to pastor and grow Your Church in this new era / OLUWA, fun mi ni Oore-Ofe lati dari ati lati mu ijo Re dagbasoke ni akoko titun ti a wa yii.

WEDNESDAY 24 - 6 - 2026

PRELIMINARY SESSION (8:00 -9:00 am) – Intercessory Devotion – {All Reverends (excluding elderly Ministerial Board members), Pastors & Evangelists}- Evang. Moses Olusegun Oyediran

PLENARY SESSION (9:00AM – 4:00PM)

MODERATOR: THE REVD OYETUNJI E. ADEYEMI

9:00 – 9:30am

·Choruses of Praise and Conference Hymn No 139 /

Awon Orin Iyin ati Orin Ipago - Corporate Prayer / Adura Agbapo

- The Revd Simeon O. Ogunkanmi

9:30 – 10:30 am – Lecture 4 / Idanileko Ikerin

- The Revd Dr. Asokere S.I.

10:30am -11:30am: Question Time/Akokolbeere

- The Revd Dr. Asokere S.I.

11:30am – 12:00pm – Recess / Akoko Isinmi Ranpe

- All Participants

12:00 – 1:15pm – Revival Time / Akoko Isoji

- The Revd Jeremiah Falana



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- 1:15 – 2:30pm – Break & Fellowship Meal Time/
Akoko Isinmi & Ase Ife - All Participants
- 2:30 – 3:30pm – The Journey so far in The Holy Trinity Gospel
Church Worldwide/ Nibi ti irin ajo de duro ninu
Ijo wa - The Revd Dr. J.O. Olanlege
- 3:30 -3:55pm – Closing Remark & Declaration of Conference
close by Daddy G.O./ Oro Ipari ati Mimú Ipago wa
si idanu duro lati enu Baba wa ALABOJUTO
AGBA - The Revd G.A. Adediran
- 3:55 -4:00pm – Closing Prayer & Benediction /
Adura Ipari ati Oore – Ofe - The Revd G.A. Adediran

NOTE: DECLARATION/IKEDE: GO AND GROW JESUS' CHURCH IN THIS NEW ERA IN THE NAME OF JESUS CHRIST. AMEN/ LO KI OS I MA SO IJO JESU DI GBIGBOORO NI ORUKO JESU KRISTI. AMIN

N.B: SPECIAL VIGIL HOLDS ON WED. 24-6-2026 @ HQRTS BY
11:00PM – 2:00AM FOR ALL MINISTERS EXEMPT ELDERLY
MINISTERIAL BOARD MEMBERS.

ANNUAL MINISTERS' CONFERENCE 2026

THURSDAY 25-6-2026

THE MID YEAR MEETING FOR THE MINISTERS OF GOD/ IPADE IDAJI ODUN FUN AWON IRANSE OLORUN @ 9:00 AM

Chairman/Alaga - The Revd G.A. Adediran
Secretary/ Akowe - The Revd I.O. Adisa

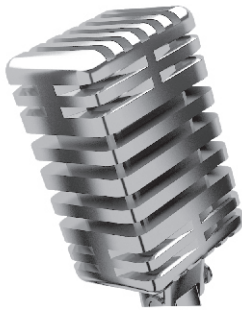
AGENDA/ AWON OHUN AMUSE

- Motion for the commencement of the meeting - Chairman
- Opening Hymn/Orin Ibeere No . - Evang. G.A. Oyedeji
- Opening Prayer / Adura Ibeere - Pastor S.P. Gbedaisi
- Devotion (10 Minutes) - The Revd G.O. Olaniran
- Opening Remarks by Daddy G.O./Chairman
- The Revd G.A. Adediran
- Reading, Observation & Adoption of the Minute of the
Last Meeting/ Kika, Akiyesi ati Gbigba Iroyin Ipade ti o koja
- The Revd Isaac O. Adisa
- Matters Arising and New Matters/Awon Oro ti o suyo ati
Awon Oro Tuntun - Chairman/Secretary - Alaga / Akowe
- Any other Business / Oro Gbogbogbo
- Adjournment of the Meeting/ Aba lati pari Ipade
- Chairman/ Alaga
- Closing Prayer & Benediction/ Adura Ipari ati Oore-Ofe
- The Revd G.A. Adediran

Conference Hymn

HYMN NO. 337

- | | |
|--|---|
| <p>1. Bibeli iwe iyanu
Ti o nf'ona han araye,
Fitila li ntan si ona wa,
Lat'aye yi l'oke orun.
Tan 'wo'mole at'oke wa.
Tan si okunkun ayeyi,
Tan ninu oru 'yemeji
Titi oro titun yo fi de.</p> | <p>1. Wonderful Bible! Book of God;
Guide and counsel to mortals giv'n;
Lamp to the path by the ransomed trod,
Lighting the way from earth to heav'n
Shine, O wonderful light divine,
Lamp of Truth, in this dark work Shine
Shine thr'o the night of doubt, And fears,
Shine till the morn of God appears.</p> |
| <p>2. Bibeli, ofin Oluwa
Ti nkun fun ore-ofe;
Ni pipamo re, ere nla mbe,
N'nu re la ri 'ye ailopin.</p> | <p>2. Wonderful Bible! Law of the Lord;
All its precepts in grace abound
And in their keeping is great reward
Life everlasting there is found.</p> |
| <p>3. Bibeli, iwe imole,
Ti o tan latioke wa;
Iranwo ti o l'ogo julo,
Da 'na ife so okan wa. Amen</p> | <p>3. Wonder Bible! Radiance broght;
Ray serene from the world above,
Fairest of stars in humanity's night,
Fill now our hearts with light and love
Amen.</p> |



TEACHING: PASTORING AND GROWING THE NEW ERA CHURCH

Texts: Joshua 1:8; 1 Timothy 4:13–16

INTRODUCTION

We are living in a time of transition—a season that can rightly be described as a New Era in the life of the Church. Structures are shifting, culture is evolving, and the demands placed on spiritual leadership are increasing (2 Timothy 3:1–5; Romans 12:2; 1 Chronicles 12:32). However, while the era is new, the principles that sustain God's work remain eternal (Isaiah 40:8; Matthew 24:35; Ecclesiastes 3:14).

