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An Appraisal of Televangelism in Nigeria as a Means of Evangelization

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Abstract

Televangelism has helped the church take the gospel beyond the confines of its own environment. However, televangelism is not without its shortcomings. There is, therefore, a need to appraise the effectiveness of this practice as a medium for disseminating gospel messages. This study used a descriptive method to gather data. It explores the emergence of television evangelism in Nigeria and reviews previous studies on the use of media and television for evangelism. Also, it discusses the merits and demerits of televangelism and appraises the use of television as a medium for evangelism in Nigeria. The study reveals moral laxities that televangelists and Christians in Nigeria should address. It recommends that televangelists not exploit their audience financially, materially, or in any other way that may be considered unethical. It also recommends that they be mindful of preaching on controversial issues.

Introduction

The word "televangelist" combines two concepts: television and evangelist. Television is a medium of communication; an evangelist is a proclaimer of the gospel of Christ. Therefore, a televangelist is a proclaimer of the gospel who uses television as a medium of communicating that message to his or her audience. Since the 1970s, television has been a medium of evangelism in Nigeria (Ojo 2001:181). Televangelists believed that the medium would reach a larger audience with the gospel of Christ. Now that television channels have moved from analogue to digital, evangelism on television channels has

become globalized. Televangelism has helped the church take the gospel beyond the confines of its environment as Nigerian Christians are making use of television in the propagation of their faith.

Ojo (2001:181) affirmed that "virtually all Christian groups in Africa are involved in media evangelism, but it is more characteristic of the Charismatic and Pentecostal groups." Ogunewu (2022:12) confirms that Pentecostals have continued to enhance evangelization through the use of various media platforms. However, in contemporary times other Christian denominations are also making use of the media, especially television, in the propagation of the gospel. Besides reaching out to the populace with the gospel message, televangelism contributes economically to the sustenance of the television industry in Nigeria. These evangelistic telecasts are broadcast especially on the weekends. Many run their telecasts once a week, while others run theirs throughout the week. Some even broadcast their telecasts on more than one television channel. These televangelists buy airtime ranging from five minutes to one hour. The price tag for this airtime varies in the television industry. There are also various presentation programmes by Christian organizations that include choir ministrations, teachings, preaching, symposia, and others. The concern of this paper is to appraise communication of the gospel in Nigeria via television.

Previous Studies on the use of Media and Television for Evangelism

The use of media and television for evangelism has attracted a level of scholarly attention. In previous studies various views were expressed on the relevance of this practice for church development. According to Ogunewu (2013:502), there are those who believe that today "the media occupies an indispensable position in the work of evangelization." Ogunewu (2013:502) stresses that proponents of this view encourage the church to go all out and avail itself of every available technology in order to facilitate the work at hand because the media has become an integral part of peoples' life in virtually all societies of the world. It has become a purveyor of information, communications, entertainment, and civilizations (Baum 1993:65).

Loorthusamy (2000:138) asserts that because of the subservient nature of the media to secular interests, it has produced a materialistic culture that has captured the minds and hearts of our society. The media directs the world to consumeristic values and behaviours and has become a rival to priests, religions, teachers, and parents. Today, the media does much more than mediate information; rather they influence lifestyles and values, and create the categories in which we perceive the world (Baum 1993:65). In this light Long encourages the church to make use of the media because it serves some groups of people. He emphasizes that the use of mass media will enable the church to reach those who cannot come to church, those who do not have a church, and those who do not have any conception of the gospel. Ilo (2000:18) is also of the opinion that since we are in the era of giant leaps in communication technology, it is advisable for the church to adopt the best means possible for proclaiming the good news. He observes that the present form of spreading the good news in churches has proved insufficient and ineffective. Therefore, the time has come for us to explore new "market strategies" that will properly package and present the gospel to the world.

Cho (1984:55-71) says that these modern media of communication exist for the propagation of the gospel of Jesus Christ. He emphasizes that one of the chief evangelistic tools the church has at her disposal today is the media. The church should be using the media to a greater extent than anyone else, because the church today is faced with many challenges. These include the ever-increasing world population, the different nature of society, the emergence of new cities and locations the world over, terrorism and increased transport cost, and the many restrictive measures against the activities of the church in some societies of the world. To enhance its activities in the face of these challenges, the church needs to devise new and appropriate means of reaching the populace from time to time, in their various locations, scattered in the nooks and crannies of the world (Ogunewu 2013:502-503). Different societies have to be reached in different ways. We cannot expect the world to adapt to the church's strategies for evangelization. It is the church that has the responsibility of studying the world in which it finds itself and of devising the best means to communicate its message to the masses (Ilo 2000:18). Brawner (1997:369-375) is of the opinion that if the church is to effectively reach this "sight and sound" generation for Christ, it must utilize the same

media which much of society is using. In this regard, therefore, media utilization should continue to be an integral part of Christian evangelization.

