

LIBERTY UNIVERSITY

**Millennial Evangelism: Mobilizing Millennials Towards Faith-Sharing at Hope Chapel
Foursquare Church**

A Thesis Project Report Submitted to

the Faculty of the Liberty University,
Liberty Theological Seminary
in Candidacy for the Degree of
Doctor of Ministry

by

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July 2024

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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This action research project addresses the problem of dispassion or apparent detachment from the ministry of evangelism among millennials at Hope Chapel Foursquare church in Raleigh, North Carolina. Evangelism is the cornerstone of the Foursquare Church, of which Hope Chapel is a branch. As members of Hope Chapel come for bi-monthly community faith-sharing events, the largest group in the church, the millennial, was noticeably waning, which, if not rectified, will prevent the church from achieving its missional mandate. Evangelism is the nucleus and gateway to spiritual formation is essential to the Great Commission. Attaining spiritual formation and discipleship leads to spiritual maturity that engenders fervent evangelism. The millennial generation is increasingly becoming a formidable group worldwide. Furthermore, the world is becoming a global village in which diversity is becoming a norm. Hence, many millennials at Hope Chapel were mostly immigrants. Therefore, universal evangelism will require the active participation of all believers. Consequently, this action research aims to uncover millennial apathy to evangelism and mobilize them to share their Christian faith. A twelve-week intervention was drafted, with core evangelism training and field events for millennials. Fifteen millennials participated. Their data was collected through in-depth interviews, questionnaires, and observation. The researcher analyzed and processed the quantitative data. The results of this project show marked success in millennial participation, conversion, and church growth.

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Abbreviations

AG	<i>Assemblies of God</i>
BGEA	<i>Billy Graham Evangelistic Association</i>
DMIN	<i>Doctor of Ministry</i>
GRF	<i>The Global Religious Futures</i>
ICFG	<i>International Church of the Foursquare Gospel</i>
SBC	<i>Southern Baptist Convention</i>

CHAPTER 1: INTRODUCTION

Introduction

At the beginning of His earthly ministry, Jesus told Peter and Andrew at the Sea of Galilee, “Follow me, and I will make you fishers of men” (Matt 4:19, English Standard Version). In the same fashion as His final admonition to His disciples, Jesus says, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and all Judea and Samaria, and to the end of the earth” (Acts 1:8, ESV). In light of these momentum events, D. James Kennedy, the author of *Evangelism Explosion*, asserted that Jesus Christ started and ended His earthly ministry with a firm command to believers: “To be witnesses and fishers of men.”¹ Following the Lord’s directive, Paul once told Timothy, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful people who will be able to teach others also” (2 Tim 2:2, New American Standard Bible). Such is the gravity and the importance of evangelism and the avowed propagation of the gospel of Jesus Christ. Therefore, the church and every believer must take the good news of the Lord to those yet to hear about it as enunciated in the Great Commission (Matt 28:19–20, ESV).

The ensuing is about the lack of millennials’ participation in church evangelism, inquiry about their non-involvement, and how to marshal the young generation to engage in evangelism at Hope Chapel Foursquare Church. Michelle Jones in the *Barna Report Reviving Evangelism*,

¹ D. James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth* (Carol Stream, IL: Tyndale House Publishers, 1996).

states, “Sharing faith has to be taught as an integral part of the formation.² The issue of faith-sharing goes to the root of the future and existence of the church today. According to the World Council of Churches, witnessing or faith sharing is essentially believers’ way of participating in the mission of God.³ However, millennials are becoming increasingly uninterested in sharing their Christian faith. Barna reports that while about ninety-six percent of average Christians believe it is essential to share their faith, forty-seven percent (nearly half) of millennials asserted it would be wrong to share their faith with others of a different faith.⁴ Herein lies the crux of this research project.

Consequently, it is essential to uncover the reason for millennial apathy to evangelism and encourage them to join the evangelism crusade if the church will position itself to carry out the mission of the church as enunciated in the Great Commission. Therefore, this chapter presents a brief overview of the ministry context of the International Church of the Foursquare Gospel (ICFG) and Hope Chapel Foursquare Church (the branch church), outlining the church’s demographic, location, and history; the specific problem presented; the purpose statement for the research project; the basic assumptions; and the definition of various terms. This introductory Chapter will also include the limitations that will confine the project, delimitations, and the thesis statement.

² Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith* (Ventura, CA: Barna Group, 2019), 27.

³ Heikkila Ida, “Witnessing Together- Who, What and to Whom?: The Concept of Witnessing in Together Towards Life and The Church: Towards a Common Vision,” *Ecclesiology* 15 no. 3 (2019): 261.

⁴ Barna Group, *Reviving Evangelism*, 45.

Ministry Context

Hope Chapel Foursquare church is a branch of the International Church of the Foursquare Gospel, formally incorporated in 1927 in Los Angeles, CA.⁵ The “founder Aimee Semple McPherson was a woman of intense passion, creativity, and energy. She led an incredible life that exemplified God’s miraculous mercy.”⁶ After a call of God upon her life, Sister Aimee founded the first Foursquare church, Angelus Temple, in Los Angeles in 1923. The church grew exponentially in 1927 after one hundred Foursquare branches were established; the leadership formally incorporated what is today known as the International Church of the Foursquare Gospel as an interdenominational church.

As the cornerstone of the founder’s ministry, “Evangelism remained an integral part of Aimee’s life. She relied on the Holy Spirit to maintain her gospel-centered message...”⁷ After a brief illness, Aimee Semple McPherson died on September 27, 1944. However, the church she founded survived and continues flourishing, now known as The Foursquare Church. The legacy of The Foursquare Church remains “passionate Evangelism and worldwide missions in the name of Jesus Christ as Savior, Baptizer with the Holy Spirit, Healer, and Soon-Coming King.”⁸

Church Outreach and Growth

At the core of Foursquare’s foundation was the ministry of evangelism and passionate outreach to take the gospel of Christ to its surrounding communities. Therefore, sister Aimee’s tireless, creative, and Holy Spirit-inspired leadership ‘while she was alive set’ The Foursquare

⁵ The Foursquare Church, “History,” accessed February 9, 2023, <https://www.foursquare.org/about/history/>.

⁶ The Foursquare Church, “Aimee Semple McPherson,” The Foursquare Church, accessed February 9, 2023, <https://www.foursquare.org/about/history/aimee-semple-mcpherson/>.

⁷ Ibid.

⁸ Ibid.

Church on the present trajectory concerning the church's geometric growth during her life. Because of her passion for evangelism, she crisscrossed the nation of America with her message of evangelism. The first branch of the church at Angelus Temple, CA, held services in five languages as early as 1923 and started a Bible institute (now known as Life Pacific University) to train gospel ministers. Sister Aimee was the first woman to begin a radio station to preach the gospel of Jesus Christ.⁹ The church began a commissary where people were fed and could feed more than 1.5 million people during the great depression. Not only that, but the church started its international mission in 1924 when it sent missionaries to India to introduce Christ to many. As a result, to the glory of God Almighty, "Foursquare Church has over 8.8 million members in over 67,500 churches across more than 150 nations."¹⁰

The Name: Foursquare and Logo

One of many unique features of the Foursquare church is its name and the distinctive and colorful logo that sets it apart from many other Pentecostal churches. Those two attributes were spiritually meaningful and depicted and exemplified what Foursquare represents.

Name: Foursquare

The name "Foursquare" was a product of a series of revelations to the founder of the church, Sister Aimee McPherson. During one of her many evangelistic revivals in Oakland, California, in 1922, she had a revelation concerning the name Foursquare.¹¹ The word

⁹ The Foursquare Church, "History," Accessed February 9, 2023, <https://www.foursquare.org/about/history/>.

¹⁰ Ibid.

¹¹ The Foursquare Church, "Foursquare Logo, Name + Style Guides," Accessed February 10, 2023, Foursquare logo, name + style guides - News + Resources. <https://resources.foursquare.org/foursquare-logo-name-style-guides/>.

Foursquare has a biblical implication signifying the tabernacle, the temple of the Lord, and heaven as enunciated in books of (Exod 25–30; Ezek 40:47; and Rev 21:4) respectively. In all, the word “Foursquare” signifies the four-fold balanced ministry of the Lord Jesus as The Savior, Baptizer of the Holy Spirit, healer, and the soon-coming King.¹²

Foursquare Logo

The Foursquare logo is an offshoot of the church’s name (see fig. 1 and 2). Therefore, the name and the church logo represent the four-fold balanced ministries of Jesus as the Savior, Baptizer of the Holy Spirit, Healer, and the soon-coming King. The Foursquare church uses some imagery to represent each of the ministries. The cross represents Jesus as the Savior. The dove represents Jesus as the baptizer of the Holy Spirit. The Chalice represents Jesus as the healer. The crown represents Jesus as the soon-coming King. Consequently, each image is placed within a square, and the four squares are placed side-by-side to form the Foursquare logo.¹³



Figure 1. Image representations of Jesus’ ministries

¹² Church. “Foursquare Logo, Name + Styles Guides.

¹³ Ibid.



Figure 2. Foursquare logo

The Mission of Foursquare Church

The Foursquare Church is an interdenominational church with global affiliation and reach. Foursquare's mission is known as a four-stage model. Precisely, the Foursquare model starts with making disciples, then developing the leaders, after which the developed leaders establish churches and send people and missionaries into new cultures to continue to make disciples.¹⁴ Some of the arms of the Foursquare missions include training, disciple, and credentialing leaders to open branches of the church, branches within each community are organized into districts, a Foursquare chaplain is sent to the disaster area to assist communities, and Foursquare Mission International (FMI) sent missionaries into other cultures and countries to share the good news of Christ to countries and locations where they have not heard about Christ.¹⁵

¹⁴ Foursquare Mission, "Our Mission," The Foursquare Church, October 22, 2021, accessed February 10, 2023, <https://www.foursquare.org/about/mission/>.

¹⁵ Ibid.

Foursquare Believes

Since the inception of Foursquare church in 1923, the church has been faithful to its founding creed, articles of faith, and beliefs rooted in biblical truth. According to a plaque on its website, Foursquare says, “Though ways of doing church may change with time, cultures and contexts, our message remains anchored in God’s Word.”¹⁶ Consequently, part of Foursquare’s beliefs and articles of faith includes baptism with the Holy Spirit, the Holy Scriptures, salvation through grace, moderation, the new birth, tithes, and offerings.¹⁷ Furthermore, as a global organization with members in more than one hundred and fifty nations, Foursquare is guided by six global distinctives: kingdom partnership, sound doctrine, empowering leadership, family relationship, Spirit empowerment, and shared mission.¹⁸

Hope Chapel Foursquare Church

Hope Chapel Foursquare church is a local branch of The Foursquare church located in one of the Southern states of the United States. To the glory of God, this researcher is the senior pastor of the local church. Hope Chapel started as a house fellowship at the writer’s residence in 2011. After a few months of regular meetings, it was decided to start a branch of Foursquare church. Consequently, Hope Chapel had its first Sunday service on September 12, 2012. Hope Chapel’s missions align with the mission of the global Foursquare church, which was to make disciples, develop its leaders, plant churches, and reach people of other cultures through the mission’s work. However, most of its members are Nigerian Americans (Naturalized immigrants of African origin). Consequently, the church is determined to reach its community through

¹⁶ The Foursquare Church, “Beliefs,” The Foursquare Church, accessed February 10, 2023, <https://www.foursquare.org/about/beliefs/>.

¹⁷ Ibid.

¹⁸ Ibid.

evangelism and discipleship. However, the implementation of evangelism at Hope Chapel cannot take the same route as is currently in vogue in most American churches. The current make-up of members at Hope Chapel is Nigerian Americans. As a naturalized American and immigrant community, members of Hope Chapel and millennials are encumbered with issues of culture, religious practices, and language barrier, which continue to impede the church's evangelism program.

Church Programs

The church's main service begins on Sundays with family worship. There are also midweek services, including Bible study, weekly prayer, and house fellowships held in members' houses. The church also has monthly programs, such as end-of-month prevailing night vigil, connection nights (social gatherings of members), and bi-monthly evangelism outreach. Furthermore, Hope Chapel organizes other programs such as a quarterly workers' meeting, church anniversary, and yearly medical mission (this is a global mission to provide medical services to the needy). Hope Chapel also organizes two major yearly conferences to which outside ministers and the public are regularly invited, known as "God of Possibilities" and "Power must change hands." In addition, Hope Chapel provides other services to the community by providing food items and picnics.

Finances

Hope Chapel Foursquare church receives its finances from donations through monthly tithe and offerings from its members. In addition, the global church sometimes does send the branch some donations. To maintain the global office, the church must also send 10 percent of its monthly tithe and offerings to the global church.

Church Membership

The Foursquare church operates a membership system. The church attendees are encouraged to become formal members. According to Harri Huovinen, in describing martial imagery and church membership in the Catechetical Rhetoric, every church member is a soldier in the army of Christ who has forsaken the world for the kingdom of God.¹⁹ To become a registered church member, a prospective attendee will be asked to attend a membership meeting to be exposed to Foursquare doctrines and declaration of faith. The issue of church membership is not a new thing. For instance, in a Baptist church, church membership serves as a form of congregationalism preservation.²⁰ The Foursquare declaration of faith is a set of Christian beliefs adopted by the church's founding leaders and members. Some advantages of being a formal church member include voting at the church's legal meetings, such as annual meetings, to elect church leaders, and ratifying church finances.

Hope Chapel is a relatively small church with an average attendance range of fifty and eighty members. For the first five years of its existence, the church experienced rapid growth. Furthermore, about 75 percent of its members are millennials, 20 percent are adults, and 5 percent are children. Over the past four years, it was observed that the numbers of members have relatively remained static or fluctuated due to members' relocation, turnover, and few additions. As the church's senior pastor, this researcher has observed and surmised that the church's mission would be at risk if the present paucity of members continues. After close analysis and examination of the present membership trend of the church over the years, the researcher

¹⁹ Harri Huovinen, "Martial Imagery and Church Membership in the Catechetical Rhetoric of John Chrysostom," *Phronema* 37 no. 1 (2022): 98–99.

²⁰ John Carpenter, "Baptist Polity Inherited from Congregationalism," 153.

observed that the millennial population has not been participating in evangelism, nor have they been sharing their faith.

Incalculable Ministry of Evangelism at Hope Chapel

One of the core motifs and critical identity of the Foursquare church is evangelism. Consequently, Hope Chapel has imbibed evangelism as a primary ministry in the church. Although evangelism is a significant assignment of the Sunday school department headed by another minister in the church, this researcher is highly involved in the day-to-day running of the evangelism department. To prepare members for adequate Scriptural knowledge, members attend a one-and-a-half hour of Bible study every Tuesday and one hour of Sunday school every Sunday before the main service. To share their faith with the community, Hope Chapel members fan out through the community every second Sunday of the month to evangelize. Here evangelism involves talking to people about the gospel and giving out prepared, printed materials on the Christian faith.

Mark Allen says, “The church makes the gospel more plausible as it lives out more gospel virtues within its communal lives. The rationality of the gospel is seen as gospel virtue in the lives of the church. Two of the greatest virtues are humility and unselfishness.”²¹ Therefore, centripetal and centrifugal fellowship is another way of sharing the faith at Foursquare church. For instance, to demonstrate the love of God to its community in the spirit of evangelism, Angelus Temple (First Foursquare church) opened a commissary that fed and clothed more than 1.5 million people during the Great Depression in 1929.²² This type of fellowship and care has

²¹ Allen, “The Local Church and the Gospel.” THEO810 (B01), BIBL810 (B01),” accessed November 4, 2021, https://canvas.liberty.edu/courses/143463/pages/watch-the-local-church-and-the-gospel?module_item_id=13978462.

²² The Foursquare Church, “History.”

become normative and a method of sharing the gospel at Hope Chapel Foursquare Church. Consequently, the church regularly reaches out to the community in many ways. Other missional and evangelism events at Hope Chapel are as follows.

Medical Mission

As a form of sharing the care and love of God, Hope Chapel established Hope International Medical Mission in 2016. The medical mission is part of the evangelism department of the church, headed by a Nursing Practitioner and supervised by a medical Doctor in a sister church. The medical mission provides essential medical assistance to needy families. The form of care at the medical mission includes check-ups for blood sugar, blood pressure, lectures on basic health issues, and directing people to local care facilities for medical needs. Hope international medical mission has taken several trips to Nigeria with teams of doctors and nurses to give primary medical care in towns and villages.

Adopt the City Program

Adopt the City is another effort in the evangelism department of Hope Chapel to render help to specific community centers in the city. Adopt the City was commissioned in 2021, where the church adopted an Elementary School and a local Fire Station. Through this adoption, the church provides school supplies to the school at the beginning of the school year for needy students, while lunch is served at the fire station monthly.

Food Pantry

To provide food for needy families, the church collects donations of bread from Panera Bread twice weekly for church members and the community. Hope Chapel also collects food supplies from food banks that are being shared among needy church members and the

community. This supply benefited the community and church members during the last COVID-19 pandemic.

Prevailing Prayer

At Hope Chapel, prayer is considered a practical formative ethos of the church. Prayer was part of the arsenal employed by the early church to strengthen the members and dislodge the enemy's work (Acts 2:42, New International Version). Members of Hope Chapel meet weekly on Tuesday and monthly last Friday of each month for the prevailing night vigil for prayer. Furthermore, the senior pastor of Hope Chapel is a member of the Nigerian Pastors Fellowship Association, which intercede in prayer for America, Nigeria, and other nations of the world every last Sunday of each month.

Problem Presented

The Foursquare Church inherited a cardinal objective from its founder, Aimee Semple McPherson, which was a “powerful legacy of passionate Evangelism and worldwide missions in the name of Jesus Christ as the Savior, Baptizer with the Holy Spirit, Healer, and Soon-Coming King.”²³ Therefore, every branch of the Foursquare church must make the ministry of evangelism the foremost objective of their assignment. As stated earlier, the global mission of The Foursquare Church is to make disciples, develop its leaders, plant churches, and extend the same to other cultures of the world in a four-stage process to present the gospel of Christ to those who have not heard about him.²⁴ Consequently, evangelism and making disciples have become the core mission of the Foursquare Church, to which every branch of the church must subscribe.

²³ The Foursquare Church, “Aimee Semple McPherson.”

²⁴ Foursquare Mission, “Our Mission.”

Through Foursquare's four-stage global mission, branches of Foursquare Church are domiciled in more than one hundred and fifty nations and still growing.²⁵ Therefore, any branch of the church that is not pursuing or failing to evangelize and make disciples is at risk of jeopardizing the mission of the global church. Since its inception, the Foursquare church has implemented various training and leadership development programs to assist Foursquare branches in meeting its training objectives. Some of these programs include Foursquare Ignite Academy to develop and train its students from High School to the University level, and Life Pacific College (now Life Pacific University).

Therefore, when Hope Chapel Foursquare church was established about ten years ago, it was decided that it would continue what has become the tradition of The Foursquare Church. Consequently, evangelism is Hope Chapel Foursquare church's core foundation and central identity. The church members love Jesus, believing their Christian faith is a cardinal cornerstone of their lives. The problem is that millennials do not engage in evangelism at Hope Chapel, which puts the mission of the church at risk.

Purpose Statement

The purpose of this DMIN action research is to mobilize millennials to participate in evangelism efforts at Hope Chapel Foursquare Church. The church was founded on the central tradition of the mother church, The Foursquare Church. Evangelism has been the church's primary purpose since its inception in 1927. However, millennials at the Hope Chapel church have not been engaging in Evangelism. Therefore, it is believed this research will uncover why

²⁵ The Foursquare Church, "History."

millennials do not engage in Evangelism to assist the researcher as the church's senior pastor in designing appropriate programs and strategies to address the problem.

Furthermore, this project is unique in all ramifications. The millennials at Hope Chapel are not typical American millennials. At Hope Chapel, about 50 percent of the millennials emigrated from Africa in their 20's, mainly Nigeria, to be precise. Thirty percent were brought into the United States when they were little children, and 10 percent were born in America to parents who were first-generation immigrants. In comparison, the remaining 10 percent were mixtures of African Americans. In his book *A Future for the Latino Church*, Daniel Rodriguez referred to some Hispanics living in America as Nuclear or monocultural Latinos, Bicultural Latinos, Marginal Latinos, and Assimilated Latinos. Rodriguez says all these groups live in the hyphen due to their distinct cultural differences from the mainstream Americans.²⁶ In other words, they have multiple cultural backgrounds. The same can be said about most Nigerian millennials in America.

Therefore, the appropriate designation for millennials at Hope Chapel will be Nigerian American millennials. Therefore, mobilizing these millennials to evangelize to a community whose culture and way of life differ will involve a measure of contextualization. This researcher is very invested in this project because it will make Hope Chapel a model for other immigrant communities working to share the Christian faith on the streets and towns in America. If millennials at Hope Chapel can break through to their American peers and the community, it will be a good reference point for other churches.

²⁶ Daniel Rodriguez, *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Downers Grove, IL: IVP Academic, 2018), 51.

As the senior pastor of Hope Chapel Foursquare church, this researcher has the appropriate motivation and power and will be able to muster enough finances to ensure the success of this project. Therefore, mobilizing millennials at Hope Chapel will involve a multi-dimensional approach, including designing an evangelism curriculum that will prepare the millennials to evangelize in the community to increase the rate of conversion at Hope Chapel.

Basic Assumptions

Concerning the mobilization of the millennials at Hope Chapel towards the evangelism project, the following assumptions suffice. First, the researcher assumes that every respondent millennial during data collection would respond honestly and give factual statements to the interview questions. Second, the sample chosen during data collection at Hope Chapel will represent the millennials present at the church and be valid for other churches.

Third, there is the possibility that respondents might give a biased or reasonable answer to the questions given the researcher's role as the senior pastor of the church. Consequently, efforts will be made to ensure the millennials are neutral and skip questions they do not want to answer to overcome their biases. Furthermore, millennials will be assured of their anonymity to protect their personal information. Fourth, the researcher assumes that if the methodology of this project is fully implemented, the millennials at Hope Chapel will engage in Evangelism, which will lead to increased conversion at the church. Fifth, the promise of privacy for all respondents will enable them to give honest answers.

Definitions

This project aims to mobilize the millennial population towards Evangelism at Hope Chapel Foursquare church. However, during the project, some terms are used regularly to

explain what is needed to mobilize millennials at the church. These terms include congregation, global mission, lapsed Christian, postmodern age, reverse mentoring, and worldview.

Congregational church. The congregational church is the nature and model of leadership government's style in the church. The church has three main leadership styles of government: Episcopal, Presbyterian, and Congregational. Elvis Thembelani says, "The principle of congregational church governance stresses the role of the congregation in deciding issues in the church."²⁷ Therefore, the governing body in the congregational church is democratic, and the entire membership makes significant decisions.

Discipleship. At its core, discipleship is a twin activity of Evangelism and maturity.²⁸ According to Johannes Knoetze, "Discipleship is to live in relationship with other people and the Triune God to discover our true identity and vocation."²⁹ In other words, disciples must believe and accept Jesus as their Lord and Savior. These believers also agree to bring themselves under His teaching to conform to His image. Knoetze further explains that to a disciple, the concept of bonding with the Lord is an individual's whole life.³⁰ Jesus told His disciples to make disciples and to teach them his message (Matt 28:19).

Evangelism. Evangelism refers to "faithfully communicating an authoritative message from God ... And it is that message that, remarkably, converts sinners ... by the power of the Holy Spirit."³¹ In other words, in Evangelism, believers share the gospel of Jesus Christ, that He

²⁷ Elvis Jentile, "Pastoral Leadership in a Congregational Church Setting," "The Case of the Baptist Convention of South Arica," *Verbum et Ecclesia* 42, no.1 (2021), accessed November 4, 2022, <https://doi.org/10.4102/ve.v42i1.2170>.

²⁸ McClendon, "Redemptive History: DMIN810: Foundations for the Doctor of Ministry (B01)."

²⁹ Johannes Knoetze, "Who Are the Disciples?" Identity Perceptions About Millennials and the Church," *Verbum et Ecclesia* 38, 1 (2017): 2.

³⁰ Knoetze, "Who are the Disciples?" 32.

³¹ Michael Lawrence, *Conversion: How God Creates A People* (Wheaton, IL: Crossway, 2017), 91.

died as a substitute for sinners, he rose again, ascended, seated at the right hand of God, and He is coming back again.³² According to Knoetze, Evangelism is a quest to share the central core of the gospel of Jesus concerning His incarnation, His death, and resurrection, which bring God's saving grace to humanity.³³

Foursquare. For this project, Foursquare is the name of a church established by Sister Aimee Semple McPherson in 1923, now known and referred to as the International Church of the Foursquare Gospel.³⁴ According to the church's founder, through a revelation, the name Foursquare signifies the four-fold ministry of Jesus as the Savior, Baptizer of the Holy Spirit, the healer, and the soon-coming King.³⁵

Global Mission. One of the core identities of the Foursquare church is to take the gospel of Jesus to all the nations of the world where the gospel has not been heard. To be able to evangelize internationally, Foursquare church has established a department known as Foursquare Mission International, whose duty is to send a missionary to a different part of the world.³⁶

Gospel-Centered mission. The message and sermon that is exclusively about Jesus Christ are gospel-centered. The primary theme of the gospel-centered mission is Christocentric. In other words, the mission focuses on the fact that Jesus is the Son of God; he incarnated and died as a substitute for humanity's sin; he rose after three days, was seen by many, ascended into heaven, and soon coming King to judge the world.³⁷

³² Matthew Bates, *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King* (Grand Rapids, MI: Baker Academic, 2017), 52.

³³ Ibid.

³⁴ The Foursquare Church, "History."

³⁵ Foursquare Logo, Name + Style Guides.

³⁶ Foursquare Mission, "Our Mission."

³⁷ Matthew Bates, *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King* (Grand Rapids, MI: Baker Academic, 2017), 52.

Great Commission. The commandment by the Lord Jesus Christ to His disciples to step out and make disciples of all the nations. They were commanded to share the good news of His sacrificial death, which will bring forgiveness of their sins, baptize those who believe, and help the believer conform to His message through teaching, known as the Great Commission. This commandment and commission were given by Jesus to His disciples as enunciated in (Matt 28:19–20). According to Akinyemi Alawode, because of God’s love for humanity, He does not want anyone to perish; therefore, Jesus restored humanity to God from death and destruction through His death on the cross. Alawode concluded, “Christians need to tell humanity about this good news of the salvation that Christ Jesus offers and the need to commit to a relationship with Him, to enjoy the overflow of His grace and love.”³⁸ Herein lies the Great Commission. Evangelism as the kernel of making a disciple is the foundation and beginning of the Great Commission.

Lapsed Christians. These are people who were once Christians but have since left the faith. In other words, the lapsed Christians are the people who have left the Christian faith. Some of them probably used to serve in the church, practice their faith, and even used to share their faith. According to Barna Report, the lapsed Christians might be people who probably have the desire that fellow Christians act differently or not have an individual spiritual experience in the church, which prompts them to leave the church or abandon their Christian faith.³⁹

Millennial. For this project, Millennial-Millennials are that segment of the young generation born between 1985 and 2000 (ages 22 to 37 in 2022).⁴⁰ According to Richard Fry and

³⁸ Akinyemi Alawode, “Paul’s Biblical Patterns of Church Planting: An Effective Method to Achieve the Great Commission.” *Hervormde Teologiese Studies* 76, no. 1 (2020) 1, accessed November 2, 2022. <https://doi.org/10.4102/hts.v76i1.5579>.

³⁹ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 23.

⁴⁰ Kristen Bialik and Richard Fry, “Millennial Life: How Youthhood Today Compares with Prior Generations,” *Pew Research Center’s Social & Demographic Trend (blog)*, accessed May 5, 2022,

Kristen Bialik of the Pew Research Center, some of the characteristics of the millennial generation include delaying or forgoing marriage, living more with parents, being more likely to stick to one employer, and being educated more than their parents.⁴¹

Postmodern Age. Concerning this project, the postmodern age involves an ideology of the new generation where they question everything and are skeptical of what the older generation believes. Concerning the millennials, Yolanda Pantou says, “Although they may not know the philosophy by name or intentionally associate with it, young people of today tend to exhibit a ‘postmodern’ mentality, acknowledging that there are different truths.”⁴²

Reverse Mentoring. Concerning this project, reverse mentoring happens when the mentors are open to learning or learning from their mentees. In other words, a junior or younger apprentice employee mentors someone senior in an organization. The goal here is that younger employee teaches their technical skills to older and more experienced people in an organization. Bennie Van der Walt says, “The younger person to whom one wants to transfer one’s Christian worldview should not only be a perceive receiver but also become a giver.”⁴³ Since millennials possess many skills that the adult population is still struggling to master, such as computing skills, use of social media, and many communicating gadgets, the church will be a better place if the millennial teaches or mentors the adult.

<https://www.pewresearch.org/social-trend/2019/02/14/millennial-life-how-young-adulthood-today-compares-withprior-generations-2/>.

⁴¹ Ibid.

⁴² Yolanda Pantou, “Ecumenical Movement for Millennials: A Generation Connected but Not yet United.” *Hervormde Teologiese Studies* 73, no. 1 (2017), 2, accessed June 29, 2022, <https://doi-org.ezproxy.liberty.edu/10.4102/hts.v73il.4735>.

⁴³ Bennie J. Van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation: Why and How Should It Be Done and Received?” *In Die Skriflig* 51, no. 1 (2017): 5, accessed June 18, 2022, <https://doi-org.ezproxy.liberty.edu/10.4102/ids.v51i1>.

Worldview. According to Walt, worldview “is a multi-dimensional, religiously directed cosmoscope. It includes ... emotional, historical, lingual, social (communal), economic, aesthetic, juridical, ethical, and confessional (faith) aspects of being human.”⁴⁴ Walt says worldview is how the world is viewed and a way of life. Therefore, worldview as a way of life leads to personal questions about life and existence, the source of abnormalities, suffering, evil, and what happens after death.⁴⁵ The perspective and answers to these questions lead to a worldview.

Limitations

The DMIN program prescribed the thesis project to identify the likely problem at the researcher’s ministry location; Hope Chapel Foursquare church was chosen for this project. Consequently, the following limitations will suffice.

First, the sample will be used. The researcher is limited to taking the project sample from only the millennials at Hope Chapel. Hope Chapel was established about ten years ago, with membership still hovering between 50 and 80 (including millennials and children) due to relocation and member migration.

Second, the data collected. Due to the nature of the research project, the researcher will use data collected from the respondent. For instance, if the researcher uses an interview or supervision method to collect data, such data will be used without knowledge of their authenticity. This way, the research will have to rely on what the interviewee said, which may be false. However, the researcher makes provision for mendacious statements. Consequently, triangulation is one way to check the validity of data collection.