When Joshua stood at the threshold of the Promised Land (Joshua 1:1–9), he entered a new season requiring courage and innovation (Deuteronomy 31:7–8; Joshua 1:9). Yet God did not give him a new message; He pointed him back to the Book of the Law, emphasizing meditation, obedience, and consistency (Psalm 1:2–3; James 1:22–25). Likewise, Paul's instruction to Timothy highlights devotion to Scripture, discipline, doctrine, and personal growth (1 Timothy 4:13–16; 2 Timothy 3:14–17; Philippians 3:12–14).

This establishes a clear truth:

The New Era does not require a new Gospel (Galatians 1:6–9; Jude 1:3), but a deeper alignment with the unchanging Word of God (Hebrews 13:8; Colossians 3:16).

UNDERSTANDING THE THEME

Pastoring

Pastoring is the act of shepherding a flock (Jeremiah 3:15; 1 Peter 5:2–3). It involves; feeding, tending, guiding, protecting, and caring

for people (John 21:15–17; Ezekiel 34:2–4). The Hebrew word *Ro'eh* emphasizes provision and responsibility (Psalm 23:1), while the Greek *Poimēn* and *Poimainō* highlight active leadership-guiding, protecting, and overseeing (Acts 20:28; Ephesians 4:11). This means pastoring is not merely a title but an active, continuous responsibility involving care, leadership, and accountability (Hebrews 13:17).

Growing

Growth is a natural characteristic of living organisms. It is an increase in size - height or width or both. It occurs when the right conditions-nourishment, environment, and care-are present. In the same way, church growth happens when spiritual systems and leadership create the right atmosphere (Mark 4:26–28; 1 Corinthians 3:6-7; Psalm 92:12–14; Acts 2:46-47; Ephesians 4:15–16).

Church

The church is the body and family of Christ on earth (Ephesians 1:22–23; 1 Timothy 3:15)-a community of believers gathered for worship, fellowship, and service (Acts 2:42; Hebrews 10:24–25). It is both spiritual and organizational in nature (1 Corinthians 12:12–27).

New Era

The New Era refers to the present period marked by:

- Rapid technological advancement
- ? Global connectivity
- ? Increased knowledge
- ? Increasing ungodliness

Let us check the following texts: Daniel 12:4; 2 Timothy 3:1–5; Matthew 24:12. This situation creates both opportunities and challenges for ministry (1 Corinthians 9:22–23).



Pastoring and growing the New Era Church therefore involves leading, directing, managing, and nurturing the present-day church, with her opportunities and challenges, toward holistic growth across spiritual, social, economic, and structural dimensions (Acts 6:1–7).

DIVISION ONE: THE FOUNDATION AND IDENTITY OF PASTORING IN THE NEW ERA

1. The Portrait of a Pastor

A pastor is one who has had a genuine encounter with Jesus Christ and is truly saved (2 Corinthians 5:17; Acts 9:3–6). He is not only called but also committed to personal spiritual growth and kingdom assignment (Ephesians 4:1; Philippians 3:10). His calling is preceded by a walk with God (Genesis 5:24; Mark 3:14), meaning he must first develop spiritually before leading others (1 Timothy 4:12-16).

2. The Multi-Dimensional Nature of a Pastor

Leader - providing direction and vision (Habakkuk 2:2)

Administrator - organizing church systems (1 Corinthians 14:40; Titus 1:5)

Strategist- planning for growth and sustainability (Luke 14:28–30)

Manager - coordinating resources and people (1 Corinthians 4:2; Matthew 25:21)

Counsellor - addressing emotional and spiritual needs (Romans 15:14; Galatians 6:2)

Teacher - imparting sound doctrine (2 Timothy 2:2; Titus 2:1)

Physician - offering healing through spiritual care (Luke 4:18; James 5:14–16)

Watchman – guarding against spiritual dangers (Ezekiel 3:17; Acts 20:29–31)



These expectations make the pastor a “**man of many parts**”, often expected to meet diverse needs simultaneously.

3. The Core Mandate (Joshua 1:8)

The instruction to meditate on the Word emphasizes continuous reflection and application (Psalm 119:97; Colossians 3:16). The New Era church fails when it replaces meditation with mere activity (Luke 10:38–42). True success comes from aligning ministry with Scripture, not trends (2 Timothy 4:2–3; Psalm 119:105).

4. Identity Shift in the New Era

From authority-based leadership to influence-based leadership (Matthew 20:25–28; 1 Thessalonians 2:7–8)

From rigid tradition to meaningful relevance (Mark 2:21–22; 1 Corinthians 9:20–22)

From attendance-focused systems to engagement-driven relationships (Acts 2:44–46; Hebrews 10:24–25)

5. The Danger of Irrelevance occurs when:

Ministry ignores changing realities (Matthew 16:2–3)

Technology is rejected

Messages fail to connect with people's experiences (Nehemiah 8:8)

The issue is not God's absence but outdated approaches.

DIVISION TWO: THE NATURE OF THE NEW ERA CHURCH AND ITS CONTEXT

1. We are in the Church Age

It is the age of:

(The indwelling of the Holy Spirit (Acts 2:1–4; 1 Corinthians 6:19)

A global mission to spread the Gospel (Matthew 28:19–20)

Unity among believers across cultures (Galatians 3:28; Ephesians 4:4–6)



2. The Multi-Generational Church Reality

Older generations value stability and tradition (Jeremiah 6:16)

Middle generations value structure and authenticity (1 Corinthians 14:33)

Younger generations seek relevance, belonging, and emotional connection

3. Characteristics of the New Era Church

Prophetic fulfillments such as; deception, wars, and moral decline (Matthew 24:4–13; 2 Thessalonians 2:3)

An information-driven culture (Ecclesiastes 1:18)

Increased exposure to diverse teachings (Ephesians 4:14; Hebrews 13:9)

4. Gains of the New Era

Ability to reach wider audiences globally (Mark 16:15; Acts 1:8)