The realities of these views notwithstanding, there are those who urge the church to take precautions in its use of media. Such people warn that the church needs to strike a balance in this regard. It is not advisable for the church to become overly dependent on the media. Neither is it ideal for the church to cut itself off from the media. The watchword here is moderation. First, the church must be selective and cautious in its media utilization if evangelization is to be effective. The media is a channel of information and communication to people within an environment. Many factors have to be taken into consideration in the choice of which media form to use. A media form which will work for one environment may not work in another. For example, print media may work within a literate community, but audio or video cassettes in the language of the people will definitely be more ideal in communities with low levels of literacy. It is therefore necessary for the church to make sure that the media it utilizes is able to communicate effectively to its audience (Ogunewu 2013:503).

Ogunewu (2013:503-504) further observes that there is another group that encourages the church in the use of media, but this raises serious caution on the use of electronic media, especially television. The concern of this group of Christians is the spate of violence and sexual immorality on television. Collins supports the view of Ogunewu when he notes that some movies and television programmes promote violence (Collins 1988:298). These have the propensity to produce violent behaviours in their viewers. In fact, some criminals confirmed that their attitudes and violent dispositions were fashioned by what they saw on television ("Television" 2006:3-9). As a result, some Christian denominations are sceptical about the use of media for evangelism.

However, Ogunewu (2013:504) acknowledges the fact that some television shows promote violence and immorality cannot be denied. Therefore, the watchword should be controlled. Sogaard (2000:127) shares the same opinion with Ogunewu. He is of the view that the church should not allow television programmes to destroy their families' lives, because that would also have a negative effect on the church. The view of Real (1989:259) is no different. He counsels media consumers to win back control of the media. In this light of

control Duncan (1982:140) suggests that those who use the media on the church's behalf should be men with a high level of spirituality. Duncan is of the view that since we live in an age of technological advancement, there is no denying the fact that scientific tools – radio, television, printing presses – could be of great assistance in world evangelization. However, he cautions that all of these would avail nothing if those who handle them are not spirit-filled. Murray (1988:111) is of the same opinion as Duncan. He is of the view that world evangelization depends on the spiritual state of the Church. The observation of these two writers is that spirituality plays a great role in evangelization. The problem of ineffective evangelization lies with men. There is therefore a need for men to effectively use the right tool, at the right time, in the right manner, and in the right situation. This will help boost the work at hand more than when people use these media forms for self-aggrandizement.

To achieve favourable results, Forest (1993:194-197) proposes nine steps to be taken by those who intend to be effective in the proclamation of the Word of God. These include having the mind of someone chosen and sent; speaking with humility and conviction; preaching Christ and not oneself, money or other irrelevant themes; and being a witness to the Word that they proclaim; as well as being courageous; depending on the power of the Holy Spirit and not on one's oratorical skill; giving time to prayer and preparation; seeking and expecting signs and wonders, and sounding joyful and optimistic.

Recently scholars are researching the dynamics of social media for evangelization. Barigbon, Nsereka, and Tessy Nwanze (2021:643) are of the opinion that many Christian organizations have not embraced the lofty disposition of the internet. According to them, there are two reasons for this disposition. First, the cost of sustaining evangelism online is costly. Second, some Christian organizations have written off the Internet as an "unrighteous" thing that is not fit as a channel for religious messages. Their position is predicated on the many ignoble, vicious, and immoral posts on the internet via social media platforms. The view of David R. Dunaetz (2019:143) is no different. He posits that comments written in an aggressive tone by people with a social or political agenda could be responsible for Christians' unwillingness to share the gospel with others on social media where people can anonymously criticize and attack others with impunity.