⁴⁴ Walt, “Sharing an Integral Christian Worldview with a Younger Generation,” 5.

⁴⁵ Ibid.

The third is accessibility. Sometimes, it may be challenging to get enough access to respondents due to the nature of their work or location. Furthermore, due to respondent emergencies, accessibility may be limited or cut short. Fourth, relationship and cultural bias. The researcher for this project is the senior pastor of Hope Chapel. Most of the millennials at Hope Chapel are Nigerian Americans. In Nigerian culture, it is considered improper to say something wrong about an elder or man of God (pastor). Consequently, cultural relationships make millennials cautious, biased, or less factual. Therefore, this researcher will seek another pastor with a doctorate and be adequately trained to conduct some interviews using questions drawn out by this researcher.

Fifth is time constraints. Due to the time constraint, there may need to be more for the full implementation of this project, which might constrain the result. Sixth is the absence of previous research. Another area for improvement in this project is limited similar research on evangelism, and there is no research on evangelism in North America or Sub-Saharan Africa in the West.

Delimitations

Some of the delimitations in this project are as follows. First is the population of the study. There are many generations, including boomers, Gen Z, Gen X, and millennials. However, the researcher has chosen to conduct this research on millennials. Second, the topic of study. The problem chosen in this research is the need for evangelism by the millennials at Hope Chapel. Third, the age and gender of the study. Another self-imposed limitation by the researcher was the choice of age and gender. The researcher could have chosen to study only specific genders of other ages instead of ages 22 to 37. Fourth is research methodology. Later in the project, the researcher will decide on the appropriate methodology design used for the project.

Thesis Statement

This research is a response to the problem of millennials' non-involvement in Evangelism at Hope Chapel Foursquare church. First, the researcher will research the problem through varying pieces of literature concerning evangelism, its theology, its importance in the church, the nature of the millennial population, and what will motivate them to get involved in church activities, including evangelism. Another important and unique dimension to this research is the nature of the crops of millennials at Hope Chapel. According to the United States Census

Bureau, there are an estimated 174 thousand Nigerians in America per 2020 census.⁴⁶ In their own data analysis, Jane Lorenzi and Jeanne Batalova of the Migration Policy Institute (MPI) put the number of Nigerians in the USA at 393 thousand in 2019.⁴⁷ Furthermore, from MPI analysis, of 2.1 million immigrants and naturalized USA citizens from Sub-Saharan African immigrants in America, Nigerians occupied about 19 percent (one-fifth) of fifty-one countries of Sub-Saharan African origin in America.⁴⁸ This group of immigrants has a diverse culture, is better educated, and is Christian, mainly with a zeal to evangelize and share their Christian faith on the streets and towns in America. However, because the millennials from this group speak with an African accent, live in the margin, have different cultures, and are primarily first-generation immigrants, they are likely to be limited in their reach. Consequently, this researcher will design an appropriate methodology to uncover the unique millennial preferences for this particular immigrant population at Hope Chapel. The researcher will also conduct this research in

⁴⁶ United States Census Bureau, "B05006: PLACE OF BIRTH FOR THE... - Census Bureau Table," Census 2020, accessed October 22, 2022, <https://data.census.gov/cedsci/table?q=Nigerian%20born&i>".

⁴⁷ Jeanne Batalova and Jane Lorenzi, "Sub-Saharan African Immigrants in the United States," *migrationpolicy.org*, May 10, 2022, accessed October 22, 2022, <https://www.migrationpolicy.org/article/subsaharan-african-immigrants-united-states-2019>.

⁴⁸ Jeanne Batalova and Jane Lorenzi, "Sub-Saharan African Immigrants in the United States," *Immigrantspolicy.org* (2022).

an appropriate atmosphere to encourage the Nigerian American millennials to speak their mind without fear freely. Finally, the researcher, as the church's senior pastor, will fully implement the result of this research as a model for all immigrant-based churches in the United States that may be experiencing such a problem. If millennials are mobilized to participate in evangelism, then the mission of Hope Chapel would be fulfilled.

CHAPTER 2: CONCEPTUAL FRAMEWORK

The church's primary mission is to make disciples (cf. Matt 28:19). For the church to accomplish its purpose and consummate its primary mission of disciple-making, every part of the church must work together. Irrespective of each church's vision, location, constituent members, and size. The mandate to make disciples is an irrevocable thread ubiquitous in all churches of Jesus Christ around the world. Therefore, the church needs to mobilize and engage all members regardless of their age, culture, or spiritual attainment if the goal of disciple-making is to be realized.

However, Barna's *Translating the Great Commission* reported that 51 percent of Christians were unfamiliar with the term Great Commission. Out of the other half, only 17 percent have an idea of what it means, 25 percent said the term rings some bell but do not know what it means, and 6 percent said they are not sure.¹ According to Michael Dimock of the Pew Research Institute, the most active generation in the United States of America today is millennials.² Although this generation group is fervent Christians and loves Jesus, almost half, 47 percent, believe in evangelism, and sharing their faith with others of a different faith is wrong.³

¹ Barna Group, "Translating the Great Commission | Barna Access," Barna Access, accessed February 15, 2023, <https://barna.gloo.us/reports/translating-the-great-commission>.

² Michael Dimock, "Defining Generations: Where Millennials End and Generation Z Begins," *Pew Research*, 2019, accessed June 25, 2022. <https://www.pewresearch.org/fact-tank/2019/01/17/wheremillennials-end-and-generation-z-begins/>.

³ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith* (Ventura, CA: Barna Group, 2019), 46.

Herein lies the central motif for this literature review: how to uncover the reason for millennial ambivalence is the task at hand.

Literature Review

The kernel and essence of a literature review are a thorough exploration and analysis of what others have said about a problem. Consequently, the thesis project seeks to understand the unexplored aspect of the problem. Concerning the review of literature, Sensing writes, “Knowing what others have said also helps you refine the form of your research problem, helping you better understand the reasons for studying the problem.”⁴ Therefore, the following is a critical, analytical, and essential interaction and study of relevant past writings concerning millennials and their engagement with faith sharing.

Furthermore, a literature review will also review gaps in knowledge concerning information and the application of the problem.⁵ If issues relating to the thesis project have been fully exhausted, it will make further work irrelevant and inappropriate. However, the issue of evangelism and millennials’ faith sharing remains unexploited mainly, which makes the current project the delight of the church. There are two main ways to arrange literature for review. Chronologically, according to time, and topically. The first method will explain how different issues have evolved over the years. However, this method could be very cumbersome.⁶ Therefore, given the time constraint for this project, the subsequent literature review will employ the second method of analyzing the chosen literature according to relevant topics. This

⁴ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 22.

⁵ Liberty University John W. Rawlings School of Divinity, “DMIN Thesis Handbook,” 42.

⁶ *Ibid.*, 43.

researcher believes this method will allow open interaction and discussion of what different authors have to say concerning each topic.

Disciple Making

Malan Neil and W. J. Schoeman, authors of “Rediscovering ‘Disciplemaking’ and the Role of Faith-Sharing,” described discipleship as the “manifesto of the church.”⁷ In their article, Neil and Schoeman further argue that people proactively pursue Jesus Christ. They do so through deliberate training and teaching, willingly conforming to Jesus’ lordship in word and deed.⁸ However, discipleship is not a one-action concept. Adam McClendon says discipleship is “evangelism and maturity.”⁹ While Neil and Schoeman argued that disciple-making incorporates evangelism and contrariwise.¹⁰ Sara Funkhouser agreed that evangelism is an essential part of discipleship, which ought to be reclaimed by the church today.¹¹ What that all means is that, for the church to be effective at disciple-making, it must begin with a robust and detailed evangelism program for its members. Consequently, every constituent’s part of the church, the adult, the young and old, men and women, and every believer in the church needs to be motivated, engaged, trained, and intentional regarding evangelism as the first aspect of disciple-making.

⁷ Malan Neil and W. J. Schoeman, “Rediscovering ‘Disciplemaking’ and the Role of Faith-Sharing,” *Hervormde Teologiese Studies* 75, no. 4 (2019): 1, accessed May 20, 2022, <https://doi.org/10.4102/hts.v75i4.5119>.

⁸ Ibid.

⁹ McClendon, “Redemptive History: DMIN810: Foundations for the Doctor of Ministry (B01).”

¹⁰ Ibid.”

¹¹ Sara A. Funkhouser, “Freed to Proclaim: Evangelism and Discipleship,” *Theology and Mission* 49, no. 2 (2022): 38.

Evangelism

Michael Lawrence, renowned author and senior pastor of Hinson Baptist Church in Portland, Oregon, defined evangelism as “faithfully communicating an authoritative message from God, one that warns us about our very real need, whether we recognize it or not. And it is that message that, remarkably, converts sinners like you and me by the power of the Holy Spirit.”¹² Lawrence concluded that evangelists must share the gospels’ fundamentals, including the fact that Jesus died for all as a substitute for sinners, rose again, and reconciled sinners to God.¹³

Furthermore, Neil and Schoeman considered evangelism as relaying the good news to those who have not heard it and warned that evangelism’s primary purpose is not to enlist church members but to foster “inter-community Christian experiences.”¹⁴ Johannes Knoetze believes both faith sharing and evangelism are inter-connected, but that discipleship is the nucleus of evangelism.¹⁵ Consequently, the evangelism piece plays a significant role in the grand affairs of discipleship. Through evangelism, the church achieves conversion, turning around, and allegiance to Jesus Christ through the work of the Holy Spirit. Michael Bates urges believers to share the whole gospel of the Lord and not part of it. Bates argues further that half-gospel will receive an insufficient response from the hearers. But the whole gospel will produce Christians with allegiance to Jesus as The King.¹⁶

¹² Michael Lawrence, *Conversion: How God Creates A People* (Wheaton, IL: Crossway, 2017), 91.

¹³ *Ibid.*, 91–96.

¹⁴ Neil and Schoeman, “Rediscovering ‘Disciplemaking’ and the Role of Faith-Sharing,” 4–6.

¹⁵ Johannes J. Knoetze, “Who Are the Disciples? Identity Perceptions About Millennials and the Church,” *Verbum et Ecclesia* 38 no. 1 (2017):4, Accessed July 2022, <https://www.proquest.com/docview/1928633295?parentSessionId=wq84bDbnhkOsEwp9jHMIjrmc19vokk5>.

¹⁶ Matthew B. Bates, *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King* (Grand Rapids, MI: Baker Academic, 2017), 52, 199–200.

In a Barna report titled *Reviving Evangelism*, Craig Springer, the Executive Director of Alpha USA, likened what evangelism is to a person's visit to a fabulous eatery or seeing a memorable movie, which will produce the urge to share the experience with others. However, unfortunately, this is no longer the case with faith sharing in America.¹⁷ Barna's report argued that Christianity's faith increased substantially and exponentially after Jesus commissioned His disciples in (Matt 28:19–20), otherwise known as the Great Commission. In other words, "within a few centuries that good news had been preached from Britain to India, inland Africa to China."¹⁸ The history of humanity has changed through transformation. However, the missional work of the gospel has since experienced many obstacles that have impeded evangelism. For instance, the internet, social media, generational shifts, political rifts, breakdown of family traditions, racial and ethnic diversity, sexual aggression, and terrorism in the United States have posed an enormous challenge to the work of the gospel.¹⁹

Consequently, the following statistics emerged from a Barna report on millennial evangelism. First, among practicing Christians, 65 percent of millennials believe a witness about Jesus is part of their faith. Indeed, about 68 percent of millennials believe that the best thing that has happened to them is the knowledge of Jesus.²⁰ However, almost half (47 percent, to be precise) of millennial Christians say it is wrong to share their faith or evangelize. Furthermore, Christian's millennial opposition to evangelism paled when compared to the attitudes of non-Christians and lapsed Christians concerning sharing faith with people of other faith or beliefs.

¹⁷ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 5.

¹⁸ *Ibid.*, 15.

¹⁹ *Ibid.*, 15–16.

²⁰ *Ibid.*, 10.

Here, 28 percent of millennial Christians say it is wrong to evangelize people of other faiths. The figures for non-Christians and lapsed Christians are 20 percent and 17 percent, respectively.²¹

Second, 38 percent of practicing Christians said they have no non-Christian friends or family members concerning immediate evangelizing orbits. However, among millennials, 21 percent have no non-Christian friends or family members. Regarding Christians with seven or more non-Christian friends, 25 percent are adults, while 32 percent are millennials. Third, concerning those who share their faith or have a conversation about faith with non-Christians, about 56 percent have two or fewer share their faith in a year.²²

Therefore, with such varying and revealing statistics, Barna researchers conclude that no amount of political, social, and spiritual forces can threaten the church. However, the damage from not sharing the Christian faith and the gospel is the real danger threatening the Christian faith.²³ Consequently, the church must begin to align itself with these findings concerning millennials to encourage and mobilize them to join the evangelism train of the church.

Millennial Generation

The millennial generation is between the ages of twenty-two and thirty-seven. Most are noted to delay getting married or forgo marriage, live with parents longer, stay with an employer longer, and have the highest education in the USA. They are noted to have the highest wealth/income and debt compared to the other younger generation; they are noted to be the highest voting bloc than any other generation.²⁴ According to William Frey of the Bookings

²¹ Barna Group, *Reviving Evangelism*, 10.

²² *Ibid.*, 10–11.

²³ *Ibid.*, 68.

²⁴ Bialik and Fry, “Millennial Life.”

Institute, millennials are the most culturally diverse generation, with about seventy-five million in number in the USA, “thirty percent of the voting-age population, and almost two-fifths of the working-age population in America.”²⁵

Millennial Worldview

Vern Poythress says, “A worldview includes assumptions about whether God exists, what kind of God might exist, what kind of world we live in, how we come to know what we know, whether there are moral standards, what is the purpose of human life, and so on.”²⁶ Furthermore, Bennie Van der Walt described worldviews as conceptual, rational, and hypothetical, including how people view things or do things. Since the younger generations are exposed more to conflicting, mixed, and pluralistic opinions, they have different worldviews.²⁷ For instance, millennials have no problems with different lifestyles that appear anathema to the church, such as having a different sexual orientation.²⁸ Also, when it comes to the issue of alcohol, the millennial generation is not as conservative as the older generation. For instance, the Southern Baptist Convention (SBC) was noted for its strong stand concerning the consumption of alcohol among its members, with the church abstinence passed in 1886. However, in recent years, the church’s position on alcohol has shifted drastically due to the influence of millennials and Gen Z

²⁵ William H. Frey, “The Millennial Generation: A Demographic Bridge to America’s Diverse Future,” Brookings (blog), January 24, 2018, accessed June 27, 2022, <https://www.brookings.edu/research/millennials/>.

²⁶ Vern S. Poythress, *Inerrancy and Worldview: Answering Modern Challenges to the Bible* (Wheaton, IL: Crossway, 2012), 21.

²⁷ Bennie J. van der Walt, “Sharing an Integral Christian Worldview with a Younger Generation: Why and How Should It Be Done and Received,” *In die Skriflig* 51 (1) (2017): 1, <https://doi-org.ezproxy.liberty.edu/10.4102/ids.v51i12245>.

²⁸ Jonette Camp, “An Assessment of the Millennial Body and Its Place in the Local Church,” DMIN thesis, Liberty University, 2022), 19, <https://digitalcommons.liberty.edu/doctoral/3432>.

influence in the church.²⁹ Furthermore, millennials surpass the older generation in their acquisition and use of technology. Over 93 percent of millennials own smartphones, 86 percent use social media in comparison to the adult generation at 55 percent, 53 percent own tablets, about 78 percent subscribe to broadband, 54 percent use Facebook, and nearly 100 percent use the internet.³⁰ In the view of Yolanda Pantou, the author of *Ecumenical Movement for Millennials*, the way millennials see things is different.³¹

Most millennials do not share the same values as adults. These contemporary views may be due to their modern parenting. They are democratic in their decision-making process, view religion and tradition as outdated, and some regard religion as optional, where they opt out if they wish and consider themselves rational Christians.³² In other words, millennials live in the postmodern age, and they view everything through the prism of the world, which is made possible by the internet. Therefore, the church needs to engage millennials intentionally because of the vast numbers and technological competence of the millennial population.

Millennial and Evangelism

Millennials are good Christians, and they love the Lord. It was also said that 73 percent of millennials are skillful in faith sharing.³³ Some of them know about four non-believers, yet almost half of the millennials considered faith sharing as either wrong or unnecessary, while 65

²⁹ Joe Coker, “Not Your Grandparents’ Fundamentalism: Fundamentalist Millennial and Gen Z Attitudes Toward Alcohol,” 60–61.

³⁰ Emily A. Vogels, “Millennials Stand out for Their Technology Use, but Older Generations Also Embrace Digital Life,” *Pew Research Center (blog)*, accessed June 23, 2022, [https://www.pewresearch.org/facttank/2019/09us-generations-technology-use/...](https://www.pewresearch.org/facttank/2019/09us-generations-technology-use/)”

³¹ Yolanda Pantou, “Ecumenical Movement for Millennials: A generation connected but Not Yet United,” *Hervormde Teologies Studies* 73 no. 1 (2017): 2.

³² Ibid.

³³ Barna Access Plus. “Almost Half of Christian Millennials Say Evangelism Is Wrong | Barna Access.”

percent of millennials considered disagreement with others concerning faith as judgmental.³⁴ A passionate look at these millennials' statistics revealed that the millennial generation needed more understanding of theology and training on evangelism. Nevertheless, according to statistics, the millennial generation constitutes a large proportion of the active USA population (seventy-five million).³⁵ Consequently, to be successful in its evangelism quest, the church cannot afford to push aside the millennial generation.

There have been many apparent reasons for millennials' non-engagement in evangelism. Victor Thomas, in his dissertation paper titled *Engagement of Millennials*, "Millennials have not lost their faith; they are just tired of church as usual and are hungry for spiritual experiences that are real, relevant, and authentic."³⁶ Continuing reasons for millennials' apathy concerning evangelism, Jonette Camp argues, "Millennials are encumbered with their management ladder, busy paying their student loan, and committed to their family values. Therefore, they are skeptical about churches, which do not understand their spiritual dispositions."³⁷ Furthermore, while the older generation is concerned with the question of eternity, millennials are mostly encumbered with the present and how to survive here as human beings, which has resulted in lots of anxiety.³⁸ Therefore, the church must positively engage millennials to excavate and root out every impediment that causes their non-involvement in the church's activities, including evangelism.

³⁴ Barna Access Plus. "Almost Half of Christian Millennials Say Evangelism is Wrong."

³⁵ Frey, "The Millennial Generation."

³⁶ Victor Thomas, "Engagement of Millennials: Understanding the Decline Within Greater Hartford Area Churches," (DMIN diss., Liberty University, 2021), 26, accessed June 15, 2022, <https://digitalcommons.liberty.edu/doctoral/3164>.

³⁷ Camp, "An Assessment of the Millennial Body and Its Place in the Local Church," 40.

³⁸ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 50–51.

The Church Needs Millennials

So far, this literature review revealed that millennials are the most diverse, the most connected, the most active, make the most money, and have more friends who are not believers than all other generation blocks today. Who needs millennials? Pantou argues that the younger generation is deliberate about whom they heed. This changes from which church they attend to the pastors they listen to, from college lecturers to Hollywood celebrities. There is something that remains unchanged, the place and influence of peers are always a significant consideration.³⁹ In other words, to share the gospel with millennials outside the faith, the church needs the millennials inside the church. The church needs millennials, indeed. Sergio Galdames and Laura Guihen say that millennials are versatile computer users. They are the most connected, have tremendous information at their fingertips, and are experts in “digital resources and cutting-edge technologies, most savvy, multitasking, and collaborative.”⁴⁰ The church today will be better with those skills. Finally, who needs millennials? Millennials have shown through various activities and the way they have put their marks on the face of history that when and if they decide to evangelize, they will be successful.

According to Johannes Knoetze, “Today, millennials are inventors and innovators. They are the heads of YouTube, Facebook, Twitter, Groupon, and Instagram. Millennials initiated the Arab Spring. Therefore, the church needs them to do for the church what they did for the world.”⁴¹ Therefore, the time has come for the church to engage millennials in evangelism proactively.

³⁹ Pantou, “Ecumenical Movement for Millennials,” 2.

⁴⁰ Sergio Galdames and Laura Guihen, “Millennials and Leadership: Systemic Literature Review,” *Total Quality Management & Business Excellence* 33, no. 1-2 (2022): 148, accessed June 15, 2022, <https://doi.org/10.1080/14783363.2020.1812380>.

⁴¹ Knoetze, “Who Are the Disciples?” 5.

Engaging Millennials for Church Evangelism

Pope Francis, the head of the Roman Catholic church, says, “I have taken time to look at the reality of young people in Today’s world ... I encourage communities to examine, respectfully and earnestly, the situation of their young people to find the most fitting ways to provide them with pastoral care.”⁴² Herein is a clarion call for action for all churches to begin a proactive and intentional way to engage millennials to become partners not only in evangelism but as pastors, evangelists, and co-laborers in the vineyard of Jesus Christ.

For instance, Camp argues that millennials are interested in accountability concerning financial matters in the church. They want the church to care for the less privileged people in society; Camp suggested it should not be too challenging to empower millennials to handle such activities in the church.⁴³ Also, concerning what millennials want from the church, Rick Richardson says millennials value acceptance, have sympathy for the gay population, and deeply care about nature and environmental issues.⁴⁴ Therefore, the church will have to explore new styles and find a new approach to engage millennials in evangelism.

New Leadership Styles for Millennial Engagement

In their article titled *Transformational Leadership: Millennials Leadership Styles in Industry 4.0*, Umar Yeni Suyanto and others advocated for a new leadership style to engage millennials in industries. It is known as ‘transformational leadership.’ Suyanto listed dimensions of transformational leadership, including idealized influence, Inspirational motivation,

⁴² Charlotte McCorquodale and Arthur Canales, “New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly Where Are We Headed?” *Religious* 12 no. 3 (2021): 146, accessed June 14, 2022, <https://doi.org/10.3390/re112030146>.

⁴³ Camp, “An Assessment of the Millennial Body and Its Place in the Local Church,” 31.

⁴⁴ Richardson, *You Found: New Research on How Unchurched Nones, Millennials, and Irreligious Are Surprisingly Open to Christian Faith* (Downers Grove, IL: InterVarsity Press, 2019), 74–75, 85.

intellectual stimulation, and individualized considerations.”⁴⁵ Although Suyanto’s transformational leadership style was akin to worldly organizations, the church will surely benefit from such a leadership style that encourages millennials to give their best.

Evangelism Methods

Since the Lord Jesus commanded the Great Commission to make disciples of the world’s nations through teaching and maturity (Matt 28:19–20), the disciples have not looked back. They preached the good news to the spiritually hungry people, and souls were won in their thousand (Acts 2:41; 4:4). However, there have yet to be any fixed evangelism methods known and employed by its many practitioners. According to Mark Teasdale in his *The State of Evangelism in Theological Education in 2019*, although, as far as 1973, many notable evangelists were already on the field spreading the gospel, including Pat Robertson, Billy Graham, Jimmy Swaggart, and Kathryn Kuhlman, the Academy for Evangelism in Theological Education (AETE) did not commence operation until 1985.⁴⁶ Teasdale asserted reasons for the late anchorage include evangelism being treated as cultural events rather than academic inquiry, there is no strict method on evangelism, and evangelism appearing incompatible with local churches.⁴⁷

However, some notable evangelists established evangelism methods that made the same available to the churches. One of them was D. James Kennedy, whose book was titled *Evangelism Explosion*. In his introductory page, Kennedy says, “The purpose of evangelism explosion is to equip churches worldwide for friendship, evangelism, discipleship, and explosive

⁴⁵ Umar Yeni Suyanto et al., “Transformational Leadership Styles in Industry 4.0.” *Manajemen Bisnis* 9 no.1 (2019): 54–55, accessed June 15, 2022, <https://doi.org/10.22219/jmb.v9i1.9437>.”

⁴⁶ Mark R. Teasdale, “The State of Evangelism in Theological Education in 2019,” *The Journal of the Academy for Evangelism in Theological Education* 33, 2019: 1, accessed February 18, 2023, <http://journals.sfu.ca/witness/index.php/witness/article/view/32>.

⁴⁷ *Ibid.*, 1–2.

growth...⁴⁸ Kennedy's evangelism explosion uses many methods to equip and guide believers in the "how" of evangelism. Some of the teachings outlined in the evangelism explosion include equipping lay people, sharing the good news, disciplining new believers, and enlisting and enlarging.

Larry Moyer made another attempt to lay out the method of evangelism in his book series *Show Me How to Share the Gospel*. Moyer defines "evangelism as partnering up with the Almighty."⁴⁹ Moyer asserted that believers are to bring the lost to Christ as an instrument and not as the power.⁵⁰ Since the central theme of Moyer's method was the 'how' of evangelism, he outlines many methods for sharing the gospel, including how to develop an evangelistic lifestyle, how to turn the conversation to spiritual things, how to regain a heart for unbelievers, and how to encourage new believers.⁵¹ However, this method was written before the advent of the internet, and it may be different from the needs of the young generation, whose lives have been transformed in many ways.

Finally, some churches practice the use of media to evangelize the gospel. Media use is becoming more relevant in the age of social media and increased technology, especially among the youth and young adults. Bocala-Wiedemann referenced three media theories including, first, media richness theory, where individuals choose specific media that fulfill their needs; second, channel expansion theory, diverse people perceive different channels better than another; and third, media richness theory, where people place medially on a scale of progression depending on

⁴⁸ James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth* (Carol Stream, IL: Tyndale House Publishes Inc, 1996).

⁴⁹ Larry R. Moyer, *Show Me How to Share The Gospel* (Grand Rapids, MI: Kregel Publications, 1998), 11.

⁵⁰ *Ibid.*, 11.

⁵¹ *Ibid.*, 7.

their needs.⁵² Bocala-Wiedemann concluded, “Given social media’s potential high level of information richness and the importance of selecting an effective medium for messages, it is crucial for churches to utilize social media for evangelism among the youth.”⁵³ Consequently, the mission and evangelism ministry of the church will be better served by using social media to evangelize millennials as technology-generation.

The Missing Link in Evangelism

According to Barna’s report, unlike previous eras where simple evangelism campaigns yield mighty results, in today’s changing environment, “there is no single recipe for what predictably compels non-Christians to give the gospel their proper consideration.”⁵⁴ In this new era where the millennials live, Barna reports, in the last twenty years, the number of people who will refrain from discussing their faith with their friends for fear of rejection has risen from thirty-three to forty-four percent. Indeed, six of ten millennial believers believe any attempt to convert others to their faith is “extreme.”⁵⁵ Therefore, the church must devise new methods to evangelize the younger generation.

Concerning the issue of evangelism, the question is what next for the church, notwithstanding various efforts to evangelize the world? What are the missing links? First, Michael Lawrence, the author of *Biblical Theology*, says, “I want to make sure that every church member knows how to explain the gospel so that he or she can share the good news with

⁵² Bocala-Wiedemann, “Social Media as a Tool for Evangelism Among Youth and Young Adults,” *Great Commission Research Journal* 14 no. 1 (2022): 20–22.

⁵³ *Ibid.*, 22.

⁵⁴ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 36.

⁵⁵ *Ibid.*, 36–37.

others.”⁵⁶ In other words, it is not only enough to know the ‘how’ of evangelism but also more essential to the ‘what’ of evangelism. Many ardent believers love the Lord and are intensely interested in sharing their faith, but they need more depth or understanding of the theology of evangelism.

Second, there is the acculturation of non-native and contextualization of evangelism contents. Daniel Rodriguez, the author of *A Future for the Latino Church*, refers to Mexican Americans as those who have become “perpetual resident aliens in their own country.”⁵⁷ The appellation was due to the inability to acculturate and many social and language barriers foreign-born and second-generation immigrants faced in America. At Hope Chapel, most millennials are second-generation or naturalized citizens. Like other immigrants, they experience social, cultural, and language barriers that impede their ability to communicate well in their adopted country.

Third, technological challenges are another missing link in evangelism events. David Kinnaman, in Barna’s report *Reviving Evangelism*, says that Christians today are evangelizing in the age of algorithms, which he referred to as “digital Babylon.”⁵⁸ There are two implications for this new era where the millennial operates. First, millennials work better with computers and technology equipment. Second, because they work alone with inanimate objects, they crave more care and human attention to thrive. Therefore, the church must balance these two opposing sides to motivate the millennials.

⁵⁶ Lawrence, *Biblical Theology in the Life of the Church: A Guide for Ministry* (Wheaton, IL: Crossway, 2010), 153.

⁵⁷ Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Downers Grove, IL: InterVarsity Press, 2011), 49.

⁵⁸ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 95.

The New Church

Jesus said, “The harvest is plentiful, but the laborers are few” (Matt 9:37b, ESV). The Lord’s declaration was valid then and even very needed today. McCorquodale says that one of the many problems that plague the youth programs in the Catholic church is the insufficiency of competent teachers, known as catechists, to instruct the youth in the church.⁵⁹ If it happened in the Catholic churches, it must be happening in other churches. In a recent Barna report on *What is on the Minds of America’s Pastors*, the pastors were pooled about the most significant problem they grapple with; about fifty-one percent of the protestant pastors confessed that getting through to the youth is their primary concern. In contrast, about half of the other pastors said their problem is “declining or inconsistent outreach and evangelism.”⁶⁰ The truth and reality is that reaching out and making connections not only in cities but across the world is what the youth do best. In today’s church, there should be a symbiotic and partnership relationship between the church and the youth, especially the millennials, where millennials lay all their technological abilities on the table and church leaders disciple the youth to the glory of the Lord.

Conclusion

Discipleship is an expressed mission, identity, and mandate of the church as commanded by the Lord Jesus Christ (Matt 28:19–20). However, discipleship has as its primary nucleus evangelism and maturity. Believers’ formation and Christlike attributes begin with the faithful witness of the gospel, known as evangelism. Paul says, “I planted, Apollos watered, but God

⁵⁹ McCorquodale and Canales, “New Directions in Youth and Young Adult Ministry Leadership,” *Religions* 12, no. 3 (2021): 146, accessed June 15, 2022, <https://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=149556972&site=ehost-live&scope=site>.

⁶⁰ Barna Group, “What’s on the Minds of America’s Pastors | Barna Access.”

gave the growth” (1 Cor 3:6, ESV). The work of conviction and conversion is the prerogative of the Lord through the Holy Spirit. If Paul had not planted, there would have been nothing for Apollos to water.