Access to vast resources for ministry (Proverbs 18:15)

Flexibility in worship and participation (John 4:21–24)

Use of technology to expand influence (Psalm 68:11)

5. Pains of the New Era

Spiritual coldness and lukewarmness (Revelation 3:15–16; Matthew 24:12)

Reduced commitment to church life (Hebrews 10:25)

Mixture of worldliness and religion (James 4:4; Romans 12:2)

Shallow understanding of spiritual truths (Hebrews 5:12–14)

6. Comparison: Early Church vs New Era Church

The Early Church was:

Prayerful and Spirit-led (Acts 1:14; Acts 4:31)

Communal and united (Acts 4:32)

Deeply devoted (Acts 2:42)

The New Era Church is:



Digitally connected (Romans 10:18)
Knowledge-influenced (Daniel 12:4)
Structurally complex (1 Corinthians 14:40)

DIVISION THREE: STRATEGIES AND DIMENSIONS OF CHURCH GROWTH

- 1. Growth is Multi-Dimensional**
 - ? Spiritual maturity (Ephesians 4:13)
 - Numerical increase (Acts 2:47)
 - ? Structural organization (Exodus 18:21–23)
 - Social influence (Matthew 5:13–16)
 - Economic stability (2 Corinthians 9:7–8)
- 2. The Growth Model**
 - Preaching the Word (2 Timothy 4:2; Romans 10:17)
 - Discipling believers (Matthew 28:19–20)
 - Sending them out (Luke 10:1–2; John 20:21)
- 3. Strategic Systems for Growth**
 - Evangelism – (Proverbs 11:30; Mark 16:15)
 - Discipleship – (2 Timothy 2:2; Acts 2:42)
 - Leadership Development – (Exodus 18:21; Titus 1:5)
 - Technology – (Psalm 19:4; Romans 10:18)
- 4. Common Mistakes**
 - Copying other ministries without context (2 Corinthians 10:12)
 - Lack of follow-up systems (Luke 8:15, Acts 15:36; 1 Thessalonians 3:1–3)
 - Ignoring environmental realities (Matthew 10:16)



5. Maximizing the Moment

Adapt methods without compromising truth (1 Corinthians 9:22)
Continuously learn and grow (Proverbs 1:5)
Stay informed and relevant (1 Chronicles 12:32)
Engage younger generations wisely (Titus 2:6–8)
Embrace beneficial innovations (Isaiah 43:19)

DIVISION FOUR: SUSTAINABILITY, PERSONAL DEVELOPMENT, AND FINISHING WELL

- 1. The Pastor's Personal Growth**
 - Continuous learning (2 Timothy 2:15; Proverbs 4:7)
 - Development of spiritual gifts (1 Timothy 4:14; Romans 12:6)
 - Visible personal growth (1 Timothy 4:15)
- 2. Key Areas of Discipline**
 - ? Word life (Psalm 1:2; Acts 6:4)
 - Prayer life (Luke 18:1; 1 Thessalonians 5:17)
 - Moral life (1 Peter 1:15–16; Proverbs 11:3)
 - Emotional health (Philippians 4:6–7)
 - Family life (1 Timothy 3:4–5)
- 3. Balance in Ministry**
 - The Word (truth) – (John 17:17)
 - The Spirit (power) – (Acts 1:8)
 - Structure (organization) – (1 Corinthians 14:40)
- 4. Sustainability Principles**
 - Build systems rather than depend on events (Habakkuk 2:2)
 - Delegate responsibilities (Exodus 18:17–23)
 - ? Avoid burnout through balance (Mark 6:31)



5. Handling Modern Pressures

Social media influence (1 Corinthians 10:23)
Comparison with others (Galatians 6:4)
Financial expectations (1 Timothy 6:6–10)
Moral challenges (1 Corinthians 10:13)

6. Character Over Charisma

While gifts attract people (1 Corinthians 12:4–7), character sustains ministry (Proverbs 22:1; 1 Timothy 3:2–7). Many failures occur due to lack of character rather than lack of ability (Luke 16:10).

7. Legacy and Longevity

Raising leaders (2 Timothy 2:2)
Building systems that outlive the pastor (Psalm 78:5–7)

8. Final Charge

Stay rooted in the Word (Colossians 2:6–7)
Guard your life and doctrine (1 Timothy 4:16)
Remain consistent (1 Corinthians 15:58)
Build intentionally (1 Corinthians 3:10)

CONCLUSION

The New Era Church presents both opportunities and challenges. While methods must adapt, the foundation remains unchanged (Hebrews 13:8).

The constants are:

The Power - The Holy Spirit (Acts 1:8)
The Pattern - The Word of God (2 Timothy 3:16–17)
True ministry success will come from:
Depth, not activity (Psalm 1:3; Luke 10:41–42)



Discipline, not trends (1 Timothy 4:7–8)
Character, not charisma (Galatians 5:22–23)

Therefore:

A new era does not cancel ancient truth (Jeremiah 6:16)
Growth is intentional (1 Corinthians 3:6)
Pastoring connects the Word to growth (Acts 20:32)

May God raise pastors who will not only grow churches but shape generations (Psalm 145:4). Amen.

Thanks for your attention

Prepared and delivered by:

Rev'd Sunday Asokere, Ph.D.
08030440135



**EKO KOKO:
SISE ISE OLUSO-AGUNTAN ATI
MIMU IJO AYE ODE ONI DAGBA
Awon Kika:** Joshua 1:8; 1 Timothy 4:13–16

ORO AKOSO

A wa ninu akoko iyipada-akoko kan ti a le pe ni akoko tuntun ninu igbesi aye Ijo. Awon eto n yi pada, asa n yi pada, ati afojusun ti o wa lori idari nipa ti emi n po si i (2 Timothy 3:1–5; Romu 12:2; 1 Kronika 12:32).

Sugbon, bi akoko yi se je tuntun, awon ilana ti o gbe ise Olorun ro ko yi pada (Isaiah 40:8; Matthew 24:35; Oniwasu 3:14).