One could argue that there are two views on the use of social media for evangelization. Some Christians do not see the reason why social media should be used as a channel for evangelism. However, it can be contended that like any other medium, what one does with internet technology is purely one's choice. The medium itself is not the problem (Nsereka and Nwanze 2021:643). On the other hand, some new generational pastors are making use of social media as a strategy for reaching out to the youth. Ajibade (2021:159) asserts that "the largest group engaged in the use of ICT are the young people – from their teens to their forties." Gospel proclaimers must make efforts to reach them because they are important in every generation and are also the future of coming generations.

Overview of Television Broadcasting and Television Evangelism

This section provides an overview of television broadcasting, the antecedent to the emergence of televangelism.

The Emergence of Television Broadcasting

Mass media came into being as a result of human enthusiasm to hear the news. Before the invention of radio and television, information was transmitted through the telegraph and the telephone to newspaper editors, printing presses, and then to the public (Emery, Ault, and Agee 1974:80). From the early 20th century, there were remarkable successes in technology-facilitation by the establishment technical universities. According to Kranzberg and Pursell (1967: 12), "technological work since 1940 has been done primarily by men who have earned a university degree." This, in turn, increased the speed of technological advance. In the 1920s, television broadcasting experimented in the United States of America. In 1927, a "closed-circuit television picture was sent from Washington to New York" (Emery, Ault, and Agee 1974:90). This period could be called a formative period. By 1948 television had become a significant and relevant media (Emery, Ault, and Agee 1974:90-91).

In Nigeria, the history of television broadcasting can be traced to 31 October 1959, when Western Television (WNTV) beamed out a signal for the first time. A year later, Eastern Nigeria Television began. The federal government

established Nigerian Television Services in 1962, while Midwest Television Station began to broadcast in 1973. Benue and Plateau Television (BPTV), Jos, has been transmitting in colour since its inception in 1974. In May 1977, through a decree of the federal military government, twenty-four television stations metamorphosed into a single network. This was the genesis of the Nigerian Television Authority (NTA). All existing television stations were incorporated into NTA. Later, private-owned television stations like African Independent Television (AIT), Channels, Galaxy Television, and others emerged. Some state governments in Nigeria also owned television stations like the Broadcasting Corporation of Oyo State (BCOS) and Ogun State Television (OGTV). Likewise, lately, Christian denominations such as the Redeemed Christian Church of God, the Synagogue of All Nations, Deeper Life, and Baptist denominations have private television stations on cable television. This has afforded them the opportunity to control the content of what will be aired.

The Emergence of Television Evangelism

In the 1950s, television evangelism, also known as televangelism, started in the United States of America (USA). At the time, this was called the "Electronic Church" (Litman and Bain 1989:329). Billy Graham, a renowned evangelist, took the lead. His "first nationally televised crusade generated 1.5 million letters to the broadcasting station, proving the effectiveness of the medium" (Brigada 1974:n.a.). Rex Humbard, Jerry Falwell and Oral Roberts joined later this new medium of propagating the gospel (Brigada 1974:n.a.). However, 1988 and 1989 was a period of decadence in television evangelism in the USA because some televangelists were reportedly involved in various sexual scandals, financial scandals, and pursuing unsuccessful political ambitions. These include Jim Baker, Jimmy Swaggart, Pat Robertson who made an unsuccessful bid for the American presidency in 1988, and Oral Roberts (Brigada 1974:n.a.). This led the National Religious Broadcasters association to form an Ethics and Financial Integrity Commission to regulate such anomalies (Brigada 1974:n.a.).

The use of television as a medium for propagating the gospel started in Nigeria in 1974. Benson Idahosa, the founder of the Church of God Mission, set the pace. Notably, this was "the first largest and most successful project in televangelism in Africa" (Iherjirika 2005:38-44). Another notable Pentecostal

pastor who followed Idahosa in this direction was Ayo Oritsejfor who tagged his television programme "The Hour of Deliverance". By the 1990s, televangelism became solidified in Nigeria (Ihejirika 2005:38-44). Since that time, many preachers and teachers have been buying airtime on Nigerian television stations. Most of these televangelists are Pentecostals, who usually have attractive tags for their religious programmes. Recently, preachers from mainline churches and African Independent Churches have also begun proclaiming gospel messages via television. Though they are few in comparison to their Pentecostal counterparts, they also use this medium to reach prospective converts who might eventually become members of their churches.

Merits and Demerits of Television Evangelism in Nigeria

This section discusses the merits and demerits of televangelism. It provides the basis for the appraisal of televangelism in Nigeria.