Therefore, faith sharing must become the primary assignment of the church. Consequently, every church must mobilize its members for the work of evangelism. Available literature has shown that the millennial population occupies a vital position in the church regarding population, skills, and resources. Therefore, if the church must reach the world for the work of the gospel, the church must include its millennial population. According to Richard Fry of Pew Research, available records from the 2019 USA census revealed that millennials have the highest population presently at 72.1 million, expected to be 74.9 million in 2033.⁶¹ At Hope Chapel Foursquare church, the millennial population comprises about seventy-five percent of the church’s total members. Therefore, given these numbers concerning millennials, no resealable church leader can afford to disregard the millennial group for meaningful activities.

Glory be to God; all literature affirms millennials’ absolute faith in the Christian religion. However, most millennials disagree with certain particularities and practices of faith. For instance, Pantou suggested that millennials are particular about their spiritual food.⁶² Also, Camp says millennials desire accountability and care toward the less privileged.⁶³ Richardson says millennials love diversity.⁶⁴ Thomas advised millennials will benefit from new leadership styles

⁶¹ Richard Fry, “Millennials Overtake Baby Boomers as America’s Largest Generation,” *Pew Research Center* (2021), accessed October 21, 2022, <https://www.pewresearch.org/fact-tank/2020/04/28/millennials-overtake-baby-boomers-as-americas-largest-generation/>”.

⁶² Pantou, “Ecumenical Movement for Millennials.”

⁶³ Camp, “An Assessment of the Millennial Body and Its Place in the Local Church.”

⁶⁴ Richardson, *You Found: New Research on How Unchurched Nones, Millennials, and Irreligious Are Surprisingly Open to Christian Faith*.

in the church.⁶⁵ In other words, hope is not lost concerning the millennials. The millennials are not calling for change concerning the core and essential foundation of the church, that Jesus incarnated and died for the sins of humanity, that He rose on the third day according to the gospel, He was seen by many, He ascended to heaven, and He is presently sited at the right hand of God, and He is coming back to judge the world.⁶⁶ Consequently, the millennials will be reunited to share their Christian faith with the right leadership, truthful and authentic biblical teaching, a new way to teach millennials, and guidance from the Holy Spirit.

Theological Foundations

Paul says, “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?” (Rom 10:14–15, ESV). According to Michael Gorman in *Romans: A Theological & Pastoral Commentary*, Paul’s four rhetorical questions emphasized the importance of human elements to take the gospel of Jesus to humanity.⁶⁷ Therefore, all believers must share, preach, and take the good news to the people to be saved and come to the Christian faith. Evangelism and sharing of faith are the primary vehicles to achieve salvation. Darcey Lazerte adopting David J. Bosch’s definition, says evangelism is:

That dimension and activity of the church’s mission which, by word and deed and in light of the particular conditions and particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Savior and Lord; becoming a living member of his community, the church; being enlisted into his service of reconciliation, peace, and

⁶⁵ Thomas, “Engagement of Millennials.”

⁶⁶ Bates and McKnight, *Salvation by Allegiance Alone*, 52.

⁶⁷ Michael Gorman, *Romans: A Theological & Pastoral Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2022), 228.

justice on earth; and being committed to God's purpose of placing all things under the rule of Christ.⁶⁸

Furthermore, in his address to the International Congress on World Evangelization at Lausanne, Switzerland, Evangelist Billy Graham defined "evangelism as the announcement of the Good News" that Jesus Christ, very God, and very Man died for my sins on the cross, was buried and rose the third day".⁶⁹ Graham concluded, "Evangelism and the salvation of souls" is the primary mission of the church.⁷⁰ In these two definitions, while Billy Graham asserted that the ministry of evangelism is the primary assignment of the church, Bosch slightly differs. According to Darcey Lazerte, Bosch sees evangelism as essential to the church's identity. Furthermore, through evangelism, the gospel is freely offered to people and not forced, allowing people to experience and conform to the image of Jesus through testimony, instruction, and commitment as a member of Christ's body, the church.⁷¹ Handman concludes, "Every subsequent event of evangelism typologically aligns speakers with God because those speakers can be figured as helping to create the sense of Christian salvation that Jesus's death originally created."⁷² In other words, evangelism's metanarrative is God's creation. Consequently, evangelism's overarching theological framework and theme is that God stretches His hands to humanity to redeem and conform them to Himself.

⁶⁸ Darcey Lazerte, "Toward a Theology of Evangelism for the Pluralistic West," *Toronto Journal of Theology* 38, no. 1 (2022): 58, accessed August 4, 2022, <https://doi.org/10.3138/tjt-2020-0192>.

⁶⁹ Ronald J. Sider, "Evangelism, Salvation and Social Justice: Definitions and Interrelationships," *International Review of Mission* 64, no. 255 (1975): 251, accessed February 21, 2023, <https://web-p-ebsohost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=3&sid=ecef48fa-1a93-465f-9a7c-95dde8a1981e%40redis>.

⁷⁰ Ronald J. Sider, "Evangelism, Salvation, and Social Justice: Definitions and Interrelationships," *International Review of Mission* 64 no. 255 (1995): 251.

⁷¹ Darcey Lazerte, "Towards a Theology of Evangelism for the Pluralistic West."

⁷² Courtney Handman, "The Language of Evangelism: Christian Cultures of Circulations Beyond the Missionary Prologue," *Annual Review of Anthropology* 47, no. 1 (2018): 152, accessed July 15, 2022, <https://liberty.alma.exlibrisgroup.com>.

Michael Lawrence writes that God is an embodiment of mission. His ultimate mission was to save the world by redeeming it and inaugurating His kingdom. From the beginning of creation, He was in Eden (Gen 3:8); He later dwelled in the tabernacle in the camp of Israel (Exod 40:34–35) and incarnation in Jesus Christ.⁷³ God has always been passionate about His love and mercy for humanity. God steps into human culture and situations to save and redeem. According to Kenneth Matthews, “The anthropomorphic description of God ‘walking’ in the garden suggests the enjoyment of fellowship between Him and our first parents.”⁷⁴ Kenneth Matthews in *Genesis* describes ‘walking’ as something synonymous with God walking with the righteous, such as Enoch, Noah, and Abraham, and in the camp and sanctuary of Israel.⁷⁵

However, that fellowship, divine benevolence, and regular visitation were destroyed when Adam and Eve usurped God’s function to determine what was good for them through deceit by Satan by impugning God’s character and twisting the words of the Holy God. Consequently, the relationship between God and humanity was severed. Matthew says, “Man’s sin was not merely an imitation of Adam’s sin ... for the sin of Father Adam proved the destruction of the human race. And no part of human being escapes its calamitous effects.”⁷⁶ Herein lies the need for all humanity to seek God’s mercy to escape His wrath. But thank God. Paul says that since sin and death came to humanity through one, forgiveness and justification, the righteous one (Rom 5:18). Robert Mounce, in *Romans*, shines a light on the analogy of Adam’s transgression and Christ’s achievements in Romans above that Jesus did not bring universal atonement regardless of individual willingness to accept it. Instead, “all in Adam”

⁷³ Lawrence, *Biblical Theology in the Life of the Church*, 205.

⁷⁴ Kenneth Matthews, *Genesis 1-11*, in *The New American Commentary* (Nashville: B&H Publishing Group, 1996), chap. 3, Kindle.

⁷⁵ *Ibid.*, 239.

⁷⁶ *Ibid.*, 228.

means every human born in the flesh and “in Christ” means to be born into the family of God through faith in Jesus.⁷⁷ Therefore, believers are not just recipients of God’s mercy but also entrusted with a mandate. They must take the good news of the gospel to the world, sharing God’s love and mercy through the ministry of evangelism.

Evangelism and Mission

Concerning mission, the International Missionary Council says the concept of mission is rooted in the revelation of triune God, “that God the Father sent the Son, and that God the Father and God the Son sent the Holy Spirit into the world and how Father, Son, and Holy Spirit now send the church into the world.”⁷⁸ However, the church often interchangeably talks about mission and evangelism in the same breath. Michael Lawrence, in his *Biblical Theology*, explained this intrigue. Lawrence writes, “A missional church understands that the church does not go on a mission or send people out to do a mission. Instead, the church is the mission of God.”⁷⁹ In other words, the church is a witness to the words of Jesus, both in words and deeds. Consequently, Darcey Lazerte says the mission is more extensive than evangelism, but evangelism is part of the mission, that is evangelism is a subset of the mission. In other words, all mission work is not necessarily evangelism. He concluded that evangelism entails proclamation, conversion, and planting of local churches, while mission involves preaching, addressing inequalities in the world, and becoming a witness to what God is doing.⁸⁰ According to Coetzee and others, in the era of post-Christendom, where evangelism seems to have been relegated, “Evangelism must be

⁷⁷ Mounce, *Romans*, in *The New American Commentary* (Nashville: B&H Publishing Group, 1995), 145.

⁷⁸ Lazerte, “Toward a Theology of Evangelism for the Pluralistic West,” April 1, 2022, 62.

⁷⁹ Lawrence, *Biblical Theology in the Life of the Church*, 205.

⁸⁰ *Ibid.*, 62.

rediscovered as essential to mission.”⁸¹ Therefore, when believers engage in authentic missional work, the good news of the kingdom of God will be exhibited by the church.

The Missional God

From the beginning of creation and the inception of humanity, notwithstanding human usurpation and rebellion, God has always reached out to redeem erring humankind. As part of the theology of evangelism, Yakubu Jakada says, “The concept of evangelism can be traced to the Old Testament prophets who were dedicated to calling the nation of Israel to turn from the worship of idols to serve Yahweh (Isa 1:18–20; Jer 7:5–7; Amos 4:6).”⁸² At the beginning of earthly existence, “God created the heavens and the earth” (Gen 1:1, King James Version). In that creation, God created the humans in His image, male and female, as the crown of everything God created (Gen 1:27). God graciously granted humanity the responsibility to manage His creation as a vassal and declared everything was perfect and good (Gen 1:28–30).

Afterward, everything went awry because humanity usurped God’s divine order by disbelieving, disobeying God, and taking the devil’s words over God’s word (Gen 3:1–7). Consequently, God judged them by cursing humanity and expelled them from Eden and His presence (Gen 3:16–19, 23–24). However, the final curse upon the devil was the destruction by the descendant of the woman (Gen 3:15). Herein set in motion the final saving grace that will bring salvation and redemption to humanity by the missional God. Matthews says the blessings of God, which were thwarted and lost by humanity, will be realized and consummated through God’s orchestrated plans and missional work by the Hebrew father.⁸³ Consequently, God’s mercy

⁸¹ Frederik R. L. Coetzee, Malan Nel, and Johannes J. Knoetze, “Evangelism as an Invitation to Missional Discipleship in the Kingdom of God,” *Verbum et Ecclesia* 44 n. 1(2023): 1.

⁸² Yakubu Jakada, “Gerontic Evangelism,” *Great Commission Research Journal* 14, no. 2 (2022): 104.

⁸³ Matthews, *Genesis 1–11*, 263.

and compassion compel Him to implement the rescue plan He instituted concerning humanity. Therefore, when Adam and Eve complained of being naked, He covered their nakedness (Gen 3:21); when Cain killed Abel, his brother, God protected him from harm (Gen 4:15), and when God destroyed the first creation, he saved Noah and his family (Gen 7:1–5). Concerning provisions of various sustenance for the Israelites on their way to the promised land, Douglas Stuart in *Exodus* says, “Grumbling is hardly to be commended and is not worthy of reward. God, however, still heard it ... and with a miraculous, tasty, nutritious, and sufficient food, exactly what he would have sent if they had prayed faithful in the first place.”⁸⁴ Such is the missional God who always shows Himself good regardless of human failures and frailty. He constantly and consistently stretches His holy hands to erring humanity to save them when they stray.

Covenant Making God

Although God destroyed the first creation with a flood, he saved Noah and his family. God recreated the world and gave the same self-blessing to Noah and his family (Gen 9:1). In His sincere efforts to reconcile humanity to Himself, God promised never to destroy creation again with water in what was known as the Noahic covenant. God said, “I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth” (Gen 9:11, ESV). Matthews says the Noahic covenant was a universal and eternal covenant marked by a rainbow. It also has an allusion to (Gen 1:1–23) signifying ... that the blessing of God continues through the progeny of the Sethite line.⁸⁵ Subsequently, God made other similar covenants with humanity, like the Abrahamic (Gen 12:1–

⁸⁴ Douglas Stuart, *Exodus*, in *The New American Commentary* (Nashville: B&H Publishing Group, 2006), 376.

⁸⁵ Matthews, *Genesis 1–11*, 432.

3; 17:2; 19:3–6), Davidic (2 Sam 7:8–16), and new covenants (Jer 31:31–34; Ezek 36:25–27). In the Abrahamic covenant, there was a promise of an offspring that “bring fallen creation under subjection and thereby its redemption” (Rom 8:19–22; Heb 2:8–9, ESV).⁸⁶ Mounce says that creation frustrations do not denote a fault in God’s creation but due to the disobedience of Adam and Eve. However, the day is coming when God will restore creation, and humanity will enjoy freedom and share the glory of God.⁸⁷ That self-same covenant was confirmed in the Abrahamic covenant, where God promised to establish David’s Kingdom forever with a son who would come from his bosom. Here, Robert Bergen, in *1 & 2 Samuel*, interpreted the Davidic covenant to mean that the son of David would be Jesus and not Solomon, thereby confirming Jesus as the Son of David, the Messiah.⁸⁸ Evangelism and sharing of faith are the sources that will proclaim this good news.

The Redeemer

The central tenet and motif of God’s missional expression lie in His redeeming work for His own. God told Moses, “Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment’” (Exod 6:6, ESV). Such was the tenacity and passion of the Lord’s readiness to deliver and set his children free from every bondage and slavery that sought to keep them from heavenly joy. Christopher Wright, the author of *The Mission of God*, says, “God’s great declaration of intent, given to Moses when he needed some profound encouragement, majors on the same theme:

⁸⁶ Matthews, *Genesis 1–11*, 433.

⁸⁷ Mounce, *Romans*, 184–85.

⁸⁸ Bergen, *2 Samuel*, vol. 7 in *The New American Commentary* (Nashville: B&H Publishing Group, 1996), 340.

redemption.”⁸⁹ Thus, the crux of evangelism became apparent when a believer testifies about God’s redeeming grace of God in a personal way.

As part of His covenant with Abraham, God told him that his descendants would be in slavery in a foreign land, but after four hundred years, He would redeem them. God concluded, “But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions” (Gen 15:13–14, ESV). God’s promise to Abraham was thus fulfilled when God appeared in the burning bush and commissioned Moses for the Israelite’s redemption (Exod 3:7–12). Although Moses complained of many inadequacies concerning his divine assignment, God promised and said to Moses, “I will be with your mouth and teach you what you shall speak” (Exod 3:12, ESV). Walter Kaiser says the theme “I will be with you” is ubiquitous to God’s assurances to various leaders of faith when it comes to God’s assurances for worthy courses (Gen 26:3, 24; 31:3; Exod 4:12, 15; Deut 31:23; Josh 1:5; 3:7; Judg 6:16, ESV).⁹⁰ Such was the power of “I will be with you” in today’s evangelism. Sometimes, when believers feel inadequate, unworthy, and unlearned concerning the gospel, but when they remember that the power of God is behind the message, they will share their faith unhindered.

Concerning the deliverance of the Israelites from Pharaoh’s bondage, Wright says the event in Exodus of God redeeming Israel was synonymous with a “financial transaction in which one ‘buys back’ something that one had previously forfeited, or in which one party pays the price to another in order to obtain freedom for a third party.”⁹¹ In other words, the Exodus event was a watershed and a theological prototype of what Christ did on the cross, which implies a type of

⁸⁹ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2013), 266.

⁹⁰ Walter C. Kaiser Jr., “Exodus” in *Genesis–Numbers*, *The Expositor’s Bible Commentary* (Grand Rapids, MI: Zondervan, 2008), 100.

⁹¹ Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative*, 266.

atonement by Jesus and payment of the penalty of sin on behalf of humanity to redeem and restore humankind with God. Regarding the Passover, Kaiser says, “The Hebrews will know the grounds and means of their deliverance and redemption: a sacrificed substitute and the blood of atonement in which the paschal animal dies in place of the firstborn of all who take shelter from the stroke of the destroyer.”⁹² Consequently, supernatural deliverance became part of Israel’s history and annual event to remember the day the Lord delivered them from Egypt by His outstretched hand. Concerning Israel’s ceremony of deliverance, Ross Blackburn writes that Israel now celebrates the Lord’s redemption as enunciated in three ceremonies of Passover (Exod 12:1–13), Feast of Unleavened Bread (Exod 12 14–20), and Consecration of the Firstborn (Exod 13:1–2, 11–16).⁹³

The Incarnate God

The coming of the Lord into His creation was a testimony and fulfillment of His love, mercy, and insistence to save humanity after the fall. Matthew says, “From Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to Christ fourteen generations” (Matt 1:17, ESV). R. T. France says, “The genealogy concentrates on linking Jesus to David, whose ‘son’ the Messiah was to be, and fits him into the whole development of God’s purpose of salvation in the Old Testament.”⁹⁴ Continuing in His mission in the world, having sent many messengers into the

⁹² Kaiser, *Exodus*, 217.

⁹³ Ross W. Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus* (Downers Grove, IL: InterVarsity, 2012), 50.

⁹⁴ R. T. France, *Matthew*, vol. 1 in Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic), 74, kindle.

world, He came personally and with a firm purpose to redeem humanity through shedding His blood.

The gospel is the good news of the deliverance and salvation of God's people. The incarnation of Jesus brought about the fulfillment of God's promises on earth, the beginning of His kingdom, and the completion of Israel's story. Scott McKnight says, "The gospel is to declare something about a Person, about God in His revelation in Jesus Christ and about what God has done for us in Jesus Christ."⁹⁵ Jesus, in so many ways, testified and confirmed the nature of His person and assignment on earth. Jesus says the kingdom of God has come (Mark 1:12). The kingdom of God has come over the Pharisees who doubted His divine authority (Matt 2:28); in His sermon on the Mount, He intoned many blessings of the kingdom on the poor, the hungry, widows, and rained curses on evil doers (Luke 6:20–26), and confirmed that prophecy of (Isa 61:1) was specifically about Him (Luke 4:18–19). In many ways, Jesus predicted His death and resurrection on the third day (Matt 17: 22–23, Mark 8:31). In other words, He confirmed His sacrificial death as a substitute for humanity.

The Great Commission

The culmination and climax of Jesus' ministry was the expressed commission of His disciples to take the good news of the gospel to all nations of the world. Jesus charged them specifically to make disciples through proclamation, conversion, baptism, and teaching of those who received the gospel (Matt 28:19–20). Herein lies the Great Commission encompasses evangelism and spiritual formation. For believers to effectively witness the gospel, Jesus promised and gave them power through the Holy Spirit. Jesus says, "But you will receive power

⁹⁵ Scott McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids, MI: Zondervan, 2016), 109.

when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8, ESV). Although the disciple’s question was personal and narrow, asking Jesus when the kingdom would be restored to Israel. However, according to John Polhill in *Acts*, Jesus did not concern Himself with their narrow occupation but told them what they should occupy themselves with mission and evangelism. As a witness of the gospel, the disciples should occupy themselves with taking the gospel to the world, including the gentiles.⁹⁶ The power promised by the Lord came to all those in the upper room on Pentecost day (Acts 2:1–4). In other words, to be effective in gospel witness and evangelism, there is a need to know the gospel, believe the gospel, and be empowered by the Holy Spirit. Concerning Pentecost, John Stott says, “First, it was the final act of the saving ministry of Jesus before the Parousia. He who was born into our humanity, lived our life, died for our sins, rose from the dead, and ascended into heaven now sent His Spirit to his people to form them into His body and to work out in them that He had won for them.”⁹⁷

The first Holy Spirit-inspired and empowered witnesses of the gospel came when Peter testified to those Jerusalem visitors about Jesus after Pentecost.

Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, losing the pangs of death, because it was not possible for him to be held by it (Acts 2:22–24).

At this first evangelism crusade, the gospel was proclaimed, received, and God converted three thousand souls to His kingdom (Acts 2:41). Subsequently, the believers at the early church

⁹⁶ Polhill, *Acts*, vol. 26 in The New American Commentary (Nashville: B&H Publishing Group, 1992).

⁹⁷ John R. W. Stott, *The Bible Speaks Today: The Message of Acts* (Downers Grove, IL: IVP Academic, 2020), 41–42.

stepped out in faith, with prayer, teaching, preaching, and fellowship, and God added to the church (Acts 2:42–47, ESV). Herein lies a great example for all believers and the church today.

Apostle Paul stepped out after his commission by the Holy Spirit into new territory and culture with the good news of the gospel. Paul says, “Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved ... Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures” (1 Cor 15:1–4, ESV). Concerning Paul’s testimony to the Corinthians, Thomas Schreiner says, “Paul sees this gospel – the fulfillment of God’s saving promises – as realized in the ministry, death, and resurrection of Jesus Christ. The forgiveness of sins accomplished at the cross represents the fulfillment of God’s eschatological promises and the new exodus prophesied in Isaiah....”⁹⁸

On the day of His ascension, Jesus told the disciples to begin their testimony of the gospel from their immediate neighborhood (Jerusalem and Judea) up to Samaria (among enemy territories) and the end of the earth (Acts 1:8). Although the disciples commenced faith-sharing from Jerusalem, they were scattered after the assassination of Stephen (Acts 8). Nevertheless, through Paul, Barnabas, Peter, and Mark, the gospel traversed the world to the glory of God.

Jesus Acculturations

Jesus told Phillip, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me?” (John 14:9–10, ESV). By these words, Jesus revealed His origin. Jesus is God Almighty. Daniel Doriani writes that Jesus is greater than

⁹⁸ Thomas Schreiner, *1 Corinthians*, vol. 7, in Tyndale New Testament Commentaries (Downers, IL: IVP Academic, 2018), 302.

Abraham, Jacob, and Jonah and surpasses Moses and Solomon because he is eternal, He is the middleman between heaven and earth, He gives eternal life, and His wisdom is above all nations (John 8:53–56; 1:17, 51; 4:12–14; 6:32–35, Matt 12:41–42).⁹⁹ Finally, Jesus displayed His true origin during the event of His transfiguration. It was reported that “his face shone like the sun, and his clothes became white as light” (Matt 17:2, ESV).

However, he incarnated in the world and became a man with every human feeling. Paul says, “Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him” (Heb 5:8–9, ESV). Therefore, if Jesus could learn human culture and adapt himself to human vestiges, believers must humble themselves, acclimatize, and learn new cultures and languages to share their faith. Consequently, the Nigerian American millennials and other immigrant cultures in America must be trained and imbibe the American culture and language for evangelism.

Theoretical Foundations

This DMIN action research aims to mobilize millennials to participate in evangelism efforts at Hope Chapel Foursquare Church. The Scripture has laid the imperative theological foundation of evangelism. Jesus instructed and adjured His church through the Great Commission to make disciples. Therefore, making disciples has become the supreme identity and obligation of the church of God. To ensure that the church adheres to this mandate to evangelize, its leadership must mobilize and encourage every member (young and old) to participate fully in its evangelism program. Herein lies why Hope Chapel Foursquare church seeks to mobilize its young millennials to join the evangelism crusade.

⁹⁹ Daniel M. Doriani, *Putting the Truth to Work: The Theory and Practices of Biblical Application* (Phillipsburg, NJ: P&R Publishing), 50.

Current Evangelism Programs Today

The primary identity of the church since its inception in the book of Acts is the ministry of making disciples through evangelism and maturation.¹⁰⁰ Today, the concept of outreach, soul-reaping, and soul-winning is ubiquitous and pervasive in all churches where Jesus remains the Lord and Savior. Consequently, there have been many models and categories of evangelism programs available in today's churches.

First is the program, Evangelism Explosion. This program, which was organized and supervised by James Kennedy, was a ministry of friendship and personal evangelism where Kennedy made laymen the arrowhead of the church of evangelism.¹⁰¹ There were thirteen specific principles incorporated in Evangelism Explosion, including every Christian a witness, pastors must equip their laymen, on-the-job training, training soul winners, reviewing history, recruiting the workers, training the evangelists, power of the Holy Spirit, obtaining prospects, and presenting the gospel. Evangelism explosion has made tremendous strides, and more than fourteen million people professed faith in Jesus Christ in 2021.¹⁰²

Second is *Show How to Share the Gospel* by Larry Moyer. This evangelism program was developed by Larry Moyer, a prominent and passionate evangelist and product of Dallas Theological Seminary. For more than forty-three years, Moyer has developed an explicit presentation of the gospel, proper handling of scripture, and an inward conviction of grace through his evangelistic association known as Evantell.¹⁰³ Through his book titled *Show Me How to Share the Gospel*, Moyer laid out a series of 'how to' concepts to present and share the gospel

¹⁰⁰ McClendon and Lockhart, *Timeless Church*, 100.

¹⁰¹ D. James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, Fourth:1.

¹⁰² Kennedy, "Evangelism Explosion."

¹⁰³ Moyer, "Evantell: The Gospel. Clear and Simple."

faith. In addition to writing books on how to evangelize, Moyer also presents a series of training seminars, including interactive training courses, reaching religious people with the gospel, spiritual warfare and evangelism, and evangelism in disaster areas.¹⁰⁴

Third, the Billy Graham Evangelistic Association (BGEA). BGEA was founded by a prolific, passionate founder in 1950, Billy Graham. The theme of BGEA is “to proclaim the gospel of Jesus Christ by every effective means to equip the church and others to do the same.”¹⁰⁵ The main crux of BGEA includes festivals (prayer, training, outreach, and follow-up), celebrations, God loves you, tours, the Billy Graham prayer line, internet evangelism, the Billy Graham library, and the rapid response team.¹⁰⁶

The New Face of Evangelism

According to Lazerte, initiating evangelism in the church is becoming rather tricky because it now exists in the face of an intolerant, diverse, pluralistic, and multireligious society. Furthermore, the church is saddled with many perceived obstacles emanating from televangelists (some with inadequate theological depth), church scandal, colonialism, postmodernism, religious pluralism, and the changing immigration system.¹⁰⁷ Furthermore, in his article titled *Contextualization of Christian Theological Formation in Ghana*, Cosmas Sarbah says, “Relevant theological formation must be sensitive to the diverse human condition which forms the context

¹⁰⁴ Moyer, “Evantell: The Gospel. Clear and Simple.”

¹⁰⁵ Graham, “Billy Graham Evangelistic Association,” Billy Graham Evangelistic Association, accessed March 8, 2023, <https://billygraham.org/>.

¹⁰⁶ Ibid., 105.

¹⁰⁷ Lazerte, “Toward a Theology of Evangelism for the Pluralistic West,” April 1, 2022, 57–58.

of the mission.”¹⁰⁸ In other words, contextualizing the gospel is inevitable to make the message of Christ relevant and appropriate to the people the message is meant for. Therefore, the church has an assignment to the world and a mandate from the Lord to preach the gospel. Consequently, many theoretical ways and styles exist to evangelize and share the gospel today. For instance, according to Lee Min-Hyoung, circular music was one way to reach unbelievers in Korean churches. In one such example, a pastor created an imitation of a popular video titled “Church Style.” The pastor affirmed the footage was for evangelistic purposes to tell unbelievers the church is open to everyone.¹⁰⁹

These evangelism programs have been significant in impacting and reaching many people around the world, some of whom have not heard about the gospel. The most important aspect of the program is the training. On-the-job training afforded the laymen and those associated with each of the ministries to learn various methods and techniques of evangelism. Furthermore, these ministers have produced many training materials such as books, evangelism tracks, and seminars that enable people to share the gospel of Christ. However, there is more work to be done. For instance, Michael Lawrence, in his book *Biblical Theology* asserted there are many church members who cannot explain the gospel, and that makes the good news good.¹¹⁰ In other words, although many of these laymen hear the gospel preaching repeatedly and some have undertaken some of this evangelism training, some of them still find it difficult or unable to explain the gospel. Consequently, there is a need to include the theology of evangelism in the training

¹⁰⁸ Cosmas E. Sarbah, “Contextualization of Christian Theological Formation in Ghana: Nature, Challenges, and Prospects,” *Journal for the Study of Religion* 35, no. 1 (2022): 3, accessed February 28, 2023, <https://www.proquest.com/docview/2705027840?pq-origsite=summon>.

¹⁰⁹ Lee Min-Hyoung, “The Appropriation of Popular Culture: A Sensational Way of Practicing Evangelism of Korean Churches,” *Religious* 10 no.11 (2019): 1.

¹¹⁰ Michael Lawrence, *Biblical Theology in the Life of the Church: A Guide for Ministry* (Wheaton, IL: Crossway, 2010), 153.

curriculum. Another needed area of improvement for some of these evangelism programs is the inability to contextualize their message. Finally, the evangelism training that was crafted in the last twenty to fifty years ago will need to be configured to meet the changing times and be suited for the internet-savvy and diversity loving millennial of today.

Intentional and Target Engagement

The early church in the book of Acts laid an excellent model for the church, which can guide how believers pre-planned the church outreach that will enable them to share the good news effectively. In their book *Timeless Church*, Adam McClendon and Jared Lockhart say the church remains the best and the most appropriate place where people search for the truth about God. They write, “The temple of Jerusalem was the hub of the city, and those near it were primed for spiritual conversation.”¹¹¹ In other words, taking advantage of the most prominent places where people will gather to seek the truth should be an opportunity to share the good news of the Lord. It is important to note that Paul’s first engagement place during his many missionary journeys was the synagogue (Acts 13:14; 14:1; 17:1–2, 10, 16–17; 18:4, 19; 19:8; and 28:17). This method of engagement of meeting people where they are also relevant today. Believers must take the initiative to leave their comfort zone to meet people where they are. Millennials are the most engaged population in the church; therefore, they should be encouraged to engage people whenever they find themselves. Concerning Paul’s engagement, McClendon and Lockhart referenced (Acts 5:42 and Acts 16:13–15) where they shared the gospel in the temple and house-to-house and met Lydia from the city of Thyatira. They concluded that gospel sharing takes intentionality, deliberateness, planning, consistency, and commitment for evangelism to

¹¹¹ P. Adam McClendon and Jared E. Lockhart, *Timeless Church* (Nashville, TN: B&H Academic, 2020), 101.

succeed.¹¹² Furthermore, some gospel sharing may be unplanned and impulsive engagement. Therefore, believers must always wait and listen to the urge and prodding of the Holy Spirit in their day-to-day activities to open their mouths and speak about the goodness of God concerning the gospel. Therefore, whenever the opportunity comes, they must evangelize.