Nigba ti Joshua duro leti bebe Ile Ileri (Joshua 1:1–9), o wa ni ikorita wiwo akoko tuntun ti o nilo; igboya ati imulo ogbon tuntun (Deuteronomi 31:7–8; Joshua 1:9). Sibe, Olorun ko fun un ni iwasu tuntun; sugbon O tun toka si Iwe Ofin, o si tenumo; ise asaro (ironu jinle), igboran, ati ifarada (Orin Dafidi 1:2–3; Jakobu 1:22–25). Bakan naa, itonisona Paul si Timothy fi han ifaraenijin si Iwe Mimo, ikoraeniniijanu, eko otito, ati idagbasoke ara eni (1 Timothy 4:13–16; 2 Timothy 3:14–17; Filipi 3:12–14).

Eyi se afihan otito ti o han gbangba pe:

Akoko tuntun ko nilo Ihinrere tuntun (Galatia 1:6–9; Juda 1:3), sugbon ifaramo Oro Olorun ti ko yi pada lona ti o jinle si (Hebrews 13:8; Colossians 3:16).

ITUMO KOKO ORO

Sise Ise Oluso-Aguntan (Pastoring)

Sise ise oluso-aguntan tumo si itoju agbo (Jeremiah 3:15; 1 Peteru

5:2–3). O kun fun ; fifun ni ni ounje emi, itoju, itosona, aabo, ati itileyin fun awon eniyan (Johanu 21:15–17; Ezekiel 34:2–4). Ninu ede Heberu, oro *Ro'eh* ti a lo fun oro Oluso aguntan se atenumo ipese ati ojuse (Orin Dafidi 23: 1), nigbati oro lati inu ede Griki *Poimēn* ati *Poimainō* s'afihan sise ise aladari lojumejeji - sise itoni, didabobo eni, ati bibojuto ni (Ise Awon Aposteli 20:28; Efesu 4:11).

Eyi tumo si pe; ise oluso-aguntan kii se akole nikan, sugbon o je ojuse alakanse ti n tesiwaju ti o nise pelu itoju, idari, ati mimura tan lati se isiro ise iriju eni (Heberu 13:17).

Didagbasoke (Growing)

Idagbasoke je abuda ohun alaye (Marku 4:26–28; 1 Korinti 3:6–7). O je piposi ni iye - boya ni oro tabi ni ibu, tabi lona mejeji. O ma n sele nigba ti awon ohun amuye fun un ba wa- ounje, ayika, ati itoju ti o peye (Orin Dafidi 92:12–14). Lona miran ewe, Ijo maa n dagba nigba ti awon eto ti emi ati idari ba pese irufe aye ati ayika be (Ise Awon Aposteli 2:46–47; Efesu 4:15–16).

Ijo (Church)

Ijo ni ara ati idile Kristi lori ile aye (Efesu 1:22–23; 1 Timothy 3:15) o je akojopo awon onigbagbo ti won korajopo fun ijosi, ibasepo, ati ise (Ise Awon Aposteli 2:42; Heberu 10:24–25). O je ikorajopo ti emi ati eyi ti o ni eto pelu (1 Korinti 12:12–27).

Akoko Tuntun/Aye Ode Oni (New Era)

Akoko tuntun ni akoko ti a nlo lowolowo/ aye ode oni, ti o ni awon abuda wonyi:

? Idagbasoke imo ero lona to yato

? Ibasepo agbaye

? Imo ti n po si i

? Ibaje esin ti n po si i

Eje ki a wo awon ese bibeli wonyi: Danieli 12:4; 2 Timothy 3:1–5; Matthew 24:12. Awon nkan ti agabeyewo loke wonyi je anfani ati isoro fun ise iranse ni irufe akoko yi (1 Korinti 9:22–23).

Nitorina, sise ise oluso-aguntan ati mimu ijo aye oni dagba pe fun didari, sise itosona, isakoso, ati itoju ijo ode oni, pelu awon anfani ati awon ipenija re, lati ni idagbasoke lona gbogbo - ni abala temi, ni abala ibasepo larin ara eni, nipa oro isuna owo, ati labala ona eto ati igbekale to duro daradara (Ise Awon Aposteli 6:1–7).

APA KIINI: IPILE ATI IDANIMO SISE ISE OLUSO-AGUNTAN NI AYE ODE ONI

1. Aworan Oluso-Aguntan

Oluso-aguntan je eni ti o ti ni ibapade tooto pelu Jesu Kristi, ti o si ti di eni igbala ni tooto (2 Korinti 5:17; Ise Awon Aposteli 9:3–6). O si je eni ti a pe ati ti o si ni ifara eni jin si idagbasoke ti emi ti oun tikalarare ati ti ise ijoba Olorun (1 Timothy 4: 12–16; Efesu 4:1; Filipi 3:10). Ki o to di eni ti a pe si ise iranse, o ti gbodo je eni ti o ni irin ti o duro daradara pelu Olorun (Genesisi 5:24; Marku 3:14), lehin biba olorun rin re yi ni o to kan ipe si ie iranse, eyi ti otunmo si wipe o ti gbodo dagba nipa ti emi daradara ki o to gba ise didari awon elomiran (1 Timothy 4: 12–16)

2. Ipo Oniruru ti Oluso-Aguntan wa

Adari – tito ni sona (Habakkuku 2:2)

Alakoso – si seto ijo (1 Korinti 14:40; Titus 1:5)

Onimo eto – siseto idagbasoke ati imuduro (Luku 14:28–30)

Alabojuto – sisakoso ohun elo ati awon eniyan (1 Korinti 4:2; Matthew 25:21)

Olugbani ni imoran – lati ran awon eniyan lowo labala imolara ati awon aini temi (Romu 15:14; Galatia 6:2)



Oluko – kiko awon eniyan ni eko otito to ye kooro (2 Timothy 2:2; Titu 2:1)

Onisegun – wiwa ona lati mu imularada wa fun awon eniyan (Luku 4:18; Jakobu 5:14–16)

Oluso – wiwa ni oju lalakan fi nsori fun awon omo ijo ati ijo lapapo (Ezekiel 3:17; Ise Awon Aposteli 20:29–31)

Oluso-aguntan je enikan ti o duro ni opolopo ipo ati ti o le ko ipa orisirisi ninu aye awon eniyan ati ni awujo.