Merits of Television Evangelism

Many people spend a lot of time watching television programmes in our modern world. Television is prevalent among teenagers and youths. Even in offices, hotels, guest houses, and on the streets, there are television sets standing by to entertain customers, visitors, and passers-by. It is becoming "increasingly difficult to divide work and leisure activities into separate compartments in people's lives" (Mayled 2006:n.a.). These television programmes not only inform and entertain; they are also educative. Thus, "in this day of almost instantaneous mass communication, members of the mass media are doing more than recording history; they are helping to shape it" (Emery, Ault, and Agee 1974:96). Most of these programmes also affect moral values. Mayled (2006:n.a.) shares this view when he notes how "lifestyles portrayed in the media and advertising may have a bad effect, particularly on impressionable young people or older people who are not well educated. For example, in many drama series, the main characters are married and divorced several times, have affairs, and commit crimes." In some cases, the audience watches pornography on television programmes like "Big Brother Naija", which offers material and monetary gifts to the winner.

Since Christians are to be light and salt in the world (Matt. 5:13-16), television evangelism should be encouraged to shape human lives and society. Ojo (2001:182) notes that "televangelism has been used by religious conservatives to gain political power and social influence within the wider society... The more religious a society has been, the more likely that religion can be used to shape public values through the media." Televangelists see gospel broadcasting as a strategy for positively affecting the social situation of society. They believe that if they will take over Nigeria, they must take over the press, the radio, and the television stations. In short, their presence must be massively felt in the nation's media (Ihejirika 2005:40).

Hence, televangelism in Nigeria is a medium for making Christianity relevant in contemporary Nigerian society. It is a medium for consolidating and safeguarding religious values. Other religions including Islam and the traditional African religions are competing with Christianity in the use of television. Thus, television evangelism is used in Christian circles to popularize religion. It is also used as an instrument for enhancing and sustaining Christian virtues, religious worship, and Christian growth (Ojo 2001:182).

Furthermore, supposedly there are instances of conversion from one religion to another due to religious messages heard on television (Ojo 2001:182). Televangelism in Nigeria has made it possible for those who do not attend worship services for one reason or another to listen to Christian messages through the television. Because of the wide coverage of television stations, evangelism has been brought to almost all Nigerian homes. Television evangelism in Nigeria by the Pentecostals is a challenge to the mainline churches. Such that many mainline churches are now developing new strategies in missions and evangelism. This has reinforced mission enterprise.

Televangelism has also made an impact on the political scene of the nation. From time to time, political leaders during elections, national conferences, and other national projects call on the public to fast and pray for the success of such tasks. Public officers even offer prayers in public discourse (Ihejirika 2005:41). Some televangelists have been speaking on the political situation of the nation. For example, Tunde Bakare, a trained attorney and pastor of Citadel Global Community Church (formerly Latter Rain Assembly) Lagos, has been remarkable in this regard. Televangelists have been acting as prophetic

figures for the nation. They are giving Christians a voice in the political sphere of the country. Thus,

the socio-political significance of Pentecostals on media lies in the fact that the increased visibility of their preachers on television has elevated the churches from the fringes to the centre of the "socio-religious public sphere" in Nigeria, at the same time allowing them to formulate public symbols and attitudes (Ihejirika 2005:42).

Unarguably, televangelism has made Christian's message relevant to the political, social, and religious situation of Nigerian society. However, there are demerits of televangelism in Nigeria.

Demerits of Television Evangelism in Nigeria

In contemporary society, there is a high degree of commercialization and consumption. Nigerians purchase things that will suit their lifestyles. The media has contributed to the value placed on commercialization and consumption. Thus, "apart from the struggle for soul winning cum supremacy, we also have the social-economic considerations" (Dairo 2010:195). Ojo (2011:183) opines that "much of what is produced and disseminated through the media by religious organizations is usually consumed in private homes. Mediated religious experience is consequently a privatized religious experience. Therefore, the privatized nature of the consumption of media products presents a challenging paradox". Moreover, observably, some televangelists have commercialized evangelism in Nigeria. Some televangelists are involved in what Agazue (2013:177) called "miracle-marketing." Dairo (2010:195) affirms this position when he notes that "all over the world and in Nigeria, in particular, 'marketing' God is fast becoming a top bracket business." Citing Harrington, Obiora (1958:52) shares a similar view:

The new evangelism, whether in soft or hard-selling, is a quasi-religious approach to business, wrapped in a hoax – a hoax voluntarily entered into by producers and consumers together; its credo is that of belief-to-order... It is the truth-to-order as delivered by advertising and public relations men, believed in by them and voluntarily believed by the public.