Missional and Attractional Approach to Evangelism

Another type of evangelism model is linked to whether the church practices the missional or attraction church model. In attraction churches, the emphasis is focused on visitors in every church department, namely, worship, preaching, welcoming, and sitting arrangement during Sunday service. For instance, in a particular church where the attractional model is practiced, the church has a service template known as Rules of Engagement. The rule of engagement has about eight parts in its preservice experience: opener, welcome singing, baptism, special, title package and message, and closer. All these are to give the church's visitors (Unchurched) special treatment during worship service.¹¹³ In his book *Deep & Wide*, Andy Stanley says the preservice experience includes everything a church visitor encounters and experiences, from when they drive into the parking lot to when service begins. These include hallway decoration, check-in of children, signage, restrooms, and lighting.¹¹⁴

In contrast, the missional church is a traditional place of worship with believers as the central focus. In other words, a missional church is a church that focuses on the mission of God to make disciples with a focus solely on God. Concerning the purpose of worship service, Jared Wilson says, "The worship service, biblically, is a gathering of Christians to enjoy God in

¹¹² McClendon and Lockhart, *Timeless Church*, 102–3.

¹¹³ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, MI: Zondervan, 2016), 208.

¹¹⁴ *Ibid.*, 209.

communion with him and each other.”¹¹⁵ Herein lies the essence of the contextualization of the gospel message and the heart of evangelism. Sarbah says contextualization serves two purposes. First, it indigenizes, translates, and culturizes a message. Second, it serves as a socio-economic transformation for the people.¹¹⁶ Therefore, regarding the millennials, the gospel message must be presented and made relevant to their social status.

Consequently, regardless of the way the gospel is presented to them (missional or attractional), if they imbibe the gospel and conform to the image of Christ, God is glorified, and evangelism is served. According to the Barna Report *Reviving Evangelism* notes that, evangelism today is being done in the age of algorithms and digital Babylon.¹¹⁷ In other words, the new generation performs in a modern computerized environment with mobile devices and internet connectivity. Therefore, one way to mobilize millennials to join church activities will include providing modern equipment to enable them to perform optimally.

Hospitality and Generosity

Another critical factor that millennials are concerned about is the issue of care for their welfare in the church. Kelebogile Resane writes that one of the attributes of a shepherd leader is caring and guarding the lead. Resane concluded that the solution to cross-cultural barriers is to “reach out to the marginalized people, feed the hungry, and heal the broken-hearted.”¹¹⁸

Consequently, care and welfare are paramount, and the church must consider ensuring

¹¹⁵ Jared Wilson, *The Prodigal Church: A Gentle Manifesto Against the Status Quo* (Wheaton, IL: Crossway, 2015), 62.

¹¹⁶ Cosmas E. Sarbah, “Contextualization of Christian Theological Formation in Ghana: Nature Challenges, and Prospects,” *Journal for the Study of Religion* 35 no. 1 (2022): 3.

¹¹⁷ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 95.

¹¹⁸ Kelebogile Resane, “Servant Leadership and Shepherd Leadership: The Missing Dynamic in Pastoral Integrity in South Africa Today,” *Hervormde Teologiese Studies* 76, no. (2020): 7–8, accessed November 8, 2022, <https://doi.org/10.4102/hts.v76i1.5608>.

intergenerational worship service. The welfare of parishioners was a pivotal issue in the early church. Their families no longer tolerated most new believers who accepted Jesus. Therefore, their primary source for family relationships remains the church family.

McClendon and Lockhart asserted the early church was a gathering community as enunciated in (Acts 2:44–47).¹¹⁹ They suggested the church should not only gather on Sunday for corporate worship but all day of the week to care for and engage each other while ministering to the world around them. They concluded that a gathering church has the benefits of restrained temptation and community development.¹²⁰ One of the cardinal objectives of the Sunday department at Hope Chapel is to provide care to needy families in the church. Furthermore, since the church is home to so many younger generations, some of whom have young children, the church regularly invests in their welfare as a top priority.

Contextualization and Evangelism

A central issue in this project is contextualizing the gospel by the African millennials in their host country, the American community. Kasebwe Kabongo defined contextualization as a “Process where the gospel is assimilated into the total life of the people in their cultural context so that the message makes sense.”¹²¹ In other words, the teaching of the Lord Jesus must be relatable, suited, and appropriate to understand by all communities and all nations of the world, irrespective of color, gender, location, socio-economic development, and educational attainment. However, in making the message of the gospel relevant and acceptable, it is essential the

¹¹⁹ McClendon and Lockhart, *Timeless Church*, 43.

¹²⁰ *Ibid.*, 44–46.

¹²¹ Kabongo, “Contextualisation,” 1.

theological imperative of the message must remain consistent with the Scriptures.¹²² Cosmas Sarbah, in his article “Contextualization of Christian Theological Formation in Ghana,” explained contextualization as first, “indigenization in the sense of translation and inculturation. Second, “as the socio-economic transformation of society.”¹²³ Therefore, the indigenization of biblical messages must be a priority to ensure the local community will embrace the message.

Therefore, the indigenization of biblical messages must be a priority to ensure that the local community will embrace the message.¹²⁴ Regarding postcolonialism, Lazerte asserted that society sees the church as complicit in past colonization. Furthermore, Lazerte ascribed postmodernism to Christianity’s claim to the role of Jesus and His exclusive nature to salvation, considering other religions.¹²⁵ Furthermore, Barna says some young generations identify as atheists; within the millennial population, about eighty-three percent of non-Christians consider trying to convert people from another faith as religious extremism, and most members millennial generation are more tolerant of members of the LGBTQ community.¹²⁶ Consequently, the right responses to all these issues in the church are spiritual enlightenment and contextualization. The church must be ready to show understanding and be empathetic with the affected while adhering to its teachings.

Most millennials at Hope Chapel are Nigerian Americans. They know their history and the blessings and opportunity the Christian faith has afforded them. With the gospel comes emancipation and liberation. Although Nigeria was a former colony of the United Kingdom, the

¹²² Kabongo, “Contextualisation,” 1.

¹²³ Sarbah, “Contextualization of Christian Theological Formation in Ghana,” 3.

¹²⁴ Lazerte, “Toward a Theology of Evangelism for the Pluralistic West,” 59.

¹²⁵ Ibid.

¹²⁶ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 21, 88.

opportunity that accrued from liberation from idols and evil and conforming to the image of Christ is a great motivation to evangelize. Contextualization was a great weapon and strategy in the hand of Paul in many places where he found himself during many years of ministry journey. The emphasis is not to watered down, compromise or reject the gospel but to be tolerant, pray, and educate the millennial generations towards authentic conversion and spiritual formation.

Evangelism Curriculum

Adam McClendon and Jared Lockhart in *Timeless Church* write that many opportunities for evangelism are lost because believers either need to prepare or feel inadequate to evangelize. They asserted that many evangelism opportunities are spontaneous and that the Holy Spirit opened many doors for believers to share their faith. However, if they feel inadequate, unprepared, and fearful, they cannot walk through the opened doors to evangelize. They, therefore, urged Christians to follow the lead of the early church and be theologically prepared to take every opportunity to share the gospel.¹²⁷ Herein lies another uniqueness and foremost reason for this project. There are two main aspects of the evangelism curriculum designed for this project. The first will include a detailed evangelism curriculum to prepare millennials for the ministry of evangelism. Second, the unique evangelism curriculum will be tailored to position millennial immigrants to evangelize in America and the West.

Evangelism Lessons

Many evangelism opportunities and doors will come to millennials, and most believers will be spontaneous. In other words, some opportunities will come unexpectedly in places such as movie theatres, parties, classrooms, in-flight, games, and restaurants. Therefore, believers

¹²⁷ Adam McClendon and Jared Lockhart, *Timeless Church*, 110.

must be adequately ready to share the gospel. One of the best antidotes for those unexpected opportunities will be a thorough understanding of the hermeneutical theology of evangelism and relevant biblical passages. In other words, believers will have to memorize some relevant Bible passages. McClendon and Lockhart referred to one of those Bible passages as “Romans Road.” Romans’ Road is a set of six Bible verses, all taken from the book of Romans as follows (Rom 3:23; 6:23; 5:8; 8:1; 10:9–10).¹²⁸

These Bible verses conveyed to humanity the state of being prior to salvation (sin), the consequence of sin (death), the cure for sin (provision from God of His Son), payment for sin (The death of Jesus on the cross), the necessary response (accepting Jesus), and salvation. The evangelism curriculum will take millennials into various aspects and scenarios they are likely to face during the day and how to share their faith confidently.¹²⁹

Sharing Faith as an Immigrant Millennial

In his book *A Future for the Latino Church*, Daniel Rodriguez says, “The literal speaking of Spanglish is a survival mechanism, a way of importing the tongue of the adopted country while retaining the mindset of the old one.”¹³⁰ For the Hispanic population in America, ‘Spanglish’ is a metaphor for a mixture of English and Hispanic languages, which an immigrant Latino must speak to be understood. However, while they speak a concoction language, they still retain the mindset from home. Rodriguez concluded that the effect of language and cultural

¹²⁸ Adam McClendon and Jared Lockhart, *Timeless Church*, 111.

¹²⁹ *Ibid.*, 111–12.

¹³⁰ Rodriguez, *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, 51.

barriers produce adverse effects on Mexican immigrants, such as intense inter-group reliance, inhibited social contact, strengthened ethnic loyalty, and ethnic identity.¹³¹

Another immigrant community experiencing issues is the Korean American. Namjoong Kim, in his article *Exploring Intergenerational Worship of Interdependence in a Korean American Context*, noted a considerable decline in the Korean American churches due to intergenerational conflict occasioned by language, education, type of sermon, and form of worship.¹³² Herein is the daily dichotomy and challenges an immigrant population must face to live and evangelize in America. If it were difficult for Hispanic and Korean populations, it would be more challenging for immigrants from sub-Saharan Africa, especially Nigerians.

However, America is a land of opportunity, providing help, sanctuary, education, health, and many opportunities for many immigrants. Therefore, the second aspect of the evangelism curriculum will provide valuable tips and culturally appropriate lectures that will help Nigerian American millennials evangelize in America. In normal circumstances, every church should reflect its community. However, a drive through many Nigerian or immigrant-based churches in the States revealed a single ethnic congregation. The reasons were that these churches were unable culturally to evangelize adequately in America. It is the wish of this researcher that this anomaly will change after this project.

¹³¹ Rodriguez, *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, 55.

¹³² Namjoong Kim, "Exploring Intergenerational Worship of Interdependence in a Korean American Context," *Religions* 13, no 12 (2022): 2–3, <https://www-proquest-com.ezproxy.liberty.edu/docview/2756781759?parentSessionId=IZUTIEyOn00pBktaKtA1mI3TxKL01DPWRESDDWjMJM%3D&pq-origsite=summon&accountid=12085>.

Conclusion

John says the Lord looked down from His throne and said, “To the angel of the church in Ephesus write ... But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent and do the works you did at first” (Rev 2:1, 4–5, ESV). Michael Gorman, in his book *Becoming the Gospel*, says, “Paul expected the salvation of God to spread throughout the world not only by means of his own gospel ministry ... but also by means of the participation of his converts in the various house churches.”¹³³ Although the Lord spoke to the church at Ephesus, that could have been the church at Hope Chapel or any other church concerning evangelism. Unfortunately, the millennials at Hope Chapel have yet to evangelize.

The founder of the International Church of the Foursquare Gospel, Aimee Semple McPherson, employed the ministry of evangelism to build a worldwide church with over 8.8 million members in over 67,500 churches across more than 150 nations and is still growing.¹³⁴ Therefore, every church branch, of which Hope Chapel is one, is expected to emulate and continue the church’s identity. However, this researcher has identified a problem among the millennial population at the church. The members of the millennial population have yet to be participating in evangelism. Therefore, as the church’s senior pastor, this researcher has set out to reverse the trend. Therefore, the project aims to identify why millennials did not participate in evangelism and institute a robust intervention program to change the trend. The researcher is confident that if millennials complete the researcher’s intervention for evangelism, then the church will see an increase in conversions.

¹³³ Michael Gorman, *Becoming the Gospel: Paul, Participation, and Mission* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 61.

¹³⁴ The Foursquare Church, “History.”

From available pieces of literature, several reasons were unearthed for millennials' attitudes toward church participation. For instance, millennials belong to a high-technology, internet-savvy, and computer-using generation, which might not be available in some churches. Millennials are averse to several ungodly, less diverse, less tolerant recent events in some churches. It was also adduced that the current leadership issue in churches may challenge the millennial population. In addition, the issue of training in biblical teaching may need to be improved among some millennials. Furthermore, the millennial population is more tolerant towards some groups that the present church teaching is against, such as homosexual tendencies. Finally, some millennials considered efforts to convert other religious groups an extreme position.

However, the issue of evangelism is at the root of the Christian faith, which cannot be put on the back burner of the church of God. Paul says, "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:5–6, ESV). From the foundation of the world, God endeavored to establish a relationship with humanity. Even when Adam and Eve usurped God's mandate in Eden, the first generation climbed a tower to meet God, and the nation of Israel abandoned God for idols; God has always taken the first step to bridge the gulf between Himself and humanity. The Lord declared, "Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply" (Jer 23:3–4, ESV).

Consequently, from the theoretical foundation outlined above, this researcher will implement a unique evangelism curriculum that will prepare millennials to take advantage of

every opportunity to evangelize. The curriculum will also contextualize the evangelism training to enable the Nigerian American Millennials at Hope Chapel to be culturally savvy and prepare to evangelize and speak to their partners concerning the gospel of Christ.

The motivation and crux of this project intervention were borne out of the understanding that many Christians do not know the fundamentals of their faith. Some do not share their faith because they do not have enough facts or understanding to answer questions concerning the gospel. Michael Lawrence says many believers talk or preach about the good news of Jesus; they either omit the cross entirely from their conversation or say it in a way that the world will not be offended. Also, when they address Jesus as their friend and healer, they discuss His triumph over death and sin, how He has reconciled humankind with God, and How He brought humanity relief from sickness and gave new direction. However, he refuses to say what He went through to achieve all that.

CHAPTER 3: METHODOLOGY

This chapter sets in motion and describes the methodology used to address the project's problem, as stated in Chapter One. Furthermore, this chapter will restate and emphasize the purpose and objective of this project and a synopsis of the intervention design employed to realize the project objective. This overview includes detailed locations, timelines, and durations for each activity. As unique to this project, the researcher will state the type of training done and its significance. Also, the researcher will list various resources used in the project, the type of data collected, the method used, the tools employed, and the protocol for gathering the data. Finally, this chapter will conclude with how the researcher analyzes the data collected.

Intervention Design

Research Problem and Rationale for the Study

The Foursquare Church recently celebrated one hundred years of existence in its yearly connection convention in Anaheim, CA. At the event, about 5,200 people from sixty-one nations and fifty states from the United States gathered to celebrate the centennial existence of the church. At a Pentecost Sunday at Angelus Temple, CA, on the eve of the centennial celebration, President Randy Remington says, "We are committed to a singular assignment which is to make the name of Jesus known throughout the world. We do that together through the power of the Holy Spirit."¹ Herein lies the culmination of the passionate work of evangelism that the church

¹ The Foursquare Church, "Foursquare Connection 2023: The Celebration of the Centennial - News + Resources."

founder, Aimee Semple McPherson began. At the time the Foursquare centennial event took place in Anaheim, what started like a mustard seed planted in Oakland, CA, in 1923 with only one hundred branches has produced over 100,000 branches of the Foursquare church in 156 countries of the world to the glory of God. Therefore, the work of evangelism that has become germane and an identity of the Foursquare church must continue by every constituent branch of the church. Consequently, Hope Chapel Foursquare church must carry on the banner of evangelism with an ever-burning flame, God willing. Therefore, when millennials at Hope Chapel Foursquare church were observed slacking or not participating in the ministry of evangelism in the church, this researcher knew that was a significant problem that would prevent the church from achieving its mission. Therefore, the research problem is that the Nigerian American millennials at Hope Chapel were not participating in evangelism.

Research Purpose



Figure 3. The Foursquare Church centennial celebration, Anaheim, CA

The central purpose of this DMIN project aims to mobilize millennials to participate in evangelism efforts at Hope Chapel Foursquare Church. Hope Chapel is a branch of the Foursquare Church located in one of the Southern States of the United States; the church is currently mainly composed of an immigrant population from Sub-Saharan Africa, mostly Nigerians. Therefore, this project aims to mobilize Nigerian American millennials towards intentional participation in sharing the Christian faith and Evangelism in America. Therefore, this intervention is designed to prepare these first and second-generation immigrant populations to evangelize through acculturation, assimilation, contextualization, and teaching. Consequently, a unique evangelism curriculum/manual (see Appendix A) is a pivotal bedrock to preparing millennials for evangelism.

Research Questions

Research questions are specific statements of intention by the researcher that serve as focus areas that need to be covered in answers to the research thesis statement. Maarten Wisse and Roeland Johan says, “The better the definition of a research question, the better a researcher knows what (s) he is looking for, the better the research can be designed, and the better relevant material can be selected, and non-relevant material discarded.”² There were three main research questions in this thesis project including:

- I. RQ1. What factors affect millennials’ engagement in evangelism? \
- II. RQ1I. What are the motivating factors that encourage millennials to engage in evangelism?
- III. RQ1II. What are the demotivating factors that discourage millennials from participating in evangelism?
- IV. RQ2. How does evangelism training influence millennials’ engagement in evangelism?
- V. RQ3. What motivates millennials to attend Hope Chapel?

² Maarten Wisse and Johan Roeland, “Building Blocks for Developing a Research Question: The ABC-Model,” *Teaching Theology & Religion* 25 no. 1 (2022): 23.

Method

For this project, this researcher employed the qualitative research method. Sensing says that qualitative research “seeks answers to questions by examining various social settings and the individuals who inhabit these settings.”³ Furthermore, qualitative research takes various circumstances of participants into consideration, such as cultural background, life experiences, social structures, rituals, and roles. The qualitative research method also gives credence and emphasis to participant’s experiences and how they understand them. In the qualitative method, the researcher is considered a co-participant or facilitator to minimize or reduce authority over other participants. Finally, qualitative research employed diverse or varied data-collecting methods to gain a proper perspective of the problem.⁴

Rationale for Qualitative Approach

Given the project’s purpose to engender a transformative course to millennial evangelism participation at Hope Chapel, the researcher believed the qualitative approach would provide a phenomenological advantage for the project. Sensing says, “Qualitative research produces culturally specific and contextually rich data critical for the design, evaluation, and health of institutions like churches.”⁵ The qualitative research method is particularly suited to the millennial generation at Hope Chapel because they are different species of millennials due to their African and Nigerian orientation. Although millennials are generally averse to evangelism for various reasons, as enunciated and narrated in the literature review above, the Nigerian American millennials experienced dual cultural orientation, new social settings, and language

³ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: WIPF & STOCK, 2011), 57.

⁴ *Ibid.*, 57–59.

⁵ *Ibid.*, 58.

barriers. Consequently, the qualitative method allowed the millennials to work in their natural settings at Hope Chapel and with the researcher through different instruments.

Participants

The main participants in this project are the millennial generation at Hope Chapel Foursquare Church. For this project, millennials were described as anybody born between 1987 and 2002 (ages 21–36 in 2023).⁶ The central reason for focusing on the millennial generation was first that the millennial generation has become and occupied an important niche in American society today. According to David Kinnaman and Aly Hawkins in *You Lost Me: Why Young Christians Are Leaving Church ... and Rethinking Faith*, access, alienation, and authority are the three main cultural shifts that differentiate millennial’s worldview from older generations.⁷ The 2021 American census data shows millennials have surpassed Boomers at seventy-five to seventy-two million.⁸ Millennials are the second largest voting group in America; they are more educated than their parents, and they make more money (if educated) in America⁹ Above all, millennials are more proficient at using technology and social media than all previous generations.¹⁰ Nevertheless, despite the immense resources available to the millennials and their share numbers, Barna reported that “Nevertheless, every day more young people are walking away from churches.”¹¹ The time has come for the church to engage and mobilize millennials to arrest and reverse this negative trend.

⁶ Fry, Igielnik, and Patten, “How Millennials Today Compare with Their Grandparents 50 Years Ago.”

⁷ Kinnaman and Hawkins, *You Lost Me*.

⁸ Fry, “Millennials Overtake Baby Boomers as America’s Largest Generation.”

⁹ Bialik and Fry, “Millennial Life.”

¹⁰ Barna Group, *Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership, and Facilities*.

¹¹ Barna Access, “The Connected Generation.”

Second, some millennials suffer from cultural inadequacies and shock. Such millennials love Jesus and are motivated about faith sharing but find themselves in new cultures and among people of diver languages. Therefore, the training curriculum also helps the millennials face their many fears regarding culture, language, and social barriers as they step out to share their faith. Herein lies the primary focus of their mobilization to evangelize. Furthermore, the millennials at Hope Chapel are presently being mobilized through love and care, participation, delegation, appreciation, shepherd leadership, diversity, user-generated content programs, contextualization, and the availability of modern tools for church activities at Hope Chapel church. Consequently, the objective of this project is that if millennials completed the researcher's evangelism intervention, the church would see an increase in conversions and millennial's participation in church activities and church growth.

Third, there was the understanding that many Christians do not know the fundamentals of their faith. Some do not share their faith because they do not have enough facts or understanding to answer questions concerning the gospel. Michael Lawrence says many believers talk or preach about the good news of Jesus; they either omit the cross entirely from their conversation or say it in a way that the world will not be offended. Also, when they address Jesus as their friend and healer, they discuss His triumph over death and sin, how He has reconciled humankind with God, and how He brought humanity relief from sickness and gave new direction. However, they refuse to say what He went through to achieve all that.¹² Therefore, those who intend or are being sent into the evangelism field must know and understand what they proclaim. Consequently, the evangelism curriculum lays out the theology of evangelism and teaches the millennials how to present the gospel to the people.

¹² Lawrence, *Biblical Theology in the Life of the Church*, 153.

Implementation of the Intervention Design

Five main intervention phases were utilized in this project and highlighted in figure 4. These include participant recruitment, participant training, fieldwork, data collection, and data analysis.

Participants Recruitment (Phase One)

The participant's recruitment for this project did not begin until the researcher received the approval letter from the Institutional Review Board (IRB) in the appendix and formal approval from the mentor. Other approvals for the project include an official letter from the Atlantic district supervisor of the Foursquare church and Council Members of Hope Chapel Foursquare church to use the premises of Hope Chapel church as a setting and millennials as participants for the project (see Appendix A and B). However, actual recruitment started at the beginning of the spring semester.

On Monday of week one, the researcher collected historical data regarding evangelism and church attendance at Hope Chapel for twelve months, ending on April 30, 2023. Data collected from the ushering department at Hope Chapel includes attendance, periodic conversion numbers, evangelism schedules, house fellowship attendance, and visitor's log for a period ending March 2023.



Figure 4. Five-Phase intervention design

These numbers were tabulated to compare to later data that will be generated after intervention. This researcher also instructed the ushering department of Hope Chapel to update millennials' information on file. Other preliminary work before the recruitment exercise includes compiling millennial information at Hope Chapel to build a millennial pipeline (see Appendix K) for the project. Forty-five millennials were identified from the ushers' register and included in the millennial pipeline. Finally, on Friday of week one, the researcher made some essential purchases such as journals, notepads, pencils, pens, folders, and snack bags that will be needed for evangelism training and fieldwork exercises.

On Sunday of week two, participant recruitment began at Hope Chapel. The researcher made a copy of the participant's recruitment flier (see Appendix C) available to the head usher and church secretary earlier. Consequently, the project announcement was made as a bulletin insert and pulpit announcement and placed on the information board and church's WhatsApp for advertisement purposes. At the end of the worship service, there was a short meeting of all millennials present at the church with the researcher. During the short meeting, the researcher explained the purpose, duration, and detailed expectations required regarding the project. The researcher assured the millennials that participation in the project is a choice and not an obligation.

On Monday of week two, the recruitment email and informed consent (see Appendix D and F) were sent to all millennials on the previously prepared pipeline as an attachment to their email with a deadline to return signed informed consent within ten days of receipt. Friday of week two, the researcher sent a follow-up email (see Appendix E) to all millennials in the pipeline. Other follow-up methods include text messages and pulpit announcements during the Bible study by the church secretary during week two. As of Monday, of week three, the processing of millennial project eligibility began using a participant assessment sheet (see Appendix L). The purpose of the participant assessment sheet was to use the eligibility criteria to assess responses received from the participants to know who was eligible for the project.

Consequently, the recipient consent forms were sorted according to their qualification as enunciated in the project criteria. However, due to the inability to reach some millennials due to outdated emails and vacation, the deadline for returning the signed consent form was extended to the end of week four. In all, out of twenty-seven millennials on the millennial pipeline, twenty-one millennials signed and returned the consent forms to participate in the thesis project because

others did not meet the project criteria. However, at the time the project began, only fifteen millennials were present for the evangelism training, which was a significant requirement for the project. Finally, on Saturday of week four, the researcher sent a formal invitation through email to all millennial participants toward the beginning of evangelism training slated for Saturday of week five.

Millennial's Evangelism Training (Phase Two)

On Monday of week five, the researcher began preparation for the first meeting of the participants with the researcher:

1. The researcher printed and spiral-bonded twenty copies of the evangelism training manual (see Appendix A) for each millennial participant.
2. The rented auditorium of Hope Chapel was adequately prepared for the evangelism training. Hope Chapel church consisted of the main auditorium, children's department, pastor's office, reception area, and a bathroom. Since the training was scheduled for the auditorium, the chairs were rearranged and ready for the meetings.
3. Other preparation includes the arrangement of all materials for the participants, including pens, pencils, a journal, and a pad.
4. The audio and video recorders were put in working condition to ensure hitch-free recording and a Zoom link for the transmission of the training for those who may not attend physically.

First Meeting of Participants

The purpose of the first formal meeting between the millennial participants and the research was planned to set the stage for a cordial working relationship between the millennials and the researcher. Until now, the millennials at Hope Chapel have seen the researcher as the senior pastor. The first meeting was to cast the pastor as a co-participant and project facilitator. Stringer says regarding establishing roles, "The researcher facilitator, therefore, first must establish a stance that is perceived as legitimate and non-threatening by all stockholding

groups.”¹³ Furthermore, in alluding to the role of the researcher, Sensing said the researcher should act as a “facilitator, collaborator, and learning resource; participants are coequal.”¹⁴ Consequently, this first meeting intended to blur the perceived formal lines between the millennials and the researcher received inputs and perspectives from the participants and set mutual schedules that will not negatively impact the lives and activities of the millennial participants.

The first meeting took place on Saturday of week five. First, participants signed the meeting attendance log (see Appendix M) in the waiting room as they entered the meeting auditorium. Before the meeting began, the researcher informed the millennials of light snacks, coffee, and water available at the entrance for refreshment. The meeting began about 6:15 p.m. with a short prayer. Second, the researcher introduced himself as a co-participant at the meeting, not as their senior pastor, and thanked all the millennials and those watching through Zoom. The researcher emphasized the historical role and place of the millennial generation in the affairs of the world and the church as the bridge between the older generation and the younger one.

Third, the researcher explained the project’s purpose, duration, activities that will take place and the millennial participants’ role. Fourth, the researcher reemphasized the importance and nature of informed consent and information anonymity, assuring them they were not compelled to participate in the project. The researcher assured the millennials they could withdraw from the project without any consequences once enrolled. Consequently, the researcher urged all participants to respect the privacy of their co-participants. Therefore, whatever they

¹³ Stringer, *Action Research*, 81.

¹⁴ Sensing, *Qualitative Research*, 59.

learned about each other in the evangelism class should not be divulged to others. Finally, the researcher urged those who have not signed the informed consent to do so.

Fifth, the researcher emphasized the importance of evangelism as the bedrock of Christianity and a precursor to formation. Consequently, attending the evangelism training will be a significant criterion for participation in the project. Sixth, the meeting was open to questions, suggestions, and clarifications. One of the significant issues during the question-and-answer session was the schedule of meetings outlined by the researcher. However, after a few suggestions and give and take, it was agreed to have training on Thursdays and Saturdays. Finally, each millennial participant received a bound copy of the evangelism training manual (see Appendix J), two pencils and pens, a folder, and a notebook. The meeting ended at 8:35 p.m. with a fifteen-minute break with a short prayer.

Informed Consent, Confidentiality, Anonymity, and Role of Researcher

Tim Sensing defined informed consent as “a set of practices designed to give everyone connected to the project the information they need to decide whether to participate in the project.”¹⁵ In other words, the choice to participate solely belongs to the participant. The researcher should refrain from any form of intimidation, threat, or deceit to compel the participants. From the onset of the project, the researcher, as the senior pastor of Hope Chapel, where all the participants are members, was fully aware of the enormous responsibility of informed consent and was determined to ensure every participant would decide freely in the project. One of the guardrails put in place during the recruitment process was to allow others in the administration of the church to handle every issue connected with millennial recruitment.

¹⁵ Sensing, *Qualitative Research*, 34.

Another area of informed consent involves the privacy of their information and that potential participants have every information that will enable them to make informed decisions about their participation. Regarding privacy, Hope Chapel is a relatively small congregation where everybody knows each other. However, first, every information received from the participants is locked up in a locked cabinet at the researcher's home. Second, at the beginning and end of every meeting, the participant was told to respect the privacy of each other and refrain from sharing with outsiders the private information of co-participants. Third, all interview responses and questionnaires used pseudonyms. Fourth, the recruitment email and follow-up contain details about the project, including title, training schedules, duration, and that interviews may be recorded. Finally, the participant was also informed of their right to withdraw at any point from the project without adverse consequences. All these were done to ensure strict adherence to informed consent.

Regarding the issue of confidentiality and anonymity, as stated above, due to the size and family-oriented nature of Hope Chapel and church activities, it appears that members know each other's. First, the questionnaires in this project were designed to protect anonymity. However, evangelism training was designed to bring all millennial participants together as a close knight group during training and evangelism; the participant was instructed and advised to protect the privacy of other participants and that whatever they learned of each other should be kept private. Furthermore, since the interview may be recorded, responses will not bear actual identity but pseudonyms.

The researcher in this project is the senior pastor at Hope Chapel Foursquare church. Sensing says DMIN projects are types of research that involve organizational leaders, such as

churches introducing interventions to improve ministry efficiency.¹⁶ In other words, participants in a DMIN project are members of the same organization as the researcher. In the same way, all the millennial participants in this project are members of Hope Chapel, and the researcher has a supervisory role over them. Given the researcher's supervisory role, presuppositions, personal emotions, possibilities of biases on the part of participants, the exercise of authority role, possible retaliation on the part of the researcher, and risks to personal data belonging to the participants. This researcher has proactively and intentionally taken steps to ensure these will not affect the result of this project.

First, from the recruitment stage, the researcher took steps to insulate the pastor's office from that of the researcher by allowing the church secretary and the ushering department to make all recruitment announcements and did not directly solicit participation through personal calls or talk to any millennial in the church. Furthermore, when any millennial opted out or refused to sign informed consent, the researcher did not make efforts to compel or persuade them otherwise.