3. Ise Pataki na (Joshua 1:8)

Itonisona naa tenumo ironu jinle ati lilo Oro Olorun ni gbogbo igba (Psalm 119:97; Colossians 3:16). Ijo ode oni n kuna nigba ti o ba fi arajin fun ise ju sise asaro niunu oro Olorun lo (Luku 10:38–42). Aseyori gidi wa ninu mimu ise iranse wa ni ibamu pelu Oro Olorun, kii se pelu awon ise ati asa titun ti aye ngbejade (2 Timothy 4:2–3; Orin Dafidi 119:105).

4. Iyipada nipa bi a ti nse ise aladari ni aye ode oni

Lati idari nipa lilo ase si idari nipa ipa awokose (Matthew 20:25–28; 1 Tessonika 2:7–8)

Lati asa lile si iwulo ti o ni itumo (Marku 2:21–22; 1 Korin. 9:20–22)

Lati wiwa ninu isin si ibasepo nini ojuse kan ninu isin (Ise Awon Aposteli 2:44–46; Heberu 10:24–25)

5. Ewu Aini Iwulo

Eyi a ma sele nigba ti:

Ijo ba gbojufo awon ayipada ti ko le se ko ma waye to nsele layika re (Matthew 16:2–3)



Imo ero ba di ohun ti a ko fayegba tabi ti a n sa fun tabi fi owo yepere mu

Iwasu ko ba ba ohun ti awon eniyan nla koja lo tabi kan igbesi aye won (Nehemiah 8:8)

Isoro ti o wa kii se pe ko si Olorun nitosi, sugbon eredi isoro na ni pe ona ti a ngba se ise iranse na ti di ona atijo.

APA KEJI: IRUFE OHUN TI IJO AYE ODE ONI JE ATI AWON OHUN TI O RO MO

1. Akoko Ijo Ni Awa lowolowo (Church Age)

Akoko Ijo je:

Akoko ti Emi Mimo ngbe inu onigbagbo kookan (Ise Awon Aposteli 2:1-4; 1 Korinti 6:19)

Akoko ti ikede ihinrere gbodo lo kakiri gbogbo aye (Matthew 28:19-20)

Akoko ti isokan awon onigbagbo laika eya tabi asa si gbodo wa (Galatia 3:28; Efesu 4:4-6)

2. Iran ti o wa ninu Ijo lowolowo ati otito ti o ro mo

Awon agbalagba ma nfe idurosinsin ati asa (Jeremiah 6:16)

Awon agba ma n fe eto ati okodoro (1 Korinti 14:33)

Awon odo ma nfe ohun ti o ni iwulo, ibasepo, ati imolara ninu ikegbepo

3. Awon Ami Ijo Aye Ode Oni

Ijo n sise ninu akoko ti o kun fun:

Imuse awon asotele bi itanje, ogun, ati iwa ibaje (Matthew 24:4-13; 2 Tesalonika 2:3)



Asa ti a nti owo imo dari (Iwe Owe 1:18)

Ifarakinra pelu opolopo eko orisirisi (Efesu 4:14; Heberu 13:9)

4. Awon Anfani ti o so ro mo ise iranse aye ode oni

Anfani lati le ba opolopo eniyan soro kaakiri agbalaye (Mark 16:15; Ise Awon Aposteli 1:8)

Anfani si opolopo orisirisi ohun elo fun ise iranse (Iwe Owe 18:15)

Anfani lati josin ati lati kopa ninu ise ijosi nigba ati lona to wuni ti o si rorun fun ni (Johanu 4:21-24)

Lilo imo ero lati mu ki ipa ise iranse gbooro ati po si i (Orin Dafidi 68:11)

5. Awon Isoro Aye ode oni to nise pelu ise iranse

Titutu ninu emi ati igbeaye kogbonakotutu (Ifihan 3:15-16; Matthew 24:12)

Adinku nde ba ifaraenijin fun ijosi ati nini ife si wiwa sinu ile ijosi (Heberu 10:25)

Adalu ise aye ati esin (Jakobu 4:4; Romu 12:2)

Ainimoijinle nipa awon otito temi (Heberu 5:12-14)

6. Afiwe: Ijo Akoko ati Ijo Aye Ode Oni

Ijo Akoko je:

Ijo aladura ati Ijo ti Emi Mimo n dari (Ise Awon Aposteli 1:14; 4:31)

Ijo ti won ngbe gegebi awujo kan ti won si wa ni isokan (Ise Awon Aposteli 4:32)



Ijo ti won fi arawonjin gidigidi (Ise Awon Aposteli 2:42)

Ijo Aye ode oni je:

Ijo ti o ni asopo pelu ero igbalode (Romu 10:18)

Ijo ti a nti owo imo akokoyi dari (Danieli 12:4)

Ijo ti ato re le pupopupo (1 Korinti 14:40)

APA KETA: IRUFE IDAGBASOKE IJO ATI AWON ONA LATI MU IJO DAGBASOKE

1. Idagbasoke ni oniruru abala

Idagbasoke nipa ti emi (Efesu 4:13)

Idagbasoke nipa piposi omo Ijo (Ise Awon Aposteli 2:47)

Idagbasoke labala iseto to peye (Eksodu 18:21–23)

Idagbasoke labala nini ipa lawujo (Matthew 5:13–16)

Idagbasoke labala idurosinsin eto isuna/ owo (2 Korinti 9:7-8)

2. Ona awokose fun idagbasoke

Wiwasu Oro Olorun na (2 Timothy 4:2; Romu 10:17)

Siso ni di omo-eyin (Matthew 28:19–20)

Riran awon ti o ti di omo-eyin jade (Luku 10:1–2; Johanu 20:21)

3. Awon Eto Pataki Fun Idagbasoke

Ihinrere (Evangelism) – (Iwe Owe 11:30; Marku 16:15)

Eto Isonidi omo-eyin (Discipleship) – (2 Timothy 2:2; Ise Awon Aposteli 2:42)