Likewise, Adjua Akinwumi (2012:6) argues that "televised miracle sessions have become more and more controversial. From pastors goading congregants to eat grass for healing to a general debasement in the presentation of the afflicted, there is often a sense of irrationality and absurdity about these practices, as well as those who partake in them." Akinwumi stresses his point by citing the example of Temitope Joshua, a popular Nigerian televangelist who established Emmanuel TV as a platform that streams Sunday services and broadcasts miracle sessions in 2007. Temitope Joshua used miracle water to heal the sick and the afflicted. According to Akinwumi (2012:8), Temitope Joshua "built a reputation around his miracle-water miracles (healing and poverty alleviation), his prophecy/predictions and exorcisms. His services have attracted hundreds of thousands of people across the globe, including influential political figures". Several others used the platform to advertise their church programmes and project the church's identity and the pastor.

Moreover, some televangelists present their messages as a product that must be consumed. Thus, the media is being used as an avenue to advertise their religious products. Jacob Ayantayo (2010:207) observes that prosperity preachers undertake paid advertisement: "They often employ the services of professional advertising agents who are good in the choice of words such that will be catchy enough to win the attention of the public. Some of these advertisements appear on radio, television, banner, billboard, etc. Those on Radio and Television are aired intermittently..."

Observably, televangelists struggle to outwit one another in their presentations and their preaching. In the words of Mathews Ojo (2001:182), "with the pluralization of beliefs and the emergence of different religious groups all struggling for visibility and support in the public space, the battleground has shifted to the media". Some televangelists use the platform to oppose doctrinal issues and settle scores. This has generated unhealthy rivalry and is not helping promote unity among Christian denominations in Nigeria. Instead, it has further fragmented the Christian denominations.

Furthermore, most of the time the audience focuses its attention on the televangelist rather than on the person of Jesus Christ whom the televangelist claims to represent. This is partly because the structure of media programmes revolves around the presenter. It is also because most television evangelists

give bogus or forged testimonies that present themselves as "super-man of God." Each televangelist creates a "business trademark" or identity. Some of them have appellations like "*baba lesekese*", that is, "father of instantaneous miracle". This serves as an identity to project the personality of the televangelist, not necessarily the person of Jesus Christ. The messages of most televangelists in Nigeria centre on wealth, health, deliverance, self-actualization, the state of the nation, rigorous prayers, and prophecies. The audience rarely hears preachers on television preaching about salvation, eschatology, holiness, and sanctification.

In addition, some televangelists in Nigeria use the medium to raise funds for their ministries or to raise sponsorships for their programmes. At times, they use "marketing techniques in their presentations. In doing this, they usually compromise the integrity of the gospel" (Ojo 2001:183). This is evident in their emotionally appealing or motivational messages. It is also reflected in their invitations to their church programmes and the sale of their materials. Nigerian televangelists follow a multi-media approach in their media evangelism. They engage in the production of music cassettes, CDs, books, and the likes (Ihejirika 2005:38). They usually use their telecasts to market these products. It can then be said that there is a shift from Christ to self. There is also a gradual shift from "making followers to attracting fans" (Ojo 2001:183). It is in this light that Dairo (2010:195) elucidates that "what we are witnessing today is aggressive proselytizing in which each denomination seeks for domination. Even some of the leaders try to entrench their church to the preeminent position in the nation's religious sphere. Apart from the struggle for soul-winning cum supremacy, we also have the social-economic considerations".

On 30 April 2004, the National Broadcasting Commission (NBC) of Nigeria banned the broadcast of miracles on television stations. They could not have miracles aired on television because they were not verifiable. According to NBC, broadcasting unverifiable events was against Sections 3 and 4 of Article six of the Broadcasting Code, which prohibits religious broadcasts from promoting unsubstantiated claims (Ihejirika 2005:38-40). The regulation states that "religious broadcast shall be particular in terms of content to its creed and shall not be presented in a manner to mislead the public" (Eyobaka 2006:n.a.). Unverifiable miracles were considered a practice that preys on the sensibilities

of the Nigerian people. One can argue that some television evangelists in Nigeria are running television programmes for self-aggrandizement and personal enrichment.