Second, at every meeting between the researcher and participants, the researcher repeated that participation is not compulsory and non-participation will not affect membership or church activities. Third, all questionnaires were processed as anonymous. Although the researcher personally conducted interviews, the transcription was done under a pseudonym. Fourth, all millennials printed information, and personal data are kept in a locked cabinet, and when stored electronically, they were passworded. Fifth, meeting schedules, training, and field schedules were negotiated with all millennials in the class and personally. Furthermore, interview audio recording was done after permission from participants, and such recordings were played back to

¹⁶ Sensing, *Qualitative Research*, 58.

confirm accuracy. Sixth, the notion that the researcher is a co-participant is genuine and not a fluke in this project because the researcher considered this project as a learning and humbling time. Finally, the researcher continues through reflexivity to keep all emotions in check.

Reflexivity was defined as “the process of critical self-reflection carried out by the researcher throughout the process...”¹⁷ Therefore, by being honest, truthful, aware of the real purpose of the project, and praying, this researcher has been able to keep all emotions in check.

Evangelism Training

The central anchorage of this thesis project and the foundation of mobilizing the millennials at Hope Chapel towards faith sharing was a two-week evangelism training for the millennial participants. Concerning training of workers for mission purposes in the Assemblies of God (AG) in the Philippines, Dave Johnson says, “National worker was the key to evangelization of every mission field and to the development of strong self-supporting, self-governing, and self-propagating national church.”¹⁸ Also, Kennedy’s book *Evangelism Explosion* alluded to remarkable growth in Christendom. He attributed the growth to more believers being equipped and trained to share their faith. Kennedy concluded that “as the church grows and more Christians are trained, the growth rate becomes faster.”¹⁹ Therein lies the rationale and importance of training evangelism workers toward effective faith-sharing.

Furthermore, Jesus told Peter and Andrew, “Follow me, and I will make you fishers of men” (Matt 4:19, ESV). Jesus later sent the disciples out after they had been empowered through training both spiritually and through instruction to preach the good news of the kingdom of God

¹⁷ Sensing, *Qualitative Research*, 43.

¹⁸ Dave Johnson, “The Missional Nature of Assemblies of God Theological Education in the Philippines,” *Journal of Asian Mission* 22 no 1-2, 2021:106.

¹⁹ Kennedy, *Evangelism Explosion*.

(Luke 9:1–2, 10:1). Therefore, if the disciples of old need training before they venture out, this research considered basic evangelism training to be the hallmark of faith sharing.

Millennial evangelism training started on Saturday of week six. The venue of the training was the main auditorium of Hope Chapel. Although the researcher promised transportation reimbursement to anyone who needed it, surprisingly, none of the participants took advantage of it. Initially, there were supposed to be four training sessions over two weeks of two hours each time (Thursday and Saturday weekly); at the consensus of the millennial participants, the training was completed on Thursday of week seven, while Saturday was used as the strategic session. The participant signed the attendance log, which was placed at the auditorium entrance, and the researcher added the names of those on the Zoom line. The training meeting started and ended with a brief prayer by a random volunteer participant each time. There was also a ten-minute bathroom and snack break and random questions and comments during each session. Each training session was video recorded through Zoom and in-house video recorded after consent was sought and obtained from the participants.

On the last day of the evangelism training, the researcher introduced a guest teacher with a doctorate from a nearby sister's church, who graciously spoke on spontaneous evangelism as part of the training manual. One of the most eye-opening and rewarding things in the evangelism training session was question and answer and commentary time. Some participants said they were unaware of the evangelism program at Hope Chapel, while some confessed that they knew of the program but thought it was only for the pastors. Others confirmed that they do not consider it necessary to share their faith with those who professed other faiths. Furthermore, some participants said they wanted to share their faith, but they did not know how or were afraid they would not be understood because of their accent.

The strategic session, which was done on Saturday of week seven, laid out the plan for the fieldwork, which was the next phase of the project intervention, and to practice what was learned in the evangelism training. The strategic session also allowed the participants to have their questions answered and fears eased. Afterward, the participants were paired in twos. Mark says, “And he called the twelve and began to send them out two by two and gave them authority over the unclean spirits” (Mark 4:7, ESV).

Evangelism Field Work (Phase Three)

The fieldwork was an essential phase in this project intervention. This project phase started on Saturday of week eight and lasted two weeks. If evangelism training was designed to teach the ‘what, when, and how’ of the evangelism ministry, the fieldwork was to practice what was learned during the evangelism training. This researcher sensed great enthusiasm and readiness from most millennial participants during the strategic session. However, some of them were still hesitant for fear of rejection as they confessed. However, they were ready to put into practice what they learned during the evangelism training.

The fieldwork was divided into two primary strata: planned and spontaneous. The planned engagement involved activities of the millennials during house fellowship, spreading to the community close to the church and sharing the Christian faith. The engagement also includes inviting people to Bible study and church events, actively teaching during such events, and going to the mall and other communities to talk to the people about the gospel. In each event, the participants went out in groups of two and three, using the church auditorium as the starting location. The millennials were paired according to their confidence level. For instance, most Nigerian American millennials were paired with those born in the USA or emigrated when they were younger. Furthermore, the millennials enthusiastically invited their friends to Bible study,

Sunday service, and other church activities. In each of these activities, the researcher was busy making notes and receiving feedback from the participants by observation. On the other hand, the spontaneous engagement was left to each participant to undertake at least three times each day, where they will share their faith as an intentional part of their daily activities in such places such as football events, offices, restaurants, malls, with neighbors, classrooms, and with their friends.

Some of the tools employed by the millennial participants during the fieldwork were a journal, notebook, pen, pencil, and tracks (evangelism printing materials). Similarly, the researcher uses the same tools but sometimes uses a voice recorder to record millennial debriefs, which were immediately transcribed, and a phone camera to take pictures of landmarks and locations. In most planned events, the researcher was present or close by, observed the participants as they engaged in the community, and recorded the observations in the journal. Afterward, the millennial participants were debriefed, and their experiences were recorded in the journal. However, the researcher could not observe the spontaneous activities; nevertheless, each participant recorded their experiences and turned them over to the researcher through the notebook and text messages. Although the fieldwork officially ended on Saturday of week nine, millennial participants were still sending reports as they encountered more people during their spontaneous encounters.

Data Collection (Phase Four)

The three methods used in this project to collect data were in-depth interviews, questionnaires, and participant observation. These data collection methods were chosen because they provided the best tools to gather data in line with the thesis project's research problem, purpose, and objective. Sensing says, "Qualitative research is multi-method in focus, involving

an interpretative, naturalistic approach to its subject matter.”²⁰ This researcher believed a multi-method approach that enables real lived experiences of the millennial participant will produce a reliable result.

In-depth Interview

This project data collection method employed an in-depth interview of millennial participants. The researcher began scheduling the millennial participants for interview on Monday of week ten. The interview was a set of fifteen open-ended questions prepared by the researcher and authenticated in advance by the mentor (see Appendix G). Sensing described the interview as a method that allows insight into the innermost part of people. He also says that through the interview, people will reveal perspectives, surmises, and opinions that will not be easily seen or noticed through other methods.²¹ Furthermore, Stringer asserted that interviews allow people to describe issues in their own words and traverse every aspect of their experience in many details.²² Since this researcher employed other data collection methods, the researcher believed that the in-depth interview would corroborate and support other methods used in this thesis project. Stringer says interviews allow participants to discuss issues on their terms and validate the interviewee’s encounters in a particular way concerning issues being investigated.²³ During the interview process, the researcher was able to observe first-hand millennials’ gesticulation, confidence level, eye contact, validation, and elaboration of what was said through other methods. Given the personal and face-to-face nature of the interview method of collecting

²⁰ Sensing, *Qualitative Research*, 57.

²¹ *Ibid.*, 103.

²² Stringer, *Action Research*, 105.

²³ *Ibid.*, 56.

data, the researcher followed a set of protocols to ensure confidentiality, privacy, informed consent, and respect for all millennials involved before, during, and after each interview. Regarding the set of questions asked, First, the interview questions were open-ended. It is essential to note that close-ended questions can be answered with a yes or no, which will not allow an in-depth view of the interviewee. Second, the questions asked did not give room for assumptions; in other words, the interviewee knew what was being asked. Third, no leading questions were asked. The researcher did not solicit specific answers from the respondents. Fourth, the questions were clear and straightforward; fifth, the researcher ensured none of the questions included any jargon or acronyms to ensure the participant was not confused.

Furthermore, before the interview, the researcher allowed each millennial participant to pick the most convenient time and place for the interview. These interview scheduling began during the fieldwork to enable the participant enough flexibility and convenience for any changes. On the interview day and before the researcher got to the venue, the audio recorder was rechecked to ensure the battery and recorder were working correctly. At the interview, the researcher also ensured a notepad was also handy. At the beginning of the interview, the researcher first thanked the millennial participant for their time and for doing the interview, restated the purpose of the project and the interview, and reminded the millennial interviewee that the interview is voluntary and reassured them of the confidentiality of the interview. Furthermore, before asking any question, the researcher pre-arranged an alternative arrangement with the participant if the interview was interrupted or an emergency happened. Stringer says, “It is crucial to apply the verbatim principle, recording precisely what is said, using the respondent’s language, terms, and concepts.”²⁴

²⁴ Stringer, *Action Research*, 110.

Consequently, the researcher asked for permission from the participants to record the interview, which was granted by all the millennials interviewed. Each interview lasted between twenty and thirty minutes except for one, which lasted thirty-two minutes. For this extension, the researcher sought and received a time extension before the interview continued. Finally, at the end of the interview, the researcher thanked each millennial participant for their time. Afterward, the audio recorder was replayed for the millennials to allow them to change anything. In most of the interview, the millennial declined to listen to the audio playback.

Project Questionnaire

The second data collection method in this thesis project was a questionnaire. The questionnaires were electronically prepared and emailed to the millennial participants immediately after the strategic session in week seven, with each participant having two weeks to return completed questionnaires. The questionnaire is an alternative way of interviewing the participants using pen and paper (see Appendix H). The concepts and method of questions in a questionnaire are akin to that of an interview.²⁵ However, some questions in questionnaires might require short answers, while others will need prolonged and expansive answers like interview questions. Also, like the interview, the questions in the questionnaires were open-ended, which cannot be answered with yes or no.

The following are some protocols employed during the questionnaire data-gathering process. First, the questionnaires were prepared electronically and emailed to all participants through their email. Second, to ensure anonymity, the questionnaire responses do not carry the names and emails of individual respondents. Third, since millennial participants were given two

²⁵ Stringer, *Action Research*, 110.

weeks to return the completed questionnaires, a follow-up email was sent to all participants at the end of the first week.

Participant's Observation

Participant observation was the third method used to gather data during the project. The essence of evangelism fieldwork during this project was to enable the researcher to observe the participants as they practiced faith-sharing during planned and spontaneous engagement. Sensing says observation is an effective tool to check participant's consistency between what people say and what they do on the field.²⁶ Concerning millennial evangelism, participants' observation enabled the researcher to gauge the adequacy or otherwise of evangelism training to fashion out necessary remedial solutions and updates. According to Kristy Nabhan-Warren, participant observation provides opportunities for cultural exchanges that offer joyful interactions with humans or non-humans that are not possible in everyday encounters.²⁷ Therefore, observation allowed the researcher to confirm, corroborate, and fill in the blanks concerning what was learned during the interview and from questionnaires.

According to Stringer, "Observation in action research is more ethnographic, enabling an observer to build a picture of the lifeworld of those being observed and to develop an understanding of the way they ordinarily go about their everyday activities."²⁸ Therefore, the millennial observation enabled this researcher to see that those paired for sharing their faith were fairing. For instance, the researcher saw that one millennial was only a mere bystander in a

²⁶ Sensing, *Qualitative Research*, 93.

²⁷ Kristy Nabhan-Warren, "Participant Observation: Embodied Insights, Challenges, Best Practices, and Looking to the Future," *Fieldwork in Religion* 17 no. 1 (2022): 27.

²⁸ Stringer, *Action Research*, 113.

particular place. In another instance, another participant was busy window shopping during what was supposed to be a joint effort to talk to some prospective believers.

Notwithstanding participant observation's importance as an active data-collecting method, there were some notable challenges with field observation. According to John Creswell, the challenges relate to the assumed role of the researcher as to whether the researcher assumes a position of a participant, nonparticipant, and or a middle-ground position. Other challenges relate to the issue of observation events, such as oblivion or amnesia to note-taking, inability to record quotes accurately, the best time to switch to participant and nonparticipant, and information overload.²⁹ Therefore, to avoid some of the outline issues, this researcher has outlined a defined protocol that will ameliorate those challenges.

The following protocol was implemented for practical participant observation during evangelism fieldwork. First, the researcher determined the role of the researcher in every observation event, which was as a participant. Where the researcher will assume a nonparticipant, the researcher will be close by within ear and eye contact of the observation events. Second, they also determined what, where, who, and where the observation should include, which included appearances of those interacted with, such as age and gender, to determine social group, social status, and profession; verbal behavior to determine who initiated conversation and communication styles; personal space to determine how people crowd together and respect of persons; physical behavior to what the participants were doing during engagements.³⁰ Third, the tools used during observation include pen, pencil, journal, camera, and audio recorder. Fourth, when the researcher assumes the nonparticipant role, stands at an

²⁹ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 139.

³⁰ Sensing, *Qualitative Research*, 97.

appropriate distance from the participants, takes pictures, observes, and can hear what is being discussed and who is talking. Fifth, the millennial participants were debriefed after each encounter through either an audio recorder (transcribed later) or pen and paper. In other instances, the millennial was asked to record their experience and send it to the researcher. Fifth, apart from the field evangelism, other observations occurred during house fellowship and Bible study, where the millennials spoke and responded to questions.

Data Analysis (Phase Five)

According to John Creswell, data analysis in a qualitative thesis project involves preparing and organizing data collected for “analysis, then reducing the data into themes through a process of coding and condensing the codes, and finally representing the data in figures, tables or a discussion.”³¹ For Creswell, the entire data analysis process is a continuous spiral loop that starts with data organizing and management, data reflections and note-taking, reading and mnemonics, data categorizing and classification, data matrix, representation, and account.³²

Conversely, Stringer identified six specific steps: data review, unitizing, categorizing, and coding, identifying themes, categorizing themes, and developing the report.³³ With Tim Sensing, the data analysis process began earlier when the researcher conceived the project. However, data analysis is described as a separate event to eschew confusion. Therefore, Sensing described data analysis as the process of bringing order, structure, and meaning into the project.³⁴ Sensing prescribed stating data analysis with a milestone, thick description, capture data pattern,

³¹ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 148.

³² *Ibid.*, 151.

³³ Stringer, *Action Research*, 140–41.

³⁴ Sensing, *Qualitative Research*, 194.

categorizing/theme, and interpretation.³⁵ Therefore, to achieve a robust and meaningful data analysis, this researcher took cognizance of all the above processes during the data analysis process. Consequently, this researcher employed seven-stage data analysis for this project, including data review, data unitizing, data coding, code category, theme identification, theme organization, and report development.

Data Review

Data review aims to get a sense of the data and familiarize oneself with its contents. Therefore, after the data collection, this researcher began reading the entire data several times. To achieve a robust and thorough reading, Sensing prescribed the ways of reading the data, including literal, interpretative, and reflexive reading. In other words, literal reading allows the researcher to pay attention to words, phrases, language, and gestures. Interpretative reading permits the reader to organize the document into implied and inferred meanings, while reflexive reading allows the researcher to pay attention to the researcher's feelings and understanding.³⁶ Consequently, efforts were made to note notable words, quotes, long and short interviews, and narration that will be examined in the next phase of the analysis, and this researcher ensured that personal biases did not interfere with the data reading. The first reading gave the researcher a sense of the whole document. The document was read one after another while noting topics, probable codes, and topics at the margin.

³⁵ Sensing, "*Qualitative Research*, 195.

³⁶ *Ibid.*, 196–97.

Data Unitizing

Ernest Stringer described unitizing as the identification of “ideas, concepts, events, and experiences incorporated into their description to isolate the elements of which their experience is composed.”³⁷ Therefore, to make the data analysis easy, various data were color-marked according to each data response or related to identified research questions. Furthermore, in preparation for data coding, synonyms were created for each millennial participant, and different sets of synonyms were formulated for each data set to provide privacy for all millennial participants. After that, the data were passworded and stored in the cloud, electronically in multiple Scandisks, which were stored in a fireproof Cabinet at the researcher’s home.

Data Coding

The following four stages of data coding, code category, theme identification, and theme organization in the data analysis were done using the computer software Atlas.ti. Creswell described Atlas.ti as a Windows-based program that allows the researcher to organize text, graphic, audio, and visual data files and code memos, memos, and findings into a project. Furthermore, Atlas also has provisions for coding, annotation, drag and drop code within an interactive screen, retrieving and browsing data, and allowing groups of researchers to work on the same project for comparison purposes.³⁸

According to Sensing, “Coding (sometimes called ‘indexing,’ or ‘labeling’ is a way to get a handle on the raw data so that it is more accessible for interpretation. Coding assigns units of meaning to descriptions, quotes, text, etc.”³⁹ The collected data from the transcribed in-depth

³⁷ Stringer, *Action Research*, 151.

³⁸ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 166.

³⁹ Sensing, *Qualitative Research*, 202.

interview and questionnaire were uploaded into Atlas.ti for coding. Uploaded data coded by reading millennials' responses using the research questions. In other words, lived experiences of the phenomenon for the millennials were appropriately coded using notable words, phrases, quotations, relevant words, concepts, and expressions, as noted from the data. In other words, repeated keywords in context, phrases, expressions, and fears were counted as the researcher read through the transcribed interviews and questionnaires and supported by field notes from the researcher. These keywords were then meticulously searched for in other transcripts as codes. Here, the researcher adhered to the verbatim principle as enunciated by Stringer by using only the words and terms of the participants and encapsulating the researcher's own biases.⁴⁰ Therefore, it was the data that was the primary place where codes were derived from and not the researcher. Also, when an initial code was not relevant to the research question, they were not forced in but put in a different pile for further analysis.

Category

Each research question was carefully crafted to probe the millennial's apathy toward evangelism, thereby mobilizing the millennials at Hope Chapel toward sharing their faith with others. First, coded data collected through the in-depth interview, questionnaires, and participants' observations are now being grouped according to each research question to manage the data towards themes. During the codes' categorization, close attention was placed on all codes created to determine their appropriateness or otherwise. Consequently, some codes were reassigned, merged, modified, recorded, and some were deleted completely.

⁴⁰ Stringer, *Action Research*, 140.

Theme

The theme is the final grouping of the previously identified categories that emerged from the codes. They spoke directly to the research questions. Through emerging themes, the data was now able to be correctly analyzed, and manageable contents.

Research Questions

The following three main questions represent the tripod stand upon which this thesis project rests. Therefore, a rigorous analysis of the research data shows a clear pathway professing answers to the research questions. There were three main research questions in this thesis project.

- RQ1. What factors affect millennials' engagement in evangelism?
- RQ1I. What are the motivating factors that encourage millennials to engage in evangelism?
- RQ1II. What are the demotivating factors that discourage millennials from participating in evangelism?
- RQ2. How does evangelism training influence millennials' engagement in evangelism?
- RQ3. What motivates millennials to attend Hope Chapel?

Research Question RQ1

The first research question sought to determine what factors affect millennials' engagement in evangelism. This research question goes to the heart of the thesis project "the why, what" on millennial evangelism at Hope Chapel. Because of the importance of this question, the researcher decided to break the question into motivating and demotivating components.

RQ1I asked what motivating factors encourage millennials to engage in evangelism. This question is sought from millennials regarding what will encourage them to be more involved in evangelism at Hope Chapel. Six themes emerged from this motivating question: intentional evangelism, evangelism training, cultural competence and awareness, group evangelism and

outreach, and evangelism strategy. Of all these themes, the theme that has the highest ranking in terms of repeated coding and response was the need for evangelism training for the millennial, with fifty-nine codes, followed by group evangelism with twenty-one. Some of the emerging quotations from participants are recorded here. M4 says, “Evangelism training has helped me to understand evangelism better.” M11 says, “It is definitely necessary to have that training to actually build that confidence for whoever is willing to go out there to reach out to people and talk to them about Christ.” M10 says, “I tried to talk with a coworker about God. It may not be a good day because she seemed distracted for one, and maybe I did not know how to make the conversation flow properly. So, I think a little bit more practice would help with that for sure.”

RQ1II asked, what are the demotivating factors that discourage millennials from participating in evangelism? Here, the question sought to get the millennial participants to share the demotivating events and circumstances that prevented them from sharing their faith. Eight themes emerged from this demotivating research question: personality traits, perception of non-believers, other competing priorities, societal influence, cultural and racial barriers, wrong assumptions about evangelism, limited knowledge of faith and evangelism, and church influence. The cultural and racial barrier has the highest categories and coding with fifty-six, followed by limited knowledge of faith and evangelism.

There were many emerging codes arising from the millennial respondents. For instance, cultural and racial barriers include cultural differences, communication barriers, cultural shock, issues of accents, and contextualization. The knowledge of faith and evangelism includes such codes as limited knowledge of faith, evangelism experience, confidence averse, and lack of training. Furthermore, the millennials were candid in their responses. M3 says, “We have different upbringings, culture, and language issues; just like I said about my personal experience,

I did not know it works in the US.” “Language barrier with ascent has been a problem for me.” M6 says, “There was a big culture shock, obviously, when I first arrived. A lot of the things in Nigeria aren’t done the same way in America, evangelism being one of them.” M1 says, “Some of them look at you like, ‘Have you ever spoken English in your life?’ English is not something I learned coming to the States, and I think in my curiosity, I have also come to understand we do not speak the same kind of English because we speak British, and they speak American.”

M5 says, “The only thing that might have affected, I think, is just cultural differences. Sometimes, even though I have been raised here for a long time, when you live at home and go out into the world, there are a lot of cultural differences, like how people act.” M15 says, “So I think for millennials, it could be a question of whether this is being done. How do you do it? Or feeling not enough, not equipped enough because when you go out, you get questions, you get all of that and the thought of what if I am not able to.”

Research Question RQ2

The second research question asked, how does evangelism training influence millennials’ engagement in evangelism? This question goes to the root of the primary intervention in this thesis project. One of the crucial attempts to encourage and motivate millennials to share their faith was the introduction of a two-week intensive evangelism training that employed an evangelism manual produced for this project (see Appendix 1).

Additional questions were also sent to the millennials to gauge their reaction to the effect of the training regarding evangelism. Some of the emerging themes in this third research question on the effect of training include increased church outreach, church growth, knowledge and skills, evangelism strategies, motivation, and effective evangelism. The millennial’s responses to the training were positive and encouraging. For instance, TM5–1 says, “From my

personal experience, I found the evangelism training to be an enriching and enlightening experience. It helped me gain a deeper understanding of the importance of evangelism in spreading the word of Christ. The training session boosted my confidence and equipped me with the skills to initiate a conversation about Christ.”

TM15 says, “The training I received helped me acquire the required knowledge and skills for evangelism. I felt confident and well-prepared while encouraging someone going through a tough time. I introduced Christ as the ultimate source of solace and demonstrated the practical application of what I had learned during the training.” TM7 says, “After the training session, I have observed a surge in the number of newcomers attending the church, who were invited by the ones who attended the session.” Such was the level of response from the millennial participants after the evangelism training sessions and evangelism field events.

Research Question RQ3

The question was, “What motivates millennials to attend Hope Chapel Foursquare church? As stated earlier, the millennial population has the most significant number of people attending the church. Therefore, if the church must fulfill its mission and evangelize the community, the millennial population must not only know God but take the gospel to a community and nation that needs Jesus. Five main themes emerged to answer why millennials attend Hope Chapel: love for God, peer influence, sense of community, leadership, and spiritually enhanced church program. The theme that enjoyed the highest repeated code of one hundred and sixteen was “sense of community,” followed by leadership with eighty-nine. Some of the codes within the sense of community at Hope Chapel include care, supportive church community, welcoming, sense of home, check-up, sense of unity, African community, non-

judgmental, spiritual growth, identity, and positive experience. For instance, M1 says, “So I think I often refer to it as a family church because everybody knows everybody.”

M6 adds, “So initially, it did not feel like we just came to a new church; it just felt like we just went next door.” M3 says, “I think the most basic in that I’ve enjoyed is the one that is the general responsibility of the pastor in terms of spiritual care, teaching, guidance, spiritually. Also, when it comes to material needs, he has also contributed and cared in terms of getting material resources for me.” “I would say just seeing other youth is one of the biggest motivations.” M5 says, “Generally, the culture and atmosphere at Hope Chapel is one of community, one of relationship, one of relationship with the Spirit.” “I think especially for our millennial church, it is the African community there because a lot of them are generational Nigerians.”

Trustworthiness and Applicability Evaluations

Creswell says,

Researchers collect data in natural settings with a sensitivity to the people under study, and they analyze their data inductively to establish patterns or themes. The final report provides for the voices of participants, reflexivity of the researcher, a complex description and interpretation of the problem, and a study that adds to the literature or provides a call for action.⁴¹

Therefore, it is essential to ask pertinent questions and conduct checks and balances to evaluate and validate the data collected and their analysis. After conducting a qualitative project that involved a long period of research in close contact with many participants both in the class and on the field, Sensing poses two questions: “Is the account valid, and by whose standards? How do we evaluate the quality of qualitative research?”⁴² According to Sensing, trustworthiness is the

⁴¹ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 51.

⁴² Sensing, “*Qualitative Research*,” 201.

overarching umbrella for this issue in qualitative research. In other words, “The reader can ‘trust’ the findings, and the study is worth paying attention to.”⁴³ To derive answers to these questions, qualitative researchers have come up with some standard evaluation and procedural standards suitable for natural sciences akin to quantitative research validation. These include dependability, credibility, reflexivity, transferability, replicability, extrapolation, and applicability.

Credibility

The credibility of the research seeks to measure if the “study measures or describes what it is supposed to measure or describe?”⁴⁴ Credibility is not a fixed measurement but a degree of reliance or faith another researcher can have in a particular project.⁴⁵ Consequently, this researcher made the following efforts to achieve credibility.

First, this researcher took the audience through a thick description rather than a thin description of the lived experience of the participants as revealed through the data. The thick description goes deeper to convey the meaning behind gestures, remarks, and actions of the participants during the training and field events recorded in the data. There were some ‘Ah ha’ moments, “pastor, I used to find it difficult to ask questions in the class because of my accent.” Yes! We can do this,” said many participants during evangelism training and field events. These and many of the researchers heard and saw first-hand.

Second, another method used to ensure credibility was the triangulation of multi-methods used to collect data on the field. Triangulation allows data to be substantiated and interpreted when multiple data produce the same result. However, this method is not a gold standard because

⁴³ Sensing, “*Qualitative Research*,” 214.

⁴⁴ *Ibid.*, 219.

⁴⁵ *Ibid.*

it is not quick and easy to produce credibility. However, the researcher employed triangulation by collecting data through in-depth interview questionnaires and substantiated with participants' observations of what was said in the interview and questionnaires through the events on the field.

Third, this researcher uses outsiders' perspectives to code data in parallel with the researcher. This coding was done by bringing objective outsiders with a doctorate to code the same interview transcripts and questionnaires. This outsider perspective produced about eighty-five percent congruence in raw data codes. After an initial congruence in coding, the researcher and these outside coders categorized the codes with the same percentage results.

Fourth, another method employed to achieve credibility was the researcher's long-term observation and engagement with most participants.⁴⁶ First, the researcher is the senior pastor of all the participants in the same church. Furthermore, this research has continued for at least six months through evangelism training classes and evangelism field events on the field back and forth with the participants, where the phenomenon allowed an incredible measure of credibility of the data collected to be established.

Fifth, the researcher also ensures reliability through detailed note-taking during the evangelism field embedded with participants. Working alongside paired groups of millennial participants as co-participants, it was possible to observe the participants, listen to their paired conversation, and interact with the people they interacted with, whether they were using the correct phrases, their confidence level, and ease of sharing their faith. Where this was not done, the participants were debriefed, and notes were recorded. The field note taken was also enhanced with a quality voice recorder, which was promptly transcribed and shared with participants for authenticity.

⁴⁶ Sensing, "*Qualitative Research*," 223.

Reflexivity

Samuel says, “When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel” (Judg 2:10, NKJV). For almost four hundred years afterward, Israel had thirteen judges alternating between oppression (when they rebelled against God, and rest (when the Lord gave them a new judge). Furthermore, most of these judges led the people of God to more rebellion and far away from God. All these events happened because the next generation did not know God or the mighty deeds of the people of Israel. This perspective that every generation must make it a cardinal objective to teach and lead the next generation to an appreciation of the knowledge of God has been a driving force for this researcher ever since coming to the saving grace of Jesus Christ.

As a Nigerian American baby boomer and pastoring a local church in the West, this researcher has first-hand experience of the phenomenon of evangelizing and sharing faith in America. When Jesus told the disciples, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you...” (Matt 28:19–20, NKJV). For this researcher, it was a clarion call from the Lord that the next generation will have the saving grace of the gospel.

The disciples were the millennial generation of their days. Through their knowledge of God through the Holy Spirit, they have brought the gospel to the subsequent generations. However, according to Gregory Smith of Pew Research, people who self-identified as Christians in America in 2021 are now about 63 percent, which was a 29 percent reduction from 75 percent

a decade ago.⁴⁷ Today, the millennial generation has been a force in all aspects of life due to their share number, position, literacy, wealth, computer, and technological knowledge. In other words, the millennials have become the next generation of this current time that must carry the knowledge of God to subsequent generations. Therefore, when this researcher realized that the millennial generation in the organization currently pastoring appeared not to participate in evangelism, this researcher realized there is work to be done.

However, the work must be conscious, complex, and free from bias and compassion of the millennial participants to discover the reason for millennial apathy and mobilize them to share their faith and bring the world around them to the saving grace of Jesus. The millennial participants of Hope Chapel love the Lord and are motivated to serve. This researcher was also motivated, had the training, and determined through rigorous research to ethically produce a result that will not only millennials at Hope Chapel but other millennials with the same or similar live experiences.

One of the surprises of this thesis project was that the millennial generation was more motivated to evangelize than had been realized earlier. Another surprise emanating from the result of this project was that it appears the church has not been diligent enough to mobilize the millennials to evangelize. Furthermore, having introduced a robust evangelism curriculum, with evangelism theology, knowledge of the faith, practical evangelism practices, cultural orientation, and hands-on on-the-field, the millennial appeared to work much more effortlessly.