Idagbasoke adari (Leadership Development)–(Eksodu 18:21; Titus 1:5)

Lilo imo ero (Technology) – (Orin Dafidi 19:4; Romu 10:18)



4. Awon Asise Ti O Wopo

Sise afarawe awon ijo miran lai kiyesi awon ohun ti o yika (2 Korinti 10:12)

Aisi eto abojuto ati itoju ti o duro daradara (Luku 8:15; Ise Awon Aposteli 15:36; 1 Tesalonika 3: 1-3)

Fifoju fo awon nkan ti ibikan fi yato si ibomiran (Matthew 10:16)

5. Lilo Igbayi Daradara

Mu awon ona tuutun aye ode oni lo lai fi otito sile (1 Korinti 9:22)

Maa fi igba gbogbo ko eko ki o si ma sise le idagbasoke ara re (Iwe Owe 1:5)

Gbiyanju lati ma ni imo nipa awon ohun to nlo lawujo tabi ti o nsele lowolowo (1 Kronika 12:32)

Ma mu awon odo lo pelu ogbon ati imo Olorun (Titu 2:6–8)

Gba awon ohun tuntun to dara ti o si le mu anfani wa laye (Isaiah 43:19)

APA KERIN: IDUROSINSIN, IDAGBASOKE ARA ENI, ATI PIPARI DARADARA

1. Idagbasoke Oluso-Aguntan funrare

Eko kiko lai dawo duro (2 Timothy 2:15; Iwe Owe 4:7)

Mimu ebun emi dagba si ninu aye eni (1 Timothy 4:14; Romu 12:6)

Idagbasoke ara eni ti a le foju ri (1 Timothy 4:15)

2. Awon abala ikoaraeninijanu ti o se koko

Igbeaye ti o fi owo daradara mu Oro Olorun (Psalm 1:2; Ise



Awon Aposteli 6:4)

Igbeaye adura (Luku 18:1; 1 Tesalonika 5:17)

Igbeaye iwa mimo (1 Peteru 1:15–16; Iwe Owe 11:3)

Ilera okan (Filipi 4:6–7)

Idile ti o duro daradara (1 Timothy 3:4–5)

3. **Mimu idogba wa ninu ise iranse**

Oro Olorun gbodo duro ni aye re bi o ti to ati bi o ti ye gegebi oro otito – (Johanu 17:17)

Emi Mimo gbodo wa lojuse gegebi agbara ise iranse wa – (Ise Awon Aposteli 1:8)

Eto ati agbekale ti o duro re gbodo wa – (1 Korinti 14:40)

4. **Ilana Imudurosinsin**

Se agbekale eto ati ilana a ntele, ma se gbokanle ise le nikan (Habakkuku 2:2)

Pin ise fun awon miran (Eksodu 18:17–23)

Yago fun irewesi (Marku 6:31)

5. **Sisakoso awon ipenija aye ode oni**

Ipa ti ero ayelujara nko lakoko yi (1 Korinti 10:23)

Fifi ise iranse eni we titi elomiran (Galatia 6:4)

Ipenija owo (1 Timothy 6:6–10)

Ipenija idanwo (1 Korinti 10:13)

6. **Iwa Ju Egun Lo**

Nigbati egun a ma ranilowo lati ko awon eniyan jo, (1 Korinti 12:4-7), sugbon iwa rere lo le mu ki ise iranse o duro pe (Iwe Owe 22:1; 1, Timothy 3:2–7). Opolopo ikuna ni ma n waye nitori aini iwa, kii se aini agbara tabi ailese ohun kan (Luku 16:10).



7. **Wiwo ojo ola ati bi ise iranse eni yo se pe to**

Gbe awon adari dide (2 Timothy 2:2)

Se eto ti yoo le duro laisi oluso-aguntan ni be ati ti wa titi leyin ti oloso-aguntan ba lo tan (Orin Dafidi 78:5–7)

8. **Ipenija fun akoko yi**

E je ki a duro laiyese ninu Oro Olorun (Kolosse 2:6–7)

E je ki a ma so igbe aye wa ati eko wa (1 Timothy 4:16)

E je ki a duro sinsin (1 Korinti 15:58)

E je ki ise iranse wa lati mo ile ti emi je eyi ti a momo nse pelu okan wa (1 Korinti 3:10)

IPARI

Ijo aye ode oni ni opolopo anfani ati ipenija. Bi awon ona ti a ngba n se ise iranse se gbodo yi pada, ipile otito ko gbodo yipada (Hebrews 13:8).

Awon ohun ti ko yi pada ni:

Agbara- Emi Mimo (Ise Awon Aposteli 1:8)

Apeere a ntele - Oro Olorun (2 Timothy 3:16–17)

Aseyori ise iranse wa yo wa lati ninu:

Bi a se jinle si ninu Olorun, kii se nipa bi ise tabi awon eto isin ti a nse se po si (Orin Dafidi 1:3; Luku 10:41–42)

Ikoraeninijanu, kii se nipa asa tuntun (1 Timothy 4:7–8)

Iwa rere, kii se nipa ebun nikan (Galatia 5:22–23)

Nitorina:

Ise iranse aye ode oni ko gbodo pa otito atijo run (Jeremiah 6:16)

Idagbasoke nilo ki eni yan pinnu re ki o si momo lati je ko wa ye (1 Korinti 3:6)

Sise ise oluso-aguntan je eyi ti o so idagbasoke mo Oro Olorun (Ise Awon Aposteli 20:32)



Ki Olorun gbe awon oluso-aguntan dide ti kii se pe won yo mu ijo dagba nikan, sugbon ti won yo mu ayipada ologo ba opolopo iran ti nbo (Orin Dafidi 145:4). Amin.

Eseun fun ifarabale yin

A se akosile eko yi ati idanileko na lati owo:

Eniowo Sunday Asokere, Ph.D.