Appraisal of Television Evangelism in Nigeria

A careful study of the history of televangelism in America compared to that of Nigeria shows that they have a similar outlook. For instance, Chris Okotie and Tunde Bakare have aspired to be the president of Nigeria like Pat Robertson, an American televangelist, although, their failure in the presidential contest was not associated with scandal. In some instances, televangelists in Nigeria have promoted unverified miracles and used the medium to exploit the audience with their hard-earned money. To put a check to this, Nigerian televangelists can borrow a leaf from America. They can establish a Religious Broadcasting Commission that will formulate ethics to guide their conduct. Moreover, Nigerian theological schools and religious studies departments in universities can include a course on media and communication in their curriculum.

Christian television evangelists must present to the world, from time to time, unifying and sound biblical messages. The diversity of messages issuing by Christian media tends to portray Christendom to the world as a “Kingdom in Confusion.” Duncan (1982:140) is of the view that the unconverted are already bored and perplexed with the multiplicity of Christian sects and messages. The task of world evangelization will be difficult, especially if the churches that are the custodian of the message of evangelization continually sing discordant tunes. The task of fashioning uniform theologies for the consumption of mass media users is therefore imperative. The essential content of all aspects of evangelization should be Bible teachings, centred on the person and work of Christ. This should be the message of the church, especially when mass media is used to broadcast these messages to the general populace. Issues of doctrinal differences should be reserved for private church media such as magazines, and audio and video cassettes.

Furthermore, televangelists should obtain feedback from their viewers from time to time through statistical research. This will help them evaluate the impact of their religious broadcast. This is necessary because it is the viewer

who shapes the medium, not the televangelist. It is the viewer who selects physically (by simply switching the set on and off) and psychologically (by accepting or rejecting what he sees, hears and chooses to believe) what will emerge from his home receiver (Bluem 1969:170).

The televangelists telecasting in Nigeria mostly have close similarities in content and format. The presentation of televangelists in Nigeria is primarily preaching and teaching. There is not much variety. In only a few cases have televangelists been innovative by directing their messages to a specific audience. For instance, the late Bimbo Odukoya focused on families, marriages, and singles. Full Gospel Business Men's Fellowship uses testifiers to propagate in her gospel broadcast. But overall, there is a need for variety in gospel broadcasts. Although the gospel broadcaster has a central message, he can present that main message differently (Loveless 1946:325). The televangelists can channel their programmes toward Bible quizzes, young people's hour and religious news. Although some Christian television stations like that of the Christ Embassy and Nigerian Baptist Convention (New Frontiers Television) have a session for news and other varieties, this should be intensified and emphasis should be laid on religious news and information. It can focus on social issues, dilemmas related to religious outlook, the spiritual needs of society, and create awareness on the happenings in mission fields and Christian persecution through the medium. This may create opportunities for attracting increased viewers to televangelism. Bluem's (1969:174-175) observation is still relevant in this respect: "The vast majority of human beings are interested in the social, political and moral issues that relate to their position in the social structure. They are interested also in changes in society which have the most direct influence upon them."

Conclusion and Recommendations

This paper has traced the history of television broadcasting and television evangelism. It evaluated the criticisms of the use of media in the propagation of the gospel. It examined the merits and demerits of televangelism in Nigeria. It discussed its merits in the light of social, political, and religious spheres. It also examined its demerits in the light of televangelists' personal motives and negative impacts on Nigeria Christianity in general and viewers in particular. Moreover, it appraised television evangelism in Nigeria as being critical for

faith proclamation in contemporary society. Thus, the writer concludes that there is a need to retain television evangelism in Nigeria. However, the motive for engaging in televangelism must be examined in the light of the biblical message. Furthermore, it must do it in such a way that it will not distort the gospel message. Further research is needed on the use of media by Christian denominations for gospel proclamation, especially social media such as Facebook, Instagram, Twitter, etc. To enhance the use of television for evangelism, the writer recommends the following moral principles for televangelists in Nigeria:

1. They should watch their temperament in their presentation. Television evangelists should not be abusive and should not use the medium to settle scores with their supposed rivals.
2. Televangelists should not exploit their audience financially, materially, or otherwise. They should also faithfully discharge their obligations to the television station.
3. The gospel message should not be compromised for any reason. The televangelist should be bold enough to rebuke sin and corruption in society.
4. Televangelists should be mindful of preaching on controversial issues. If they should preach on politics, it must be Bible-based and not pitch their tent with a particular political group or politician.

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