⁴⁷ Gregory A. Smith Gregory, "About Three-in-Ten U.S. Adults Are Now Religiously Unaffiliated," *Pew Research Center* (2021): 1.

Transferability

However, each research is a localized issue unique to the participants, live experiences, and settings. However, because of the work done in this research, this researcher believed that the results and experience gained in this work would produce a greater template and help church communities with similar or close environments.

Confirmability and Dependability

Confirmability refers to the degree to which an audit trail exists for the work done and the research process.⁴⁸ All data collected were adequately stored in duplicate scan disks and on and locked in a file cabinet in the researcher's residence. The coding, categorizing, and themes were done using Atlas.ti computer software, all codes can easily be traced to the primary data, and all codes were attached with appropriate narration and definitions of the reason they were so coded.

Conclusion

The primary purpose of this chapter was a detailed description of the project implementation, data analysis, and answers to research questions posed on the phenomenon of millennial apathy to evangelism at Hope Chapel Foursquare church. The chapter also touched on the trustworthiness of the research process as it affects project implementation. The chapter was a precursor to the project discussion in Chapter Four of the thesis project.

⁴⁸ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 204.

CHAPTER 4: RESULTS

Following a thorough analysis, this chapter delineates the results garnered from the project data. This chapter will also further explain the purpose of the project and why its research employed a qualitative approach. Finally, for the sake of clarity, the chapter will summarize the nature of the data collected and how they were collected, organized, and analyzed, including the significant themes that emerged from the analysis.

Overview

The project aimed to mobilize millennials at Hope Chapel Foursquare Church toward faith sharing and evangelism. Data was collected through in-depth interviews, questionnaires, and participant observation during the project implementation. Fifteen millennials participated in the project. The seemingly low number of the project's participants was due to the size of the church, the criteria for project participation (including age brackets for millennials), and engagement in a two-week evangelism training and fieldwork.

Method of Analysis

The method chosen for this project is the qualitative method because it is more suitable for a social setting like Hope Chapel. Sensing says that qualitative research produces culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like churches.¹ The qualitative method is also most suitable in situations where the

¹ Sensing, *Qualitative Research*, 58.

participants remain co-inquirers, and their views are necessary to create needed reform for an organization.² Therefore, this thesis project is consistent with the phenomenological study. In other words, it is “focusing on people’s actual lived experience and realities.”³ Phenomenology creates an avenue for an inquirer to have an appreciation and cognizance from participants who have lived or experienced a phenomenon. That is why the participants in this project are situated in the same church, Hope Chapel Foursquare Church. The participants were millennials aged twenty-one to thirty-six. Also, Hope Chapel Foursquare Church is mainly an immigrant church where most of the millennials are first- and second-generation immigrants from Africa who have been asked to evangelize in America.

The purpose of the data analysis is to generate a theory that is not off-the-shelf or ready-made but one grounded in data. Therefore, the analysis in this project is compatible with grounded theory. Creswell says, “Grounded theory is a qualitative research design in which the inquirer generates a general explanation (theory) of a process, action, or interaction shaped by the views of a larger number of participants.”⁴ Consequently, the data analysis involved the collection of data, study of the data, coding data collected, deriving categories, and forming themes from where actionable remedial actions are taken. For analysis, the researcher formulated three main research questions based on the research problem as follows.

- RQ1. What factors affect millennials’ engagement in evangelism?
- RQ1I. What are the demotivating factors that discourage millennials from participating in evangelism?
- RQ1II. What are the motivating factors that encourage millennials to engage in evangelism?
- RQ2. How does evangelism training influence millennials’ engagement in evangelism?
- RQ3. What motivates millennials to attend Hope Chapel?

² Stringer, *Action Research*, 37.

³ Ibid.

⁴ Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 63.

Data Analysis

At the end of the data collection process and before the analysis began, the researcher assigned each of the millennials special synonyms. The purpose of the assigned identity was to ensure the millennials' anonymity and protect their personal information. The researcher read the transcribed interview and questionnaire several times for familiarity and reviewed information and data collected from participant field observation. Afterward, the data was uploaded into Atlas.ti (qualitative software) for coding. The data coding was done using the research questions as a basis. In other words, the researcher painstakingly read each uploaded interview and questionnaire data using critical words as codes. The coding of the data was repeated several times to ensure completion and that meaningful words appropriately depicting the assertion and description of the experiences of the millennials were represented in the data. The codes were later grouped together according to agreement or convergence as categories from where emerging themes were derived.

Finally, this researcher gave the millennials some coded names and numbers for anonymity. There were fifteen millennial participants in this project. Each of the millennials was coded a number, one to fifteen, and alphabetically identified from A to O; because they were millennials, they also had the letter "M." For instance, the first millennial was coded AM1, the second as BM2, and the third as CM3. This researcher expected that creating anonymity would provide the millennials with some privacy and promote the ability to speak freely.

Intervention Results and Findings

The DMIN project is a quasi-participatory action research (PAR), in which the leadership of an organization identifies a problem and initiates an intervention that will provide remedial

action for the progress and health of the organization.⁵ In other words, the project's purpose is identifying a problem that is unique and contextually relevant to an organization and proposing an intervention that will apply to a broader audience in a similar situation. A significant advantage of action research is that it becomes a tool to address specific issues under a specific context.⁶ In this thesis project, the problem was the non-involvement of the millennial generation at Hope Chapel in the church's evangelism program. Consequently, the primary intervention was to mobilize the millennials by introducing a contextual evangelism program, training them, and taking them to the field within the community to evangelize and share their Christian faith.

Themes, Slippages, and Silences

In recommending a multi-method approach to project appraisal for effecting triangulation, Sensing says three analytical views will surface: the insiders, outsiders, and the researchers.⁷ These approaches relate to the participants' interpretation, an external party to the organization, and the researcher. The researcher employed the voice and eye of a pastor with a doctorate from a sister church. This external party independently coded about forty percent of the raw data and developed categories and themes with eighty-six percent agreement with the researcher, leading to harmonization and agreement between the points of view. Consequently, the areas of agreement in the data analyzed emerged as themes, while the areas of disagreement were slippages. Furthermore, some unexplored areas or missing details emerged as silences.⁸

⁵ Sensing, *Qualitative Research*, 58.

⁶ *Ibid.*, 60.

⁷ *Ibid.*, 197.

⁸ *Ibid.*

What Factors Affect Millennial Engagement in Evangelism?

A significant result of this thesis project revealed varied and multifaceted factors determining whether a millennial will share the gospel and evangelize. These factors range from the inward natural propensity to cultural issues. Others include whether a millennial knows what they are being asked to share, the strategies to employ in the evangelism field, societal influence, and peer effects.

Therefore, to present this project's results with perspective, these factors are broken into two parts contrasting what motivates and what demotivates millennial engagement to evangelize. In other words, some factors presented themselves as obstacles or barriers, while the presence of other factors served as a motivator to drive millennials to evangelize.

Factors Demotivating Millennials to Evangelize

The ministry-identified problem in this thesis project was the non-involvement of millennials at Hope Chapel in the ministry of evangelism. The millennial generation has great influence in the world today in terms of numbers, voting bloc, and computer literacy. According to Barna, millennials have endless and boundless means to reach a larger swath of the American population due to their computer ability and usage of the web.⁹ Also, according to Barna, many millennials are good Christians, well equipped, and know how to share their faith with others by seventy-three percent compared to boomers with fifty-nine percent. However, almost half (forty-seven percent) said sharing Christian beliefs with others of a different faith is wrong.¹⁰ Herein lies a major stumbling block for evangelism and mission work for the body of Christ. Therefore,

⁹ Barna Group, *Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership, and Facilities* (Ventura, CA: Barna Group, 2014), 10.

¹⁰ Barna Access, "Almost Half of Christian Millennials Say Evangelism Is Wrong."

an essential component of research question one was to unearth the reasons for millennials' worldviews and what prevents millennials from joining the evangelism mission at Hope Chapel. After the data analysis, figure 5 is a resultant graphical representation of factors explaining why millennials at Hope Chapel were unable or demotivated to participate in evangelism.

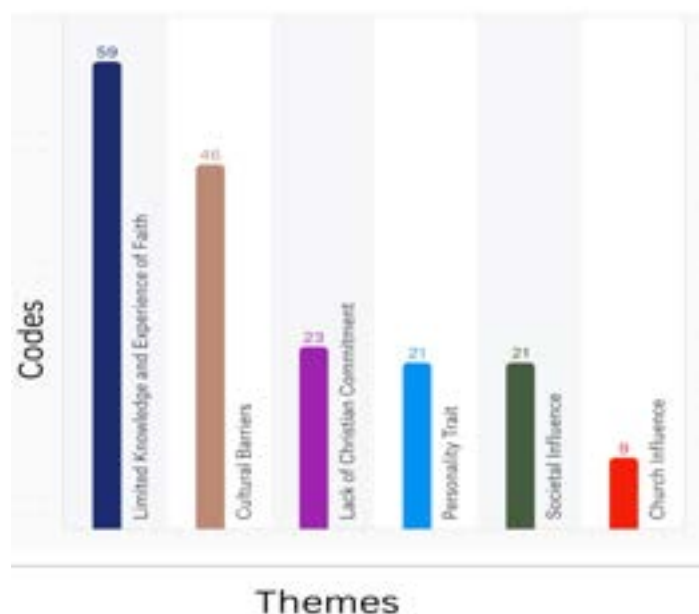


Figure 5. Bar chart of factors demotivating millennials' evangelism

Explanation of Figure 5 Bar Chart

This researcher asked the millennial participants about their reasons for not participating in the evangelism ministry through questionnaires, interviews, and also included observation of participants as part of the comprehensive data collection process. Their responses were then rigorously analyzed and coded to ensure the validity and reliability of the findings. One hundred and seventy-nine codes resulted from this analysis. These codes were categorized by merging and streamlining, from which six themes emerged, including cultural barriers, church influence, personality traits, societal influence, lack of Christian commitment, and limited knowledge and experience of faith (fig. 5). In other words, out of 179 codes, 59 codes (33%) said the reason they

were unable to evangelize was because of their limited knowledge of the Christian faith; 46 codes (26%) said cultural barriers was a problem for them; 23 codes (13%) voted for lack of Christian commitment; 21 codes (12%) said personality trait and societal influence was a problem for them; and 9 codes (5%) voted for church influence.

These figures and percentages were plotted in a bar chart (fig. 5). The tallest bar represented the more significant factor, limited knowledge and faith experience, followed by the cultural barrier representing what prevents or limits millennials from evangelizing.

Limited Knowledge and Experience of Faith

At every step during the project implementation of this thesis project, the participants expressed their challenge about limited knowledge of the Scripture, the theology of evangelism, and what they will say to outsiders during evangelism, either personally, collectively, or in groups, as possible roadblocks for them. For instance, this researcher recorded, as part of the participant observation data collection, great enthusiasm and participation from the millennials during the two weeks of evangelism training when they realized part of the training was to help them overcome this hurdle through sound teaching on evangelism. HM8 said, “My main challenge is the difficulty of knowing what to say when I approach people and also making them understand my accent during evangelism.” Also, in response to why millennials are reluctant to share their faith, AM1 said, “So, I think for millennials from Nigerian, it could be a question of whether this happens in America. Moreover, how do you do it? Or feeling not enough, not equipped enough because when you go out, you get questions; you get all of that and the thought of what if I am not able to answer their questions or I cannot remember the right scriptures and all of that.”

Concerning the issue of soul winning, Kennedy of “Evangelism Explosion” emphasized training soul winners as a significant biblical principle. Kennedy said the church would make a lot of impact on evangelism by training soul winners rather than putting all efforts into winning souls.¹¹ The data analysis from this DMIN supports that idea: Millennials are crying for authentic help concerning aptitude on Scriptures and theology on evangelism that will equip them to share their faith.

Cultural Barriers

According to the project analysis result, cultural barriers were another major challenge for millennials at Hope Chapel that limited their evangelism. Maria Fernandez de Casadevante defined culture as “The way of life and its expressions, which is characteristic of a community that uses a particular language as a means of expression and the manifestations that this way of life implies.”¹² The millennials named various issues such as cultural differences, cultural conflict, language barrier, communication barrier, culture shock, issues of accent, race issues, and contextualization as some of the reasons they were reluctant to evangelize. According to Vee D-Davidson, “Differing world beliefs and resulting cultural practices can easily limit a favorable outcome for theological training of non-western students in Majority World theological settings.”¹³ It should be emphasized that most millennials at Hope Chapel are first- and second-generation Nigerian Americans or immigrants from sub-Saharan Africa. Most of the millennials

¹¹ Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, 6.

¹² Maria De Casadevante, “Overcoming Cultural Barriers Resulting from Religious Diversity,” *Universidad Rey Juan Carlos* 8 no. 1 (2023):109.

¹³ Veronica J. D-Davidson, “Non-Western Students in Majority World Asian Settings,” *Asian Journal of Pentecostal Studies* 24 no. 1 (2021): 7.

still speak with a heavy African accent and have a worldview far removed from the Western culture.

The cultural barriers among Nigerian-born immigrants are not peculiar to Hope Chapel but are also found in the Puerto Rican community and other immigrant communities in America. According to Daniel Rodriguez, Orlando Crespo, a Puerto Rican immigrant, asserted that their family does not fit into the white or black population; they called themselves non-white due to their ethnicity.¹⁴ These are some of the same challenges a Nigerian immigrant experiences on the streets of America. They are not typical Black Americans but Nigeran Americans. Some of the millennials at Hope Chapel explicitly voiced these facts during the project implementation. For instance, EM5 said, "... Especially because most of us are not citizens of this country. We have different upbringings, cultures, and language issues; just like I said about my personal experience, I did not know it worked in the U.S. I do not know where to go or how to start a conversation." DM4 said:

In Nigeria, if you greet an elderly person, you must add 'Sir' or 'Ma.' Alternatively, you must say at least 'Good morning,' but if you say 'Hi,' they might think that this girl is rude. But here in the U.S., you can say 'Hi' to an elderly person, and 'Hi' for them is even the same as 'Good morning.' So, cultural differences and communication differences are major issues for me. My accent has been a barrier for me mainly because people ask, 'What did you say?' or 'Can you repeat yourself again?' So communication barriers are another obstacle. Moreover, the system as a whole, of course, the academic system in the U.S. is different from the academia in Nigeria.

Typical Evangelism Program in Nigerian Churches

While both America and Nigeria are secular states, there are fundamental differences in the practice of secularism in both countries. According to the 2022 census, Nigeria's population is 218 million. These figures are divided into about 47% Christian, 50% Muslim, and about 3%

¹⁴ Rodriguez, *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, 52.

traditional religion. While Nigeria is considered a secular state, the northern part of Nigeria, which is predominantly Muslim states, practices a form of Sharia law. Southern Nigeria (where this researcher comes from) is primarily Christian.

Religion in Nigeria is an integral and cultural part of every Nigerian. That means that a Nigerian's daily life is interwoven with religious activities. In other words, religion is freely practiced in schools, offices, houses, and every public place. Therefore, when it comes to evangelism, a typical Nigerian can preach and introduce religion anywhere and anytime without any hindrance. In Nigerian towns and villages, even on buses, trains, and in train stations, people are not hindered from sharing their faith. Furthermore, since English is the official language in Nigeria, it is not difficult for people to canvas and discuss their religious activities. Therefore, when a Nigerian immigrant arrives on the soil of America, navigating these two extremes becomes an issue.

Additionally, other cultural and social issues such as language, greetings, religious freedom, sexual orientation, freedom of speech, and security pose a challenge for a typical Nigerian immigrant. Furthermore, according to Allison Norton and Caleb Nyanni, when it comes to faith sharing by an African immigrant in America, the issue of America's segmented religious landscape supersedes linguistic peculiarity and cultural adaptation.¹⁵ Regarding language, Nigeria was a former colony of Britain, so Nigerians speak British English and use British expressions. For instance, while an American refers to the receptacle at the back of a car as the trunk, a Nigerian will call the same a boot. Nonalcoholic beverages such as Coke and Fanta are known as Soda in Nigeria. Also, while Americans will say pants, Nigerians will say trousers.

¹⁵ Allison Norton and Caleb Nyanni, "New Generations, New Mission: Intergenerational Faith Transmission and the Missionary Function of African Immigrant Faith Communities," *International Bulletin of Mission Research* 47 no. 2 (2023): 220.

Herein are issues concerning cultural and communication barriers for a Nigerian wishing to evangelize in America. These and other issues were part of the contextual evangelism training, which was treated and discussed with millennial participants during the evangelism training.

Other Militating Factors

Other results from the project analysis of what prevents millennials at Hope Chapel from evangelizing include a lack of Christian commitment, personality traits, and societal and church influences. Here, some of them said they were busy with work or school schedules; some said they have anxiety and fear of speaking in public; others said non-believers have bad experiences with the church that made them less receptive to evangelism talk; and others blamed the church for lack of a good evangelism program. Notwithstanding typical issues that prevent African immigrants to integrate in the host country in their religious quest properly, Africans have a peculiar theological orientation, mode of worship and interaction, and spiritual vibrancy, all of which attract other immigrants to their congregation.¹⁶ However, when it comes to mission work and evangelism, there is a need to work in unity for the gospel of Christ.

Factors That Motivate Millennials to Evangelize

The central premise of the second part of research question one in this thesis project was to seek what will persuade and motivate the millennial generation at Hope Chapel to join the adult members in evangelizing. This is represented in graphical figures 8 and 9 below.

¹⁶ Norton and Nyanni, "New Generations, New Mission," 221.

Explanation of Horizontal Bar, Sankey Graphs, and Figures 8 and 9

Similarly, this researcher used questionnaires and interviews (and also made observations as part of the comprehensive data collection process using Atlas.ti) to ask the millennial research participants what would motivate them to participate in evangelism. Using software analysis, 99 codes were generated from the millennials' responses, resulting in five themes: intentionality, evangelism training, group evangelism/outreach, evangelism experience, and cultural competence/awareness. The breakdown: 46 codes (47%) said evangelism training was a significant factor for them; 16 codes or (16%) said cultural competence/awareness would be helpful; 15 codes or (15%) said evangelism/outreach was what they need; 13 codes or (13%) voted for evangelism experience; and 9 codes or (9%) said intentionality will help them to evangelize. These figures and percentages were then plotted on a horizontal graph to show a pictorial view of the factors influencing millennial evangelism at Hope Chapel. The tallest bar represents the biggest factor that will help the millennial to evangelize.



Figure 6. Horizontal bar graph of factors that motivate millennials to evangelize

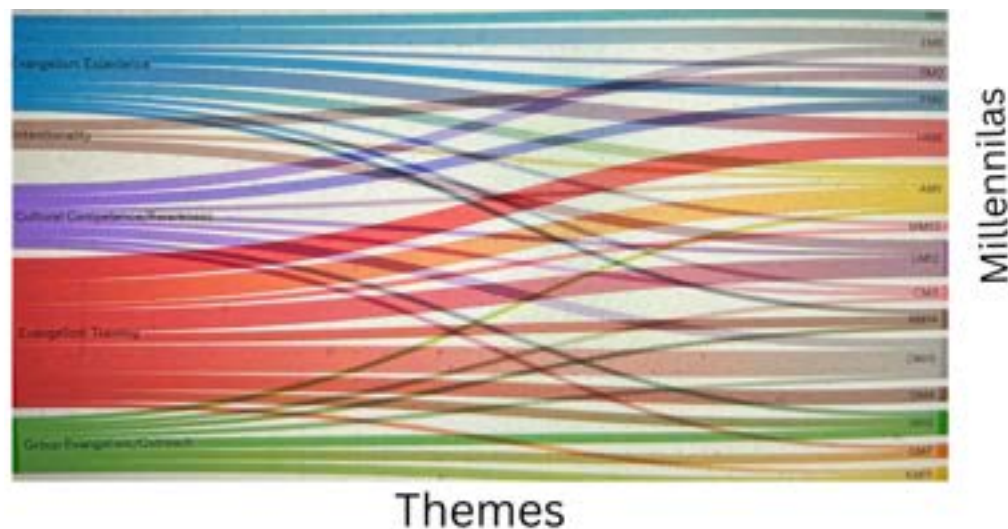


Figure 7. Sankey graph of factors that motivate millennials to evangelize

The Sankey graph above also represents how many times each millennial's voice was represented within each theme. There were fifteen millennial participants with A to O (1 to 15), with each carrying the code "M," representing millennials. The width of each theme shows preferences, with evangelism training carrying the highest vote and intentionality the least. Using the Sankey graph is another way of graphically showing the horizontal bar chart in figure 6.

Intentionality

The theme of intentionality refers to those millennials whose everyday life encounters result in sharing their faith. These millennials are intentional when it comes to evangelism. From the project analysis, they were only ten percent compared to other millennials. Ten percent may be an insignificant number when it comes to the original assertion of this project that "millennials were not participating in evangelism." However, the result was a testimony and corroboration that the millennial generation needs to be encouraged and mobilized to evangelize their community.

Evangelism Training

According to the analysis result, almost half (forty-seven percent) of Hope Chapel Foursquare church millennials said some training would encourage them to share their faith and evangelize. Concerning evangelism training, James Kennedy of *Evangelism Explosion* says, “We can produce disciples most responsibly and abundantly when we are in a witnessing fellowship of a Local church where experienced teachers and trainers help the less experienced with classes and on-the-job training.”¹⁷ It was established above that some of the reasons millennials at Hope Chapel were not enthusiastically involved in evangelism were the fear of not knowing what to say or how to answer questions in the evangelism field. Larry Moyer, who wrote *How-To Book on Personal Evangelism*, alluded to this challenge in evangelism by saying that many believers find it difficult to “turn conversation from golf to God.”¹⁸ Paul told Timothy, “What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (2 Tim 2:2, ESV). Concerning training, Johnson emphasized that one of the essential roles of the pastor in every local church is to train the workers to do the work of the ministry.¹⁹ However, Annell James recommends that adult members should resist an attitude akin to lecturing, giving ultimatums, or condescending to millennials.²⁰

One of the great highlights of this thesis project is that many millennials at Hope Chapel desired to share their faith but lacked basic training on how to proceed. The issue of training was echoed by most of the millennials during the project. For instance, KM11 said, “It is definitely

¹⁷ Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, Fouth:134.

¹⁸ Moyer, *How to Book On Personal Evangelism*, 19.

¹⁹ Johnson, “The Missional Nature of Assemblies of God Theological Education in the Philippines,” 109–10.

²⁰ Annell A. James, “Engaging Millennials in Missions” (DMin thesis, Liberty University, 2022) 27.

necessary to have evangelism training actually to build the confidence for whoever is willing to go out there to reach out to people and talk to them about Christ.” JM10 said, “I tried to talk with a co-worker about God. I do not know, maybe it just wasn’t a good day because she seemed distracted for one, and maybe me just not knowing how to make the conversation flow properly. So, I think a little bit more practice would help with that for sure.” Concerning the challenge of evangelizing in America, LM12 said:

Training is necessary, but it might be more complicated. It is not as easy as just approaching people, but there is a need for more training. I am not sure of the specifics that would be needed, but training can help get over that hunk of managing how the world is changed because everyone in the Western world is different because everyone identifies as Christian, and they can quickly go and have a conversation with different people. But I feel like here, it is just very different, and the issue of just not managing these whatever rights people say they have and knowing when to say this and when not to say this is challenging because you never know the situation you are walking into or how they will react.

Therein lies the importance of evangelism training for millennial evangelism.

Group Evangelism/Outreach

Group evangelism or outreach refers to situations where millennials evangelize in groups of two or three. The millennials at Hope Chapel said they feel more comfortable going out in groups rather than individually. Luke alluded to the practice of group evangelism after Jesus appointed the seventy; he sent them out in groups of twos to evangelize (Luke 10:1). King Solomon also said, “Two are better than one; because they have a good reward for their labor” (Eccl 4:9, KJV). Group evangelism was employed during the field evangelism after evangelism training in this thesis project. The primary reason for sending the millennials as a group was because second-generation millennials quickly come to the aid of first-generation millennials. After all, most of them do not speak with an African accent. Here, they can assist each other, especially when communication is an issue with most first-generation millennials.

Cultural Competence and Awareness

The theme of cultural competence and awareness refers to the ability of an individual or group to be self-aware of their culture and background and understand and respect other cultures, worldviews, beliefs, and languages. To adequately explain the meaning of cultural competence, de Casadevante offered another definition of culture as “Set of norms and conventions regulating the behavior of the members of a society.”²¹ Therefore, cultural competence, according to de Casadevante, is the ability to know and interpret these norms and conventions.²² It also involves considering other people’s culture when undertaking an event. As declared earlier, most millennials at Hope Chapel are first-generation Nigerian Americans or immigrants from Sub-Saharan Africa, primarily Nigerian and Zimbabweans. Consequently, these millennials speak with a heavy African accent. They also have primarily African worldviews, backgrounds, and cultures. Some expressed these reasons as militating factors preventing them from sharing their fate. Therefore, it was predictable that some of them expressed that they would be better in their evangelism quest if they developed more American culture.

For instance, FM6 said, “There is a cultural difference in how adults and younger generations relate, and that was one thing that was a culture shock initially, but now I have gotten more used to the culture here in America. However, being multicultural at this point helps to have a foot in both doors so I can better understand my Nigerian culture and blend the American culture with it.” Concerning cultural competence, JM10 said, “So, I think the issue of language could be a big issue when trying to introduce other people to God, just not knowing how to approach that conversation because you do not know the right words to say or how they

²¹ De Casadevante, “Overcoming Cultural Barriers Resulting from Religious Diversity,” 109.

²² Ibid.

will take it. I should be more open to learning about other people's cultures and not be so quick to judge."

The Effect of Evangelism Training on Millennial's Evangelism Engagement

The primary intervention in this thesis project was implementing two weeks of contextual evangelism training and field events undertaken with the millennial participants. The evangelism training comprises the theology of evangelism, best practices in evangelism fields, an introduction to American cultures and terms, and an extensive question-and-answer session between the millennial participants and the researcher. The two weeks of evangelism training and field events were part of the requirements for participation in the project. After the field events, the millennials were asked to fill out some questionnaires based on the evangelism training. The following were the results of the data analysis (see fig. 8).

Figure 8 shows that seven themes emerged from the result of the data analysis. These themes include knowledge and faith (31%), empowered growth (28%), interpersonal communication and relationship (12%), community building and church growth (11%), improving evangelism practice (8%), improving future evangelism training (7%), and commitment and involvement (3%).

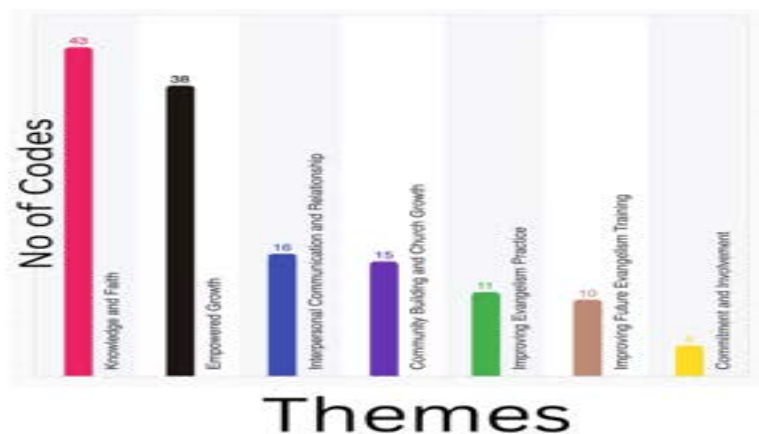


Figure 8. Bar chart of the effect of training on evangelism engagement

Explanation of Graphical Figure 8

The number of codes and percentages representing to what extent the training has helped the millennials were plotted on the bar graph by this researcher. The bar graph was used as a pictorial representation of millennial preferences. In other words, the number of times a millennial makes an expression resulting in a code was plotted on a bar graph. Consequently, figure 8 shows that the bar representing knowledge of faith was the highest, meaning that the millennials say that among all the themes, the evangelism training helped them to understand better the knowledge of faith. The next highest was empowered growth, followed by interpersonal communication and relationships.

Knowledge and Faith

One of the pivotal items taught during the evangelism training for the millennials in this project was the theology of evangelism. Michael Lawrence says, “A missional church understands that the church is the mission of God in the world, in order to heal the world and

reconcile people to God.”²³ Every believer needs to understand their mission in the world.

Although humanity sinned and separated from God, God was not discouraged from seeking out humankind. Therefore, as Jesus was sent, so was the church as the Lord’s body to continue God’s missional work in the world.²⁴ This researcher believes that when the truth of the gospel is taught, no true believer will refrain from being part of the evangelism train. The millennial participants responded to the evangelism training, represented in the above graph and the following comments. EM5 said:

From my personal experience, I found evangelism to be an enriching and enlightening experience. It helped me gain a deeper understanding of the importance of evangelism in spreading the word of Christ. The training session boosted my confidence and equipped me with the skills to initiate a conversation about Christ. The opening conversation points were informative, and I appreciated learning how to communicate effectively in the Nigerian vernacular by translating to American expressions.

OM15 continued:

Until the evangelism training, I was timid about starting conversations with strangers. However, now I’m a new person. I have significantly improved how I talk to people, especially in initiating conversations. The other day, I went to see my neighbor. Earlier that day, I observed her crying because her daughter was sick. She was surprised when I knocked on her door. I offered to pray for her daughter. At first, she was reluctant. Then she obliged. Afterward, we both started talking about Jesus, and I invited her to our church.

KM11 said, “The training had a positive impact on my motivation. It helped me understand why evangelism is important and why, as a Christian, it is my duty to pursue it. As a result, I have become more enthusiastic about talking to others because I now understand its significance.”

This researcher observed, during millennials’ conversations, that their body language, boldness, and readiness improved tremendously during the evangelism field trips. A typical case happened during neighborhood evangelism with AM1 and GM7 with this researcher as an

²³ Lawrence, *Biblical Theology in the Life of the Church*, 205.

²⁴ *Ibid.*, 206.

embedded observer. During the field evangelism, the group had knocked on three doors before a woman gave the millennials an audience. The participants were not intimidated or discouraged. They both enthusiastically spoke about Jesus using appropriate Bible verses.

Empowered Growth

The theme of empowered growth emphasized the contribution of evangelism training to the dual aspects of emotional readiness and personal development of participants. Some of the millennials confessed that after the evangelism training, they experienced less fear and less anxiety concerning sharing their faith. They were also more empowered by the knowledge they gained. For instance, IM9 said:

I think training has helped me get used to evangelism. Because the more I put into practice what I learned, the fear kind of goes away, and I stopped being so afraid to open my mouth just to bring up the topic in the first place. So, I think once you get more practice, the biggest factor, which is fear, kind of subsides a lot. So, that was what the training did to me.