08030440135



TALK

Ministers of God: The Utilization of Social Media and Artificial Intelligence in Gospel Ministry

INTRODUCTION

Social media and artificial intelligence (AI) have significantly changed communication and ministry in today's world. With the advent of platforms like WhatsApp, Facebook, Instagram, TikTok, YouTube and X (Twitter) and AI tools such as ChatGPT, Grok, Gemini, and Claude, gospel ministers have new opportunities to share the word of Christ around the world, and now in a more streamlined way, to bring the testimony of Christ to the uttermost part of the earth (Acts 1:8).

Today, the church is called to minister in an era where information travels across continents in a matter of seconds. As a result, a lack of understanding and responsible use of digital technologies could deplete ministers of the strategic opportunities afforded in evangelism, discipleship, leadership development and world influence.

Social media and AI are new tools available to the church to carry out this message to all nations: “Go ye therefore, and teach all nations...” (Matthew 28:19-20). The use of Artificial Intelligence (AI) is on the rise, altering the landscape of communication and sustainability in Christian ministry in Nigeria and Africa, as noted by Nigerian scholars Olulowo and Ogunjobi (2025). Based on this revelation is a need to discuss the utilisation of technology generally by the gospel minister for the common benefits of all.



1. UNDERSTANDING SOCIAL MEDIA AND ARTIFICIAL INTELLIGENCE

a. Meaning of Social Media

Social media is a term used to describe any type of communication that takes place on the internet and allows people to create, share, and exchange information, videos, audio messages, and real-time communication. These include WhatsApp, Facebook, Instagram, YouTube, TikTok, Telegram, X (Twitter), Thread and so on.

Ministers can use these platforms to: Preach Sermons, Conduct Bible Studies, Have Online Fellowships, Share Devotionals (Exceeding Truth – Otitoju, Daily Manna, Daily Encounter, Open Heaven), Counsel Members, Evangelise the World and much, much more!

b. Understanding Artificial Intelligence (AI)

Artificial Intelligence is the technology that is used to develop computer systems that mimic human intelligence and carry out tasks like writing of all kinds, reasoning, translation, answering questions, content generation, data analysis and many more possibilities. We can find it in the likes of ChatGPT, Grok, Gemini, Claude, Copilot, etc. Utilisation of Artificial Intelligence in the ministry can be in the preparation of a sermon, Bible research, translation, church administration, creation of educational content, social media management, and others.

Artificial Intelligence (AI) technologies are transforming religious communications and social interaction in Africa, according to the explanation by Adigun and Afolaranmi (2024).



2. BIBLICAL FOUNDATION FOR TECHNOLOGY IN MINISTRY

Technology is NOT the problem! It has a moral worth that is influenced by the way it is used.

a. God Supports Strategic Communication

Now, throughout Scripture, God employed the technology at his disposal for his purposes:

Written Laws were used by Moses, Scrolls were used by prophets, Roman roads and letters were used by Paul, public gathering places were used by Jesus, and fishermen's boats were used by Jesus. Digital media platforms are communication highways in the modern world today (Matthew 24:14; Habakkuk 2:2; Romans 10:14-15; 1 Corinthians 9:22).

b. Technology Must Remain Submissive to Spiritual Authority

Prayer, fasting, revelation, the place of the Holy Spirit, and spiritual discernment (Zechariah 4:6, Proverbs 3:5-6, 1 Thessalonians 5:21) cannot be replaced by any technology. The information that can be given through AI may be accurate, but only the Holy Spirit gives divine revelation.

3. HOW MINISTERS CAN USE SOCIAL MEDIA AND AI

a. Harnessing Social Media Effectively in Ministry

“**Evangelism:** Ministers can post gospel messages, share gospel teachings, upload evangelistic videos, or even have intercessory meetings online.

“ **Teaching and Discipleship:** Social media can be used for Bible study groups, leadership classes, prayer meetings, mentorship and counselling (marriage, discipleship, etc.).



”**Church Communication:** Churches and or denominations may post on social media for announcements, program publicity, member updates, testimony, and event reminders.

” **Counselling and Follow-Up:** Digital platforms assist ministers to counsel members, follow up converts, encourage discouraged believers, and respond to urgent needs.

b. How to Use AI Effectively in Ministry

§ **Sermon Research:** AI tools help ministers gather Bible references, compare translations, summarize theological materials, organize sermon outlines and helps in exegesis and expository sermon delivery.

§ **Educational Content Creation:** AI can help generate Bible quizzes, discipleship manuals, leadership training materials, theological summaries.

§ **Language Translation:** AI translation tools help ministers preach across languages and cultures. This is highly beneficial in multilingual nations like Nigeria.

§ **Administrative Support:** AI assists with scheduling, communication drafting, record organization, content planning, church data management.

§ **Media and Graphics:** AI-powered tools can help create flyers, sermon graphics, captions, video subtitles.

4. TOWARD RESPONSIBLE USE OF SOCIAL MEDIA AND ARTIFICIAL INTELLIGENCE

Responsible usage is essential because technology can either build or destroy ministry effectiveness. Also, machine remains machine notwithstanding the level of its intelligence. The user still takes the responsibility of whatever it may that is produced. Therefore, it is expedient that gospel ministers in the use of social media and



Artificial Intelligence must pay attention to the following;

- a. Maintain Biblical Integrity:** Every content posted online must agree with Scripture (Acts 17:11 - The Bereans searched the Scriptures daily). Ministers should verify Bible references, doctrinal accuracy, quotations, historical claims and what not.
- b. Avoid Over dependence on Artificial Intelligence (AI):** AI should assist ministry, not replace spiritual preparation. A sermon generated without prayer may lack spiritual power. 2 Timothy 2:15 advised to “Study to shew thyself approved unto God...” The blame of any error would not belong to AI.
- c. Practice Digital Discipline:** Ministers should avoid excessive social media addiction, avoid online arguments, unnecessary comments, protect devotional life, maintain family balance (1 Corinthians 6:12: - “I will not be brought under the power of any”).
- d. Protect Confidentiality:** Pastoral counselling information must not be carelessly uploaded into Artificial Intelligence systems or public platforms. Ethical responsibility is vital in ministry.
- e. Avoid Plagiarism:** Some ministers copy AI-generated materials without proper study or originality. Responsible ministers should study personally, pray deeply, acknowledge sources, develop authentic messages.
- f. Promote Truth and Integrity:** Ministers must avoid fake miracles, manipulated videos, misleading testimonies, sensationalism (Ephesians 4:25 - “Speak every man truth with his neighbour”).