Community Building and Church Growth

Part of the intervention during this thesis project was a two-week field evangelism undertaken by the millennials immediately after the two weeks of evangelism training. The millennials were sent out in twos to practice what they were taught during the training. This researcher was sometimes embedded with the millennials or close by for observation. The trips were the pinnacle of this project intervention. However, as in every intervention, it takes more time for the benefits to show. However, the following were direct results of the fieldwork.

- 1 Five people gave their lives to Jesus and have become regular members of Hope Chapel since the field event.
- 2 The millennials have since invited four new families to join Hope Chapel.
- 3 The millennials, through personal efforts, made eighteen new conversions who were not members of Hope Chapel.
- 4 The evangelism outreach of the church has been rejuvenated because of the field trip.

- 5 There has been regular testimony from the millennials of conversations at work, school, the store, and neighbors whom the millennials have spoken to since their evangelism training.

The researcher observed active conversations between the millennials and outsiders during the field trips. In addition, personal efforts were made to talk to people about Christ, which yielded positive conversations. Although there is still a need for more training and improvement, the millennials who participated in the training and subsequent field trips have shown a willingness to evangelize.

Some of the missional activities of Hope Chapel Foursquare church over the years have been Adopt Our City, medical mission, and bi-monthly mission outreach. Through these missional activities, the church feeds the fire department monthly, supplies stationery to schools, sends food to homeless people, undertakes international medical missions for the supply of needed medication, and goes into the community to preach the gospel. In the past, these events were solely undertaken by adult church members. However, after the evangelism field outreach, the millennial generation has been fully entrenched in the programs.

What Motivates Millennials to Attend Hope Chapel Foursquare Church

The third research question in this thesis project was, “What motivates millennials to attend Hope Chapel?” (RQ3), and is a crucial aspect of this study. By exploring the reasons millennials choose Hope Chapel as their place of worship, this researcher hopes to shed light on whether the church is meeting the needs and expectations of the millennials. This understanding could potentially help the church more effectively address millennial issues, such as cultural barriers and knowledge of faith. After the data analysis through Atlas.ti from interviews, questionnaires, and observation of the participants, the result of the analysis revealed five themes

(see fig. 9 and 10) as love for God, peer influence, sense of community, leadership, and spiritually enriching programs.

Explanation of Figures 9 and 10

Figure 9 (Treemap) and 10 (bar graph) are pictorial representations of millennials' choices and expressions during the data collection. These data collections were later analyzed, coded, and categorized, and themes emerged. While Treemap in figure 9 uses space size to represent expressions, data is expressed by a bar graph in Figure 10. This bar diagram reveals the number of codes and the emerging themes from the interviews and questionnaires. There were two hundred and fifty-one codes relating to RQ3 from which five themes emerged. Here, one hundred and twelve codes (45%) of the millennials chose Hope Chapel as a community church instead of other churches. Some emerging codes that made up the sense of community include being valued and cared for, having people ask about their welfare, having a positive environment, being non-judgmental, and welcoming members. Other themes include leadership, spiritually enriching church programs, peer influence, and love for God.

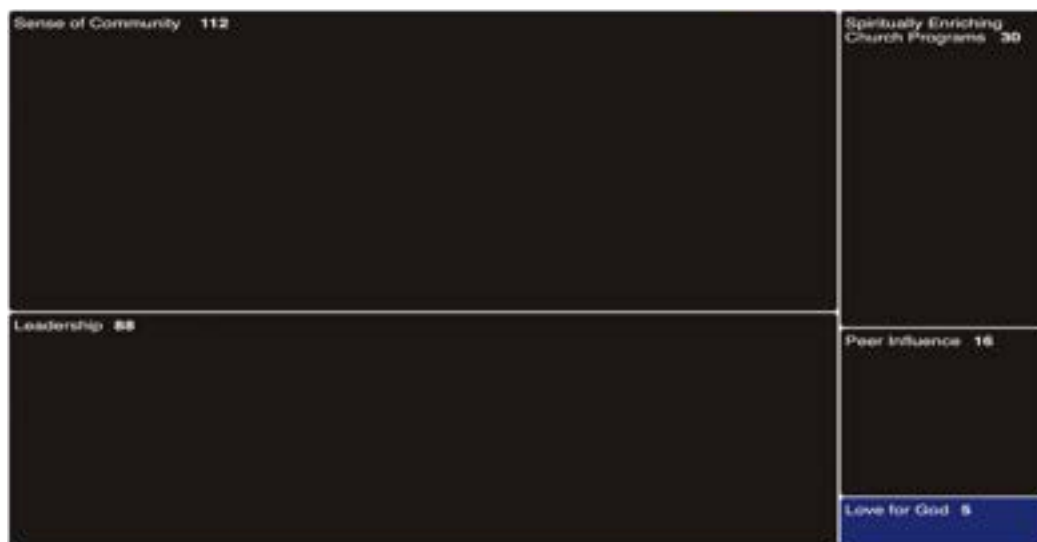


Figure 9. Treemap of factors that motivate millennials to attend HCFC

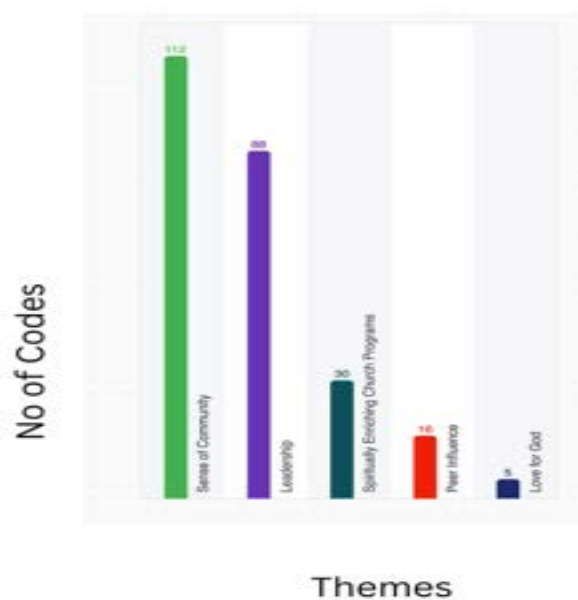


Figure 10. Bar diagram of factors that motivate millennials to attend HCFC

Sense of Community

According to Barna's report in *Reviving Evangelism*, amongst millennials, over the last ten years, the number of people who say they feel lonely and isolated has increased by one

hundred percent, from ten percent to twenty percent.²⁵ According to Christine Anthonissen, “In an unfamiliar and potentially hostile environment, minority groups often rely on their heritage language and religion as identity markers that could isolate them on the one hand and on the other console uprooted people who are trying to settle in a new country and community.”²⁶ In other words, millennials are seeking community and care. For instance, LM12 said, “The reason I attend Hope Chapel is a strong sense of belonging, where members feel accepted, valued, and connected to others who share similar beliefs and values.” And AM1 said:

For instance, in calls, the church asks questions: ‘Do you need this?’ or ‘Do you need that?’ randomly. Random check-ups, too, and I think the church is doing as well as it is supposed to be doing concerning care in reaching out because considering that everyone is busy, reaching out, ‘Are you doing fine? Is everything ok?’ whether by text, whether by call, or maybe after the service or in the course of the service.

Kevin Palau, in Barna’s report, urges Christians to put the good back into the good news because “Hospitality and building genuine community also further witness.”²⁷

Leadership

The analysis also revealed that millennials want good and authentic leadership and spiritually enriching programs where they can meet their peers. What was surprising in this result is that the love for God came last in their choice of a place of worship. The millennials seek a place of worship with good leadership at thirty-five percent instead of six percent for meeting their peers. Regarding the issue of leadership and millennials, it was asserted that transformational leaders assist millennials’ work excellently in any organization in which they

²⁵ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 30.

²⁶ Anthonissen, “The Cultural and Linguistic Diversity of Migrants in South Africa,” 106.

²⁷ *Ibid.*, 86.

find themselves because they are inspired and supported with every means at their disposal.²⁸

The millennials at HCFC are motivated by effective leadership in the church.

Regarding the issues of leadership and millennials in the church, JM10 said, “We are part of the choir. I believe some of us are part of the council. What else do we do? Ushering is a big one, helping keep the church clean as well, some serve in IT stuff, making sure everything is ready for the service to proceed.” And OM15 said, “sense of belonging, spiritual growth, supportive relationships, guidance and teaching, positive atmosphere, but much more it feels like home.”

Peer Influence

Concerning peer influence, OM15 said, “... seeing other youth is also a multinational factor because it allows you to see others. Also, meeting other Nigerians was a big thing for me. It feels like family. Everybody knew each other. The people are welcoming; the adult sort of mentors the younger one.”

These explanations and positive effects were repeated and emphasized by millennials during participant observation. During evangelism training, one of the topics was the theology of evangelism. An example of the early church according to Acts 4:34–35 was made. CM3 said, “My first Sunday service here at Hope Chapel felt like I was back in Nigeria. At (one) point, I was almost peeping outside (wondering if) I was really in America. Then, when the pastor called me to check on my welfare, and mummy sent some food to my children, that made it for me. I (knew) this is home to me.” Such were some notable comments from the millennials concerning the reasons they chose HCFC as a place of worship.

²⁸ Suyanto et al., “Transformational Leadership,” 61.

Conclusion

The rationale for this phenomenological study was to mobilize the millennial generation of Hope Chapel Foursquare Church toward the ministry and participation of evangelism in the church. Fifteen millennials participated in the thesis project. Data was collected and analyzed from interviews, questionnaires, and participant observation through Atlas.ti. The data analysis generated seven hundred and forty-six codes, which produced twenty-four themes distributed to seeking answers concerning the motivation for millennial attendance at Hope Chapel, the factors that mitigate millennials from the ministry of evangelism, what will motivate millennials to evangelize, and the effect of evangelism training on millennials evangelism engagement.

The chapter also employed a qualitative research method that seeks an explanation for the phenomenon grounded in data. Furthermore, the chapter produced many explanations for which the project seeks answers. Therefore, these various explanations will be considered and examined to produce definitive conclusions in Chapter Five of this project.

CHAPTER 5: CONCLUSION

The sheer number, income, educational attainment, and computer and technological prowess have made the millennial generation one of the most sought-after generations in every aspect of American life. Never in the history of the world has any generation held such relevance and control over the world's top industries as the millennial generation. Matthew says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt 24:14, KJV). Therefore, if the gospel of Christ reaches every part of the world, the church cannot afford to exclude the millennial generation. However, the primary vehicle of the gospel to people and nations remains the ministry of evangelism as a precursor of discipleship. Furthermore, America has become the world's epic center where diverse populations converse. Because of America's economic and political power, many ethnic groups have made America their home with their multicultural worldview and way of life, including the millennial generation.

As this researcher has come to the concluding chapter of this qualitative phenomenological thesis project, this chapter will compare the project proposal with the results of the implemented project and draw appropriate conclusions. This chapter will also state the implications, limitations, and further research of this project and how it can be replicated in another similar context.

Purpose

This thesis project aims to mobilize the millennial generation at Hope Chapel Foursquare Church toward the ministry of evangelism. Hope Chapel is a branch of the International Church of the Foursquare Gospel (ICFG), whose primary purpose since its inception has been evangelism.

Research Questions

There were three main research questions in this thesis project:

- RQ1. What factors affect millennial engagement in evangelism?
- RQ1I. What are the demotivating factors that discourage millennials from participating in evangelism?
- RQ1II. What are the motivating factors that encourage millennials to engage in evangelism?
- RQ2. How does evangelism training influence millennial engagement in evangelism?
- RQ3. What motivates millennials to attend Hope Chapel?

Research Conclusions

After conducting several weeks of in-depth interviews and questionnaires, observing willing participants in the field, and analyzing hundreds of documents through Atlas.ti, generating hundreds of codes and observing several themes in writings and graphically, this researcher can convincingly and conclusively assert an understanding of the phenomenon of factors that affect millennial engagement in evangelism as seen through the lived experiences of willing participant millennials at Hope Chapel Foursquare Church.

Ernest Stringer asserted that to gain insight into the wells of any situation requires integrating the perspectives and responses of stakeholders as an intrinsic of the research process.¹ Although there are few research papers available regarding millennial evangelism, especially as

¹ Stringer, *Action Research*, 36–37.

it relates to the cross-cultural phenomenon, the results in this research were deep, thorough, and all-encompassing and provided a good view of the underlying phenomenon from the viewpoint of millennials, the retort of lived conversance, and involvement of the participating millennials. In arriving at various conclusions, this researcher also takes into consideration the problem, purpose, and design of this thesis project.

Finally, as stated in Chapter Four, this researcher gave the millennials some coded names and numbers for anonymity. There were fifteen millennial participants in this project. Each of the millennials was coded numbers one to fifteen and alphabetically identified from A to O; since they were millennials, they also had the letter "M." For instance, the first millennial coded AM1, the second as BM2, and the third as CM3. This researcher expected that creating anonymity would provide the millennials with some privacy and promote their ability to speak freely. Therefore, the following conclusion will attempt to provide a tangible outcome in line with the research questions.

Demotivating Factors Conclusion

The essence of the first part of research question one is to understand the factor(s) that serve as barriers or discourage millennials at Hope Chapel Foursquare Church from participating in evangelism. From the millennial responses and observation analysis, 179 codes regarding the barriers to evangelism were established. From millennial participant responses, 59 (33%) indicate a lack of knowledge and experience of faith, and 46 (26%) say cultural barriers are a significant factor. Therefore, it is reasonable to conclude that the main barrier to millennial participation in evangelism comes from a lack of knowledge and experience of Christian faith and cultural barriers, indicating a total of 105 codes (or about 60%).

Regarding training, Jesus told Peter and Andrew to follow Him and promised to make them fishers of men (Matt 4:1). Also, Jesus sent the seventy-two out in twos after they had been with Him for a while (Luke 10:1–12). In other words, meaningful and effective sharing of faith should come after the prospective believer has received a measure of training. Throughout the interview, training sessions, and participant observation, millennials expressed profound fear of how to respond to questions from prospective respondents during evangelism due to inadequate knowledge of their faith. For instance, HM8 said:

It is important to be able to hear from a veteran in the practice of evangelism. They know the right approach, know the right Scripture to use and how to respond to questions. I think it will be really beneficial to millennials (learning from them) because these examples that they can practice with, and they can learn from, and they do not have to make those same mistakes themselves.

JM10 said:

I think training will be a big help for sure help to build our confidence. Also, it is one thing to sit in the church for someone to tell you how to do evangelism, and it is another thing to go out there and do it practically because that is how you are going to get better at it and get comfortable doing it. That is like on-the-job training would be a good part to going out there, and doing it would probably be the most effective in my opinion.

OM15, said, “But I think training will assist millennials to know what the Bible says about evangelism and the right Bible passages to use. I think practical training with people is also essential, (and) showing their own actions will help. The training you gave us during this project was very good.... Not just training, but practical demonstration is very also important.”

Regarding cultural barriers, Quiros Dominguez et al., says that increased migration is a major cause of global cultural and religious diversity. Dominguez concluded, “According to the International Organization for Migration (IOM), the number of people changing their place of residence is constantly increasing, from 172 million in the year 2000 to 281 million in 2022,

currently accounting for 3.6% of the global population (2022).”² Consequently, most millennial participants echoed the issue of cultural barriers several times during interviews, training, and questionnaires. As discussed earlier, about ninety-five percent of millennials at Hope Chapel are first- and second-generation immigrants and Nigerian Americans. Most of them still speak with a measure of Nigerian accent and carry a pseudo-American culture and deep-rooted Nigerian heritage. For instance, DM4 said, “Yeah, especially for the fact that most of us are not citizens of this country. We have different upbringings, culture, and language issues, just like I said about my personal experience, (that) I did not know how evangelism works in the U.S. I do not know where to go and how to start conversation.” LM12 said:

One of my friends (who) was in China, for example, was telling me that in China, if you go outside and tell people that you are a Christian or try to convert them, you will get arrested or you could die. If you have your church, if people want to come, they can come, but you are not allowed to canvas or evangelize or persuade people to come to church. He says there is a law that will stop you from doing it. Maybe it is still the same thing here with all this do not step into my space, do not try to come to me and tell me to do this or that I hear here.

OM15 continued:

Well, I do not think my being a Nigerian affected me that much. During the training, pastor talked about accent, but I do not seem to have much accent. However, when I was younger, people at school seemed to laugh at my Nigerian name, and I was embarrassed. Also, some of my friends at school were saying a lot of bad stuff about Africa. That seemed to affect me. But as I grow older, it does not affect me much (anymore). But now when I consider going out to evangelize, everything seems to come back, the taunting faces, bullying, and name-calling.

The issue of cultural barriers is not pertinent only to Africans in America but is also prevalent among Hispanics, Japanese, and Koreans in America. According to Eileen Tamura in *Americanization, Acculturation, and Ethnic Identity: The Nisei Generation in Hawaii*,

² Carolina Quiros Dominguez, Valeria De Ormaechea Otarola, and Montserrat Freixa Niella, “Intercultural and Interreligious Competences of Youth: A Case Study in Secondary School in Barcelona,” *Religious* 14 no. 11 (2023): 2.

immigrants associate with others of their type as a sense of security amidst confusion in their new home. Here, they feel safe where they can hear familiar mother tongue, familiar customs, friendships, and advice on social issues.³ Other barriers that inhibit millennial evangelism include the lack of Christian commitment (23 or 13%), personality trait (21 or 12%), social influence (21 or 12%), and church influence (9 or 5%). These are important, but each of them is far less than the lack of knowledge and experience of faith and the cultural barriers, as identified by millennials.

Motivating Factors Conclusion

This research project seeks answers from millennials about what will motivate or encourage them to join the evangelism caravan at Hope Chapel and become active participants in sharing their Christian faith. The results were a resounding chorus toward evangelism training. The resulting themes reflect a fair distribution of evangelism training, evangelism training-like themes, and cultural competence/awareness as follows: Total responses in this regard were 99 themes distributed into evangelism training (46%), cultural competence (16%), evangelism/outreach (15%), evangelism experience (13%), and intentionality (9%). This researcher acknowledges that the above result does not reflect the earlier result of a principal barrier that prevents millennials from evangelizing; nevertheless, this researcher has decided to present the actual result. Consequently, with the result above, this researcher can conclude that the primary motivating factor that will mobilize the millennials at Hope Chapel to evangelize effectively will be robust evangelism training and helping the millennials to attain a level of cultural competency in American society.

³ Tamura, *Americanization, Acculturation, and Ethnic Identity: The Nisei Generation in Hawaii*, 167.

Regarding the evangelism explosion happening in the church of Jesus Christ today, James Kennedy of *Evangelism Explosion* says, “This is largely due to (a) growing number of laypeople who realize their responsibility and privilege to witness for Christ. Each year, thousands more believers become equipped and trained to share their faith.”⁴ The implication of Kennedy’s statement is a clarion call on the church of Jesus Christ to train every member on the what and how of evangelism. The millennials at Hope Chapel asked for evangelism training, group evangelism, and evangelism experience, but these are different aspects of evangelism training. When a believer receives robust evangelism training, such a believer begins a relationship with neighbors, classmates, airline staff, and co-workers naturally and progressively. This relationship will lead to an inoffensive conversation that will later lead to the gospel and conversion.⁵ Such is the power inherent in contextual and robust evangelism training.

Regarding the issue of cultural competence, the millennials at Hope Chapel were fixated on their cultural challenge as new immigrants in America. Such is the issue of cultural differences and awareness. Cultural awareness involves understanding and respect for other cultures. It begins by first being aware and conversant with culture, beliefs, and worldviews different than one’s own. In this awareness, there is an appreciation of other people’s ways of life. During the evangelism training, the millennials at Hope Chapel were exposed to differences between Nigerians and Americans in sports, food, greetings, and other terminologies. For instance, while Americans will refer to playing ball on the field as soccer, Nigerians will refer to the same as football. The trunk of a car in America is called a boot in Nigeria, and pants in America are called trousers in Nigeria. Others include the names of items that mean different

⁴ Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*.

⁵ Ibid.

things in Nigeria and America. For instance, soda in America refers to carbonated drinks, but soda in Nigeria is the generic name for soap. Biscuit in America is baked flour, but cookies in Nigeria. As insignificant as these might sound, they become a massive issue during a conversation between two parties.

However, the ability to respect and imbibe the host country's way of life, worldview, culture, and belief system brings about cultural awareness. Within the Nisei community in Hawaii, as the young Nisei began to attend school, they started learning the occidental mannerisms and American culture, which made them enjoy the place in society.⁶

Evangelism Training Engagement Conclusion

The primary intervention in this thesis project is contextual evangelism training followed by field events to share their faith and evangelize in the community. The project proposal and implementation included a two-week evangelism training, after which this researcher observed the millennials in the community sharing their faith. Consequently, the researcher collected data on the effect of the evangelism training and on their evangelism engagement with the following result (see table 1).

⁶ Tamura, *Americanization, Acculturation, and Ethnic Identity: The Nisei Generation in Hawaii*, 171.

Table 1. The effect of evangelism training on millennial evangelism engagement

Table 1.4: Showing the Effect of Evangelism Training on Millennial Evangelism Engagement

Themes	Number	Percentage (%)	Comment
Knowledge & Faith	43	31.39	Acquisition of knowledge and skills, specifically related to faith and evangelism strategies.
Empowered Growth	38	27.74	Emphasize dual aspects of emotional readiness and personal development of participants.
Interpersonal communication	16	11.68	Involves verbal and nonverbal communication in listening, gestures, facial expression, cues, body language, and social interaction.
Improved evangelism practices	15	10.95	Improved the actual practice of evangelism, ensuring effectiveness and practical application.
Community Building and Church Growth	11	8.02	Sense of community within the church, fostering relationships, and contributing to overall church growth and outreach.
Improving Future Evangelism Training	10	7.30	Suggestions on how to improve future evangelism trainings.
Commitment and Involvement	4	2.92	Commitment of individuals to the church, their courage as well as interest in evangelism.
	137	100	

The table 1 represents how the evangelism training conducted has affected millennial evangelism engagement. Therefore, this researcher concluded that the intervention of evangelism training, as observed through the subsequent field trip, has changed the behavior and trajectory of millennials toward increased participation in the ministry of evangelism. This conclusion was determined during millennial observation in the church during Bible study and on subsequent evangelism field trips with other adult members in the church. For instance, EM5 said:

From my personal experience, I found evangelism to be an enriching and enlightening experience. The evangelism training helped me gain a deeper understanding of the importance of evangelism in spreading the word of Christ. The training session boosted my confidence and equipped me with the skills to initiate a conversation about Christ. The opening conversation points were informative, and I appreciated learning how to effectively communicate in Nigerian vernacular by translating American expressions.

AM1 said, “The training has had a significant impact on the way I initiate conversations about evangelism. The conversational pointers I learned have given me the confidence to introduce someone to Christ effectively.” And HM8 said, “Before undergoing the training, I had a lot of difficulties when it came to evangelizing to others about Christ. I struggled to start a conversation and lacked the confidence to share my faith. However, after completing the training, I was equipped with the necessary tools and skills to overcome these challenges.” And CM3 said:

The evangelism training was helpful in that it made me rethink evangelism in the U.S. differently, and helped me to understand strategies I can adopt to evangelize here, possible roadblocks and how to avoid them. Also, I was able to go out to evangelize and put to use some of the things I learned during the training. I found the topics on cultural differences most beneficial. The most challenging to adopt is managing accent when communicating.

These responses helped shape the conclusion of this research project. In addition to the increased knowledge and faith and empowered growth, the millennials also voiced other positive impacts the training had on them, including improvement in interpersonal communication, improved evangelism practices, and community growth. They also made meaningful suggestions on how the evangelism training could be improved, and, above all, they helped Hope Chapel continue to enjoy growth physically and spiritually.

Hope Chapel Attendance Conclusion

It was important to the scope of this research project to find out why millennials attend Hope Chapel. This question was also meant to provide another clue to their non-participation or help to mobilize them for evangelism. Hope Chapel Foursquare Church is a branch of the International Church of the Foursquare Gospel (ICFG). Hope Chapel is mostly an immigrant church, with about ninety-five percent of its members from Nigeria and West Africa. When the millennials were asked why they attend the church, the result was as follows: Out of a total of 251 responses, 112 (44.62%) said they attend the church for a sense of community, 88 (35.06%) said leadership was a factor, 30 (11.95%) said spiritually enriching programs, 16 (6.37%) said peer influence, and 5 (1.9%) said they attend the church due to their love of God.

Consequently, this researcher can conclusively say the reasons these millennials attend Hope Chapel Foursquare church is due to a sense of community and leadership style in the church, representing 200 responses or (79.68 percent). The above conclusion is also indicative of

the previous conclusions. First, these millennials attend Hope Chapel to connect with an immigrant church, bond, and have a sense of home (Nigeria). Secondly, they enjoyed the type of connection, family, and cultural orientation in the Leadership of the church they were used to from Nigeria. For instance, CM3 said:

One of my first experiences at Hope Chapel was that I was invited by someone (who) was already a member of Hope Chapel. I think I came during a Sunday service, and ... I noticed, I saw, mostly people (who) are familiar, (who) looked like myself. In terms of the atmosphere, although different from the church I was coming from back in Nigeria, there are a lot of similarities: the worship, the prayer, the hymns, and all those things sound familiar a lot with where I was coming from.

EM5 said:

I know that when people first join, the senior pastor does reach out to see how everyone is doing, making home visits, and also, there is the opportunity that if anything is needed, you can always come to him. ... When we have the 'Command Your Month' and prayers like that and you can come and speak about things you want to pray about, things that you have going on, you do have opportunities for that, so I do feel like there is care in this place.

KM11 said:

The culture here, I would say, because I was coming from Nigeria, it's not actually bad because I feel like I am at home. ... Having been to other churches, it is not the vibe that I had back home, so being here makes me feel like I am back home in Nigeria because I have those experiences of the worship songs, the drums playing, and actually having to dance and clap and scream as we want, so it's kind of fun to be here in Hope Chapel.

Such are the responses from most millennials at Hope Chapel that make them continue to take the church as their home.

Concerning Japanese concentration in Hawaii, Tamura in *Americanization, Acculturation, and Ethnic Identity*, says that association with one's own kind offers a sense of security in a foreign country. There is a tendency for those who speak the same language to

manifest clannishness by going to the people they know and those who share their experience.⁷ Furthermore, according to Daniel Rodriguez in *A Future for the Latino Church*, within the Hispanic community, there were about six classifications of Latinos: nuclear or monocultural Latinos, bicultural Latinos, marginal Latinos, fleeing Latinos, returning Latinos, and assimilated Latinos, depending on their level of acculturation. Regardless of the immigrant community, it appears the feelings remain the same: The immigrant population prefers to associate with people of their home origin.

Research Implications

According to Barna's report, *Reviving Evangelism*, Alpha USA commissioned a study to revive evangelism across America; Michelle Jones says, "Sharing faith has to be taught as an integral part of Formation."⁸ The results of this thesis project have many implications that support Michelle's assertion on evangelism. First, the millennials at Hope Chapel were not averse to evangelism and took the gospel of Jesus Christ to the community. Instead, they were inhibited and restricted due to their peculiar circumstances, including cultural barriers, communication issues, limited knowledge of their faith, inadequate training in evangelism, and misconceptions about their new country, America. Therefore, they were ready and delighted to share their faith when and if these barriers were removed. This new truth convinced this researcher that, through the millennial population at Hope Chapel, the evangelism mission of Hope Chapel will be achieved.

Second, with the shared number of millennial population, there lies a potential army of evangelists who, if adequately trained and resourced, will take America for Christ through faith-

⁷ Tamura *Americanization, Acculturation, and Ethnic Identity: The Nisei Generation in Hawaii*, 167.

⁸ Barna Group, *Reviving Evangelism: Current Realities That Demand a New Vision for Sharing Faith*, 27.

sharing and evangelism. For instance, according to *Reviving Evangelism*, about thirty-eight percent of older adults in America have non-Christian friends. In contrast, thirty-two percent of millennials have seven or more non-Christian friends.⁹ The millennials at Hope Chapel were about three times the number of older adults. The implication of this number is enormous in terms of church growth and conversion within the community.

Third, America is becoming a diverse nation with different ethnic groups in terms of culture and language. Cultural barriers and communication challenges were significant impediments to millennials at Hope Chapel. These barriers are also present in other ethnic groups in America. Therefore, increasing cultural competence for the millennials at Hope Chapel will increase their ability to evangelize and share their faith wherever they find themselves.

Fourth, the result of this project revealed that most of the millennials at Hope Chapel complained that their inadequate knowledge of their faith was a barrier to evangelism. The implication of this is that the church must deepen biblical teachings not only among the adult members of the church but also the theology of evangelism; the need for evangelism as the foundation of the Great Commission must become a priority among every member of the church. Therefore, when millennials have the proper knowledge, it will help them to be confident during faith sharing, thereby increasing conversion and church growth.

Fifth, the millennials at Hope Chapel asserted that one of the reasons they attend the church was the quality of leadership in the church. The implication of this is that millennials value good leadership. Therefore, Hope Chapel must continue to maintain good leadership to attract more of the millennial generation to the church.

⁹ Barna Group, 10.

Sixth, according to Reem Nadeem of Pew Research, The Global Religious Futures (GRF) conducted by Pew Research in conjunction with The John Templeton Foundation conducted among about one hundred and ninety-eight countries revealed that the U.S. public is growing less religious.¹⁰ Nadeem revealed that from seventy-eight percent of the Christian population in 2007, that figure was sixty-three percent in 2021. Conversely, the number of not religious has grown from sixteen percent to twenty-nine percent during the same period.¹¹ The implication of these figures is that the church needs millennials more than ever before to arrest and reverse this decline.

Research Applications

The primary purpose of a research project is to advance specific interventions for specific problems in a particular context. Therefore, the more a researcher knows how such intervention works and is applied, the more likelihood that such an intervention can be applied to a similar context.¹² Hope Chapel Foursquare Church is mainly an immigrant church in America. As the senior pastor of Hope Chapel, this researcher observed that the millennials were not participating in the ministry of evangelism. This research project demonstrates that the following application will be important.

First, a curious look at most immigrant churches in America, especially those of African or Nigerian origin, showed that these churches were mono-ethnic and populated with only immigrants. The reasons include the non-ability of immigrant churches to evangelize or recruit indigenes into their churches. However, since millennials at Hope Chapel received adequate

¹⁰ Reem Nadeem, "Key Findings from the Global Religious Futures Project," *Pew Research Project* (2022):

¹¹ Ibid.

¹² Sensing, *Qualitative Research*, 216.

training on cultural competence, the church has seen occasional attendance of non-Africans in the church. Therefore, implementing cultural competencies training by the pastors of these churches will yield the same or better results.