5. EXPLORING THE ADVANTAGES OF SOCIAL MEDIA AND AI IN GOSPEL MINISTRY

- a. **Financial Benefits:** How Social Media and AI Can Yield Income Social media and AI can provide legitimate financial opportunities that support ministry expansion.

Monetized Online Content: Platforms such as YouTube, Facebook, TikTok allow content creators to earn revenue through advertisements, sponsorships, viewership engagement. Ministers with strong teaching content may generate income that supports: missions, church projects, charity outreach, media ministry, etc.

Online Courses and Bible Schools: Ministers can create online Bible courses, leadership seminars, discipleship academies, marriage counseling programs. These can be hosted digitally for global access.

Digital Book Publishing: AI tools help ministers organize manuscripts faster. Ministers may publish eBooks, devotionals, leadership manuals, theological resources. Platforms such as Amazon, Kindle, and Selar allow digital distribution globally.

Media Production Services: Church media departments may generate income through graphic design, video editing, livestream services, digital branding.

Reduced Ministry Costs: AI helps reduce expenses in content drafting, translation, scheduling, administrative labor. This improves ministry efficiency and financial management. Nigerian studies have noted that Artificial Intelligence improves productivity and organizational efficiency in communication systems.



b. Educational Advantages of Social Media and Artificial Intelligence - Access to Global Knowledge:

Ministers can now access theological journals, Bible commentaries, online libraries, academic lectures. This improves biblical literacy and theological depth.

- **Continuous Ministerial Development:** Social media exposes ministers to conferences, webinars, leadership trainings, ministry innovations.

- **AI-Assisted Research:** AI helps summarize books, theological arguments, church history, biblical backgrounds. However, ministers must verify all information carefully.

- **Language Learning and Translation:** AI-powered translation systems help ministers communicate across cultures and tribes. This strengthens missionary outreach.

- **Training Church Workers:** Churches can use digital tools to train workers, choir members, evangelism teams, youth leaders.

c. Update and Information for Effective Ministry

Social media and Artificial Intelligence provide ministers with rapid access to information necessary for effective ministry leadership.

Ministry Trends and Current Issues: Ministers can stay informed about youth culture, societal challenges, ethical debates, educational developments. This helps ministers preach relevant messages and reach out to different people group effectively.

Emergency Communication: Social media enables quick dissemination of prayer alerts, emergency announcements, event changes, crisis updates.

Access to Ministry Resources: Digital platforms provide access to sermons, ministry strategies, leadership teachings, church growth materials.



“AI-Powered Data Analysis: AI can help churches understand attendance patterns, engagement levels, communication effectiveness. This supports strategic ministry planning.

d. Reaching a Wider and Global Audience

One of the greatest advantages of digital ministry is global evangelistic reach.

§ Borderless Evangelism: A sermon preached in Lagos can reach London, Nairobi, New York, Johannesburg, Tokyo. Digital ministry removes geographical barriers.

§ 24-Hour Ministry Access: People can access sermons, devotionals, teachings, counselling materials at any time.

§ Ministry to Diaspora Communities: Many Africans abroad remain connected to home churches through social media.

§ Evangelizing the Younger Generation: Young people spend enormous time online.

Ministers who utilize digital platforms wisely can influence youth positively. Walter (2024) notes that AI and digital communication particularly increase youth engagement in religion across Africa.

§ Revival and Global Influence: Several ministries have grown internationally through consistent online ministry presence. Digital influence can become a powerful tool for kingdom expansion.

6. DEMERITS OF SOCIAL MEDIA AND AI

Despite their benefits, social media and AI also possess serious dangers.

- a. Spiritual Distractions:** Excessive internet usage can reduce prayer life, meditation, concentration, spiritual sensitivity.



- b. Addiction and Time Wastage:** Many ministers spend excessive hours online without spiritual productivity.
- c. False Doctrine and Misinformation:** Artificial Intelligence systems may produce inaccurate theology, false quotations, doctrinal errors. Everything must be verified biblically.
- d. Pride and Celebrity Culture:** Social media may encourage self-promotion, competition, vanity, obsession with popularity (Galatians 1:10 - “For if I yet pleased men, I should not be the servant of Christ”).
- e. Moral Corruption:** Unwise internet exposure may lead to immorality, pornography, inappropriate conversations, temptation.
- f. Cyberbullying and Criticism:** Public ministry online often attracts insults, attacks, false accusations, digital harassment. Ministers must develop emotional maturity.
- g. Loss of Human Connection:** Overreliance on technology may weaken personal fellowship, visitation, genuine pastoral care.
- h. AI Hallucination and Deepfakes:** AI systems may generate false information or manipulated media capable of damaging reputations. Ethical oversight is essential.

7. PRACTICAL RECOMMENDATIONS FOR MINISTERS

- a. Use Technology for Kingdom Purposes:** Every digital activity should glorify Christ.
- b. Maintain Prayer and Spiritual Discipline:** Technology must never replace intimacy with God.
- c. Develop Digital Literacy:** Ministers should learn cybersecurity, online ethics, responsible AI usage, digital communication skills.



- d. **Train Church Members:** Churches should educate members on online conduct, digital evangelism, misinformation awareness, AI ethics.
- e. **Establish Ministry Media Policies:** Churches should create guidelines concerning online communication, confidentiality, livestream usage, AI-assisted content.

Conclusion

Social media and artificial intelligence are powerful tools that can greatly enhance gospel ministry when used responsibly. They offer opportunities for evangelism, education, discipleship, financial sustainability, global outreach, ministry effectiveness. However, ministers must remain spiritually grounded because technology cannot replace the Holy Spirit, prayer, holiness, revelation, authentic pastoral ministry. The greatest need in the digital age is not merely technologically skilled ministers, but spiritually mature ministers who can use technology wisely for kingdom advancement. The gospel message remains eternal even though ministry methods continue to evolve.

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