Second, some of the millennials at Hope Chapel complained of inadequate understanding of their Christian faith as one reason they did not share it. During the evangelism training, these millennials had two weeks to better their evangelism skills. The result was that they became enthusiastic about faith sharing, which inspired many conversions and personal evangelism. In this way, it is understood that faith sharing should be part of formation. The same method can be applied to millennials in other churches. There should be an increase in the robust teaching of the gospel for millennials in all churches, including faith sharing as part of formation. It is believed that better results will be achieved among millennials.

Fourth, cultural barriers are not particular to millennials from Nigeria. Cultural barriers existed among other immigrant communities in America, including Latinos, Koreans, Chinese, and people from other African countries. That largely accounted for why most immigrant churches existed as mono-ethnic churches. Currently, millennials at Hope Chapel are becoming culturally competent, initiating faith conversations with other cultures, resulting in diversifying church membership. Contextual evangelism training can be introduced in another ethnic group toward diversifying their membership.

Fifth, after millennials received evangelism training involving biblical knowledge about evangelism, evangelism strategy, cultural appreciation, and cultivating relationships with others, they became more willing to share their faith with their neighbors, classmates, co-workers, and spontaneous acquaintances. This type of training can be duplicated in another ethnic group that will produce the same positive results.

Research Limitations

Sensing described the DMIN project as collaborative research that employs or uses intervention by a church leader for the organization's transformation.¹³ What that means invariably is that the researcher is mandated to work within a specific context. The researcher in this project has chosen to work with members of the millennial generation at Hope Chapel Foursquare Church. Consequently, the following were some identified limitations.

First, Hope Chapel is a relatively small congregation of sixty to eighty members. This small number has limited the researcher from choosing a smaller number of millennial participants for this research project. Therefore, the result of this research project is limited by the number of project participants.

Second, there are limitations in the data collected. This researcher has chosen interviews, questionnaires, and participant observation as data collection methods. Although every effort was made to ensure whatever data collected was authentic by ensuring the participants were told to speak freely without bias, the interview was done at the convenience of the participants, and the millennial participants were assured that they could withdraw from the project without any consequence. However, the researcher has no way of verifying the authenticity of their statements aside from triangulation.

The third reason is accessibility. Sometimes, it may be challenging to get enough access to respondents due to the nature of their work or location. Furthermore, due to respondent emergencies, accessibility may be limited or cut short. The fourth limitation is relationship and cultural bias. The researcher for this project is the senior pastor of Hope Chapel. Most of the millennials at Hope Chapel are Nigerian Americans. In Nigerian culture, it is considered

¹³ Sensing, *Qualitative Research*, 58.

improper to say something wrong about an elder or a man of God (pastor). Consequently, cultural relationships may make millennials cautious, biased, or less factual. Therefore, this researcher sought the assistance of another pastor with a doctorate to conduct some interviews using questions drawn out by this researcher.

The fifth limitation is the issue of time constraints. Due to the time constraint available for this research in its implementation and inadequate waiting time to realize fully the long-time objective of the research intervention, the above result was limited to the available time for implementation and dividend or otherwise of the project. The sixth limitation is the absence of previous research. Another limitation of this project was the limited amount of similar research on evangelism and the lack of Nigerian American or Sub-Saharan African evangelism in the West. Therefore, the project was limited to inadequate comparison of similar research.

Further Research

Given limited research and study in evangelism, this project should encourage or serve as a step ladder for further research. First, this project was done on millennial evangelism in an immigrant congregation. Further research is necessary and needed in non-immigrant churches, such as in Caucasian churches. Second, from the results of what motivated millennials to attend Hope Chapel, “Love for God” was the last item that motivated the millennials to attend the church. Since millennials’ love for God was never the main objective of this research, it is essential to conduct more research to ascertain the extent of love for God among millennials. According to Richard Fry of Pew Research, “Millennials Overtake Baby Boomers as America’s Largest Generation.” From the U.S. census of 2019, the number of millennials surpass that of

Baby Boomers at seventy-five million to seventy-two million.¹⁴ The Christian community needs to intensify or double their efforts toward evangelizing the millennial population.

Third, this project did not ask questions concerning the use and effect of technology for evangelism. Since millennials are noted to be avowed users of technology such as computers, cell phones, iPads, and the internet as a means of communication, further research will be necessary to gauge the effect of technology on evangelism.

Fourth, during the evangelism training in this project, the training class was conducted at the premises of Hope Chapel, and some millennial participants were given the option of watching the training through Zoom. However, some of the millennials suggested that future training should be done online, with the materials available on videos and podcasts. Further research will be needed to train millennials on faith sharing as part of millennial formation and evangelism.

¹⁴ Fry, "Millennials Overtake Baby Boomers as America's Largest Generation."

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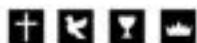
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APPENDIX A

DISTRICT APPROVALS FROM ATLANTIC DISTRICT OF THE FOURSQUARE
CHURCH

FOURSQUARE
Atlantic District

Chanda Crutcher
(District Supervisor)

August 2, 2023

Pastor Peter Kolawole
[REDACTED]

Dear Pastor Peter,

I am in receipt of your letter requesting permission to conduct your research at South Raleigh, NC Foursquare Church DBA Hope Chapel Foursquare Church. I understand that the title of your research project is Millenial Evangelism: Mobilizing Millenials Toward Faith Sharing at Hope Chapel Foursquare Church, and that the goal of your research is to mobilize the millennial population towards participation in evangelism at the local churches.

I understand that participants will be asked to complete questionnaires, provide their observations, and contact you to schedule an interview. Participants will be presented with informed consent information before participating. Participation in this study is voluntary, and participants are welcome to discontinue participation at any time.

I approve of your request to conduct this research at Hope Chapel Foursquare Church.

In His Service,

Pastor Chanda Crutcher
District Supervisor – Atlantic District


OFFICE OF THE DISTRICT SUPERVISOR
Foursquare Atlantic District Office
Virtual Mailbox:

[REDACTED]
foursquare.org/atlantic

APPENDIX B

APPROVALS FROM THE COUNCIL MEMBERS OF HOPE CHAPEL

Hope Chapel Foursquare Church, Raleigh

Phone: [REDACTED] 

E-mail: [REDACTED]

May 22, 2023

Pastor Peter Kolawole
[REDACTED]

RE: COUNCIL APPROVAL


We receive your letter of March 10, 2023, regarding approval to use Hope Chapel Foursquare Church, Raleigh, for your doctorate research thesis project.


The title of your research project is Millennial Evangelism: Mobilizing Millennials Towards Faith Sharing at Hope Chapel Foursquare Church. Your research aims to mobilize the millennial population towards participation in evangelism at the local church level.

At the church council meeting on May 21, 2023, the council noted that one of your lifelong passions as the senior pastor at Hope Chapel had been passionate propagation of the gospel of Jesus Christ, especially amongst the younger generation.

Consequently, the council members at Hope Chapel were honored and unanimously approved your request to use Hope Chapel Foursquare Church to conduct your research.

Sincerely,


Vivian Okafor
Church Secretary


Olakunle Sadiya
Council Member

Jesus Christ the same yesterday, and today, and forever (Hebrews 13:8)

APPENDIX C
RECRUITMENT FLIER

Research Participants Needed

Millennial Evangelism: Mobilizing Millennials Towards Faith-Sharing at Hope Chapel Foursquare Church.

- Are you between the ages of 20 years and 39?
- Have you been a Hope Chapel Foursquare Church member in the last six months?

If you answered **yes** to the above questions, you might be eligible to participate in a research study.

This research study aims to mobilize millennials to participate in the evangelism program at Hope Chapel Foursquare Church. Mobilizing millennials include understanding factors such as training on evangelism, leadership, technology, morale, and diversity, which will encourage millennials to participate in evangelism programs in the church.

Participants will be asked to

1. Participate in two hours of evangelism training, which will be video recorded
2. Participate in a 30-minute interview which will be audio recorded
3. Complete a Questionnaire which will take about 10 minutes
4. Participate in 10 minutes of supervised or monitored evangelism fieldwork, which will be audio recorded

If you would like to participate, contact the researcher at the phone number or email address provided below.

A consent document will be given to you at the time of recruitment.

Peter Kolawole, a doctoral candidate in the Biblical Studies, School of Divinity at Liberty University, is conducting this study.

Please contact Peter Kolawole at [REDACTED] for more information.

APPENDIX D
RECRUITMENT EMAIL

March 10, 2023

Recipient
Title
Address 1
Address 2
Address 3

Dear Recipient:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctoral degree. The purpose of my research is to mobilize the millennial population for participation in evangelism at Hope Chapel Foursquare Church, and I am writing to invite eligible participants to join my study.

Participants must be between 20 years and 39 years, be regular attendees at Hope Chapel Foursquare Church for the past six months. If willing, participants will be asked to complete the questionnaire, participant observation, and a thirty-minute interview, which will be audio recorded. (Approximate time for the questionnaire is ten minutes).

Names and other identifying information will be requested for this study, but the information will remain confidential.

To participate, please contact me at [REDACTED] for more information.

A consent document is attached to this email. The consent document contains additional information about my research. If you choose to participate, you must sign the consent document and return it to me at the beginning of our training session. Doing so will indicate that you have read the consent information and would like to participate in the project.

APPENDIX E
RECRUITMENT FOLLOW-UP LETTER

Recruitment Follow Up

March 10, 2023

[Recipient]
[Title]
[Address 1]
[Address 2]
[Address 3]

Dear Recipient:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctorate degree. Last week an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to respond if you would like to participate and have not already done so. The deadline for participation is [Date].

Participants must be between 20 years and 34 years, be a regular attendee at Hope Chapel Foursquare Church for the past six months. Furthermore, participants, if willing, will be asked to complete questionnaire (10 minutes), participant's observation (approximately 10 minutes each time), and complete a thirty-minute interview, which will be audio recorded. Participation will be completely anonymous, and no personal, identifying information will be collected

To participate, please contact me at [REDACTED] for more information.

A consent document is attached to this email. The consent document contains additional information about my research. Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so.

Sincerely,

Peter Kolawole
Doctorate candidate

APPENDIX F

INFORMED CONSENT

Consent

Title of the Project: Millennial Evangelism: Mobilizing Millennials Towards Faith-Sharing at Hope Chapel Foursquare Church.

Principal Investigator: Peter Kolawole, Doctoral Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 20-39 years of age and a current Hope Chapel Foursquare Church member for upwards of six months. Taking part in this research project is voluntary.

Please read this entire form and ask questions before deciding whether to participate in this research.

What is the study about and why is it being done?

The study aims to mobilize millennials to participate in the evangelism program at Hope Chapel Foursquare Church. Mobilizing millennials includes understanding what factors such as training, leadership, technology, morale, and diversity will encourage millennials to participate in evangelism programs in the church.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Participate in two hours of evangelism training, which will be video recorded
2. Participate in a 30-minute interview which will be audio recorded
3. Complete a Questionnaire which will take about 10 minutes each
4. Participate in approximately 10 minutes of supervised or observed evangelism fieldwork, which will be audio recorded

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study.

Benefits to society include the fulfillment of the Great Commission, where the gospel of the Lord Jesus is preached in the community.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential through the use of codes. Interviews will be conducted in a location where others will not easily overhear the conversation.

- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Does the researcher have any conflicts of interest?

The researcher serves as the senior pastor at Hope Chapel Foursquare Church. To limit potential or perceived conflicts, the project has been approved by the Atlantic district's supervisor of the Foursquare church and the elected church council of Hope Chapel Foursquare Church.

This disclosure is made so you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision on whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Peter Kolawole. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact us at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty sponsor, Jerry Knoblet, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record and video-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

Printed Subject Name

Printed LAR Name and Relationship to Subject

LAR Signature

Date

APPENDIX G

PARTICIPANT'S IN-DEPTH INTERVIEW QUESTIONS

1. Can you tell me about your first experience at Hope Chapel?
2. How would you describe the culture and atmosphere at Hope Chapel?
3. Do you think the millennial generation feels regarded as equal partners in the affairs of Hope Chapel?
4. Describe the care you and other millennials receive from the senior pastor and other adults in the church.
5. List a role or role that the millennial generation at Hope Chapel fulfills.
6. What are the motivational factors that influence the attendance of millennials at Hope Chapel?
7. What have been your experience in sharing your faith since you have been in America
8. In what ways have your Nigerian root affected the way you relate to people since you have been in America
9. Can you describe a situation, where you shared your faith with others outside of the church?
10. What can you tell me about the evangelism program at Hope Chapel?
11. What do you think could be the reason why millennials do not participate in church activities at Hope Chapel?
12. Describe for me how you will share the gospel with an unbeliever?
13. What are some reasons you think stop millennials from participating in evangelism?

14. What role do you think training on evangelism could play on the millennials at Hope Chapel
15. In what ways do you think the pastor at Hope Chapel could motivate millennial generations to participate in evangelism at Hope Chapel?

APPENDIX H

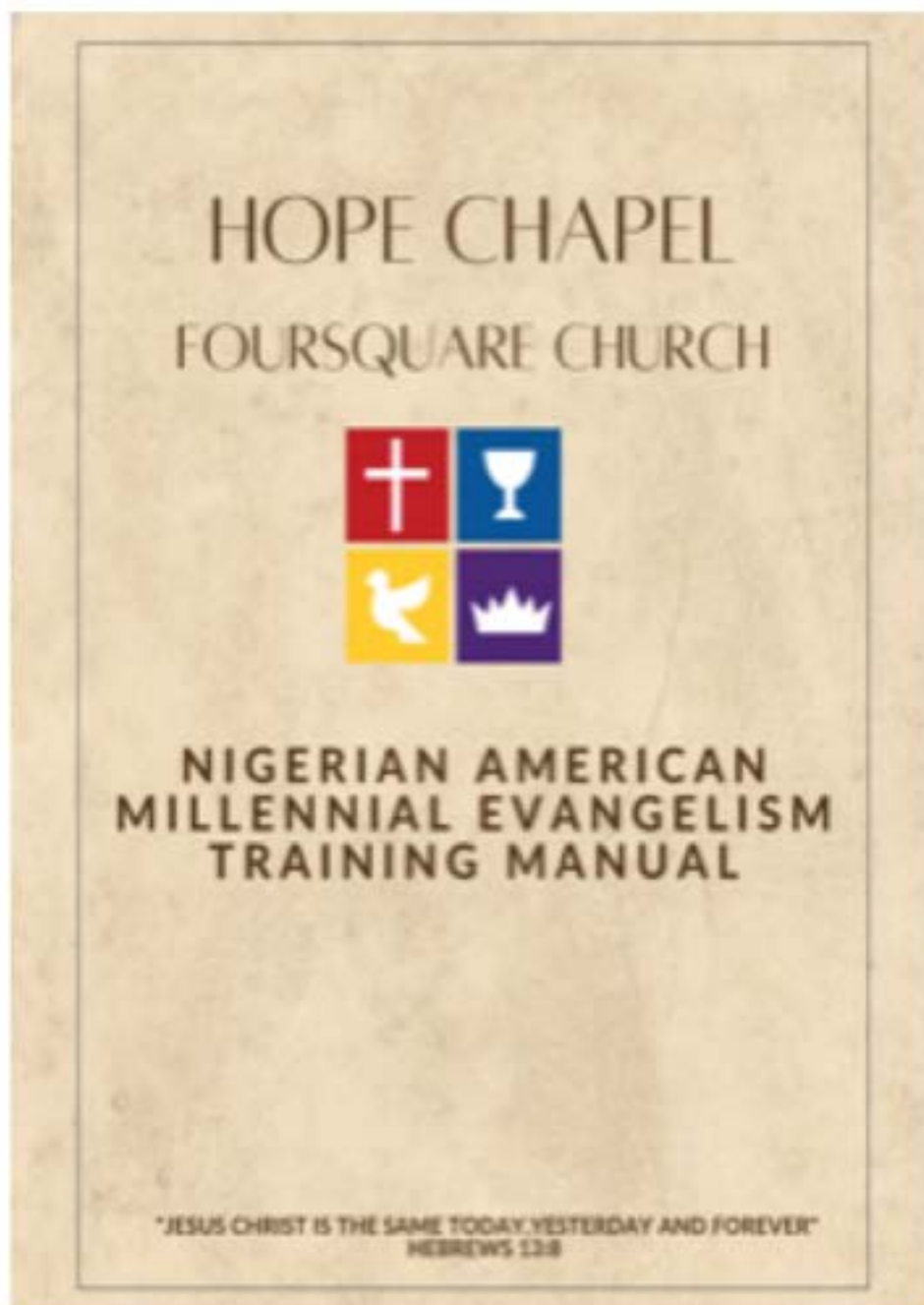
PARTICIPANT'S QUESTIONNAIRE QUESTIONS

1. Can you tell me about your first experience at Hope Chapel?
2. Does the millennial generation feel regarded as equal partners in the affairs of Hope Chapel?
3. Describe the care you and other millennials receive from the senior pastor and other adult members in the church.
4. List a role or roles that the millennial generation at Hope Chapel fulfills.
5. What are the motivational factors that have kept you a member of Hope Chapel?
6. How do you think these same motivational factors influence the attendance of other millennials at Hope Chapel? Can you give an example?
7. Can you describe a situation where you shared your faith with others outside of the church?
8. What can you tell me about the evangelism program at Hope Chapel?
9. Do you think your Nigerian root affect the way you share the Christian faith in the United States?
10. What are some reasons you think stop millennials from participating in evangelism at Hope Chapel?
11. What type of training is needed for effective evangelism?

12. What role could evangelism training play in the spiritual lives of millennials at Hope Chapel?
13. In what ways do you think the pastor at Hope Chapel could motivate millennial generations to participate in evangelism at Hope Chapel?

APPENDIX I

CONTEXTUAL EVANGELISM TRAINING MANUAL



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Introduction

In ordinary parlance, evangelism will be described as the engagement of the community by sharing and propagation of the good news of the gospel of Jesus Christ. However, the style might differ when taking the gospel to the community by foreign indigenous millennials whose methods, approaches, and speaking with foreign accents. The Nigerian American millennials will have to contextualize and redesign the message to meet the local environment.

Hope Chapel Foursquare Church is in one of the Southern states of the United States of America. However, some millennials were culturized through being born in America, while some were brought into the States when they were young. However, the millennials at Hope Chapel cannot be classified as typical African Americans but Nigerian American due to their Nigerian names, ethnic origin, culture, and purely African way of life. The millennials at Hope Chapel will be considered 'living in the hyphen' according to Daniel Rodriguez. In other words, they stand in the margin, not entirely Nigerian or American.¹ These Nigerian millennials' identity was like Hellenized Jews in (Acts 9:29), because they are neither here nor there. Although some millennials speak with little or no Nigerian accent, they still appear hybrid due to their foreign culture and foreign last name. For these reasons, there is a need to prepare an evangelism curriculum that will help the Nigerian American millennial at Hope Chapel navigate the American community to evangelize and share the gospel of Jesus Christ.

This training curriculum is divided into two parts. First, part A will discuss the prevailing Nigerian culture that forms the tapestry the Nigerian American millennials have grown from. This culture has become a hydra arrow-headed barrier toward faith sharing for them, including

¹ Rodriguez, *A Future for The Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations*, 51.

language, culture, social orientation, the color of their skin, method of evangelism, religious perspective, and theology of evangelism. Furthermore, the curriculum will help them to navigate the various labyrinths and evangelize in their newfound home, the United States of America. Second, the training curriculum will present the millennials with various methods of evangelism and best practices in America and biblically.

A Country Call Nigeria

Nigeria is a country in the western continent of Africa on the Gulf of Guinea with a shared border with the Republic of Benin, Chad, and Cameroon.² According to Patricia Agbawodikeizu, Susan Levy, Chiagozie Ekoh, Ngozi Chukwu, and Uzoma Okoye, Nigeria has a population of 212 million (World Population Review, 2021); of which 47 percent are Christians, 51 percent as Muslims, and 2 percent African traditional religions adherents.³ In other words, there are approximately one hundred million Nigerian who identified themselves as Christians. According to Jeanne Batalova of the *Migration Policy Institute* (MPI), there were about 2.1 million immigrants from Sub-Saharan Africa in the United States of America in 2019, of which about three hundred and ninety-three thousand are Nigerian.⁴ This researcher believes the figure of three hundred and ninety-three thousand will be a gross underestimation considering the researcher has over twenty years residency and citizenship in the United States. Furthermore, about 26 percent of immigrants from Sub-Saharan African countries, including Nigeria, speak

² "World Map."

³ Agbawodikeizu et al., "Religion and Spirituality as a Core Module in Social Work Education in Nigeria," 1.

⁴ Batalova and Lorenzi, "Sub-Saharan African Immigrants in the United States."

only English in their home countries because English is the official language.³ However, they still speak English with a noticeable foreign accent.

Religion and Cultural Shift for Nigerian American

Concerning the overall shift in religious culture between the home country (African) and the United States, Nicolette D. Manglos-Weber says, "From religious commitment being automatic and widespread, to being more contested and individualized..." "A move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace."⁴ Therefore, the following summarizes significant challenges for immigrant believers navigating the Christian faith in America.

Religion is Not an Option in Africa

First, culturally, religion is not necessarily a way of life in America. The American attitude to religion is personal and optional. On the other hand, religion is second nature in Africa. Belief in God (e.g., Christianity, Islam) is sacrosanct. Many reasons can be adduced for the religious life of an African, one of which might be due to poverty and the recent release from the evil of occultic practices and idol worship.

Practice of Sabbath

Second, most African practice a form of Sabbath. Although they do not refer to it as Sabbath, about 80 percent of the people have Sunday and Friday as work-free days. That means

³ Batalova and Lorenzi.

⁴ Nicolette D. Manglos-Weber, "The Contexts of Spiritual Seeking: How Ghanaians in the United States Navigate Changing Normative Conditions of Religious Belief and Practice," *Society of Religion* 83 no. 2 (2021): 2-3.

that they can freely practice their religion on these days. Unfortunately, Sabbath is not prevalent in American society.

Separation of Religion and State

Third, legally, there is separation of religion and State in America. That is different in most African countries, especially Nigeria. The implication of secularity in America does not allow religious practices in many institutions. Contrary to America, Nigeria is not a secular country. Therefore, there is freedom for religious practices in most institutions, such as schools, workplaces, and government offices. However, one of the significant religious shocks for newly arrived immigrant students from Nigeria is the inability to gather for institutional-sanctioned religious services in schools.

Faith Sharing

Fourth, concerning evangelism, a newly arrived immigrant from Nigeria to America will discover many limitations placed on the practices of faith sharing. Contrary to evangelism methods and practices in Nigeria, where people can go from house to house knocking on doors to share their faith, open crusades in public places, sharing religious leaflets in the mall and the streets, just getting on buses and trains to speak on faith, pasting religion posters indiscriminately, talking about faith in football events, and blaring religious songs and call to worship on high mounting towers, and preaching through speakers on the street. Such practices are not permitted in America. Although there is much freedom in religious practices in the United States, things are much more regulated and organized.

Language

Fifth, language is another significant barrier toward evangelism for a Nigerian American millennial. Many second-generation Nigerian Americans are not likely to have the language issue, but most of them may still speak with a slight taint of Nigerian accent. However, the language issue is a significant obstacle for first-generation immigrants. Although Nigeria was a British colony until independence in 1960, English remained the official language in Nigeria despite more than one hundred and fifty indigenous languages. However, the type of English a Nigerian speaks is British English, which gives rise to the issue of semantics. For instance, when an American will say hood (on cars), pants, soda, or soccer, a Nigerian will call the same items as bonnet, trouser, mineral, and football, respectively. Furthermore, unlike most European American, Asian American, and Hispanic American, whose skin color can be mistaken for a Caucasian, it is not so with Nigerian Americans with distinctive features and skin color. It should be emphasized that most Americans are tolerant, respectful, and welcoming to the immigrant population. However, when it comes to faith sharing, the inability to understand each other, the semantic differences, and cultural orientation and perspective make evangelism a challenge for a Nigerian American.

Missiology

Sixth, there is also the issue of missiology. Most immigrant churches minister and share their faith with fellow immigrants who understand them. Therefore, it is a new normal for cross-evangelism, as advocated here. The early church initially started ministering to fellow Jewish even when they left the shore of their homeland. However, the Holy Spirit compelled them to reach out to the gentles and other nations (Acts 13:2). Ethnocentric evangelism and purely inwardly faith sharing are inimical to the growth of the Christian faith and not biblical.

Theology

Seventh, theological differences are other challenges to Nigerian American millennials towards faith sharing. Manglo-Weber characterized the religious attitudes in the States as "seeking orientation." In seeking orientation, which prescribe "values innovation, adaptation, discovery, and self-expression."⁷ On the other hand, he asserted that African religious orientation is "dwelling," which is characterized as "values stability, rootedness, history, and conformity."⁸ What seeking and dwelling orientations translate to is pivotal to the different approaches to religious services. For example, while most African, especially Nigerian, will dress gorgeously to Sunday service in the belief that God as the King deserves the best, most people in the West are casual in their mode of dressing.

Mode of Worship

While most African/Nigerian favor mostly traditional songs, dancing during worship, singing a hymn, and physically collecting offering with pew baskets during worship service, most churches in the West prefer a somber mode of worship and a more discrete offering collection (That is changing in most places in the West). In view of the divergent approach to worship and theology, Nigerian Americans feel reluctant to evangelize in America.

Social issues

The advent of other social issues of the day is another challenge for a Nigerian American millennial. Most Nigerians are intolerant to some social issues they perceive as contrary to the Christian faith. For instance, the prevalent issues of homosexuality, transgender, divorce,

⁷ Manglos-Weber, "The Contexts of Spiritual Seeking, 3.

⁸ Ibid.

complete lack of respect for authority and elders, discrimination, and violence put them in a difficult position. Therefore, many Nigerian millennials will be transfixed and tongue-tied when confronted with many social issues and how to respond in such a situation. Although Nigerians face many more social issues back in Nigeria, where there is prevalent corruption, political issues, flagrant disregard for law and order, religious intolerance, idol worshiping, and joblessness. This dichotomy in social issues between the two nations is a culture shock to most immigrants.

Location

Another issue for Nigerian millennials is where to go and whom to talk to is another challenge for Nigerian American millennials. Sometimes the challenge is not only that language and culture issue but where to go and whom to share with. Most immigrants are limited to a few people they know and relate to. Therefore, they are limited in contact and location accessibility.

How to Navigate Social and Cultural Barriers by Nigerian Millennials

Despite many seemingly social, cultural, and language barriers towards the sharing of faith in America by many Nigerian millennials, the following are ways they can navigate the many labyrinths on their path. First, Paul demonstrated that faith-sharing could be done in any culture and any place in the form of contextualization. In other words, context is the bedrock of evangelism in a foreign culture and to people who are different from the speaker of the message. It is a teaching approach to dress and express a message in a language and culture of the indigenous people to convey understanding.

In Athens, Paul was confronted with many images of idols; many people considered themselves philosophers, mocked him, and he was called a “babbler,” and proclaimer of “foreign

deities” (Acts 17:16–18, English Standard Version). Paul was not intimidated nor retreated into the Jewish synagogues but was ready to present the message using what was available and known to the people of Athens. In Areopagus, he spoke using the context of the people as “religious,” the altar of an “unknown god” as the object of their worship (Acts 17:22–23, ESV). However, Paul’s message concerning the gospel of Christ remains the same. Paul conveyed the gospel to the people of Areopagus, “The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man ... that they should seek God, and perhaps feel their way toward him and find him ... ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we are indeed his offspring’” (Acts 17:24–28, ESV). Surprisingly, Paul talked about “resurrection” judgment and the appointment of the supreme being who will judge the world (Acts 17:29–31). He did not mention the name of Jesus in that setting, yet he presented the full gospel.

Second, concerning social issues, millennials should disregard non-essential issues in their quest to share their faith in America. It does not matter what the people wear, how they make their hair, or their songs. What is relevant and essential is the command by the Lord to make disciples.

Third, concerning the language barrier, millennials should not confine themselves only to the Nigerian communities but make friends with American-born citizens who speak without a foreign accent. They should also participate in school events, sing American songs, learn the culture, adapt to the cultural environment, and learn new accents. They will be understood if they associate with and speak to indigenous people.

Fourth, millennials should also go in twos during evangelism, preferably with first-generation Nigerian Americans. In this way, they can support each other during conversations and question and answer.

Fifth, Nigerian Americans should consider what this researcher called reverse evangelism. According to Jeff Diamant of Pew Research Center, in 2015, Nigeria was the sixth largest Christian nation in the world with about 86,650,000 people. Furthermore, there is a projection that in 2060, Nigeria will become the third-largest Christian nation, with about 274,270,000 people.⁹ While the United States remained the highest Christian nation in 2015 and continues to be the first in 2060 (see Appendix One and Two). The Nigerian Christian population is growing at a higher rate than every other nation in the world. Therefore, every Nigerian millennial should endeavor to evangelize in America despite dwindling adherence to the Christian Faith.

American Terms and Metaphors

A major predicate making conversation in the United States of America is to understand and be able to use basic concepts, idioms, and metaphors that are prevalent in the way an average American speaks. A common factor that is ubiquitous across the land is the language of sport. The average American loves soccer, hockey, basketball, and baseball. In other words, an Average American uses basic sports terminologies to convey understanding as follows:

⁹ Jeff Diamant, "The Countries with the 10 Largest Christian Populations and the 10 Largest Muslim Populations."

The Ball's in Their Court

This phrase is normally used in tennis or basketball. Where it is used, it means you've done your part of the work or deal, and you are waiting for the other party to act.¹⁰ It is common in office or factory settings where the workflow is from table-to-table and each needs others to complete a section of the work for another to put their input. Alternatively, the ball could be "in your court," meaning people are waiting for your action.¹¹

Full-Court Press

In business, the phrase means giving an all-out effort to accomplish a task or goal.

Down for the Count

When a boxer falls in the ring, they're "down for the count," and the referee counts off the regulation 10 seconds the downed boxer must get back up. Therefore, if someone says this in the office, it means they're having a momentary setback, but they're not quite "down and out."

Under the Wire or Down to the Wire

The wire was traditionally stretched over the finish line in horse racing. So doing something "under the wire" means you did it at the last possible moment or barely in the nick of time. "Down to the wire" refers to the winner being determined in the last moments of the race. If something is "down to the wire," you're almost out of time to complete your task.

¹⁰ Allan, "10 Sports Metaphors Used in Business, and Where They Really Came From."

¹¹ *Ibid.*

Hail Mary

The phrase “Hail Mary” originated with Catholic college football teams, most notably Notre Dame.¹² Usually, it is a last attempt to make things happen. In other words, it means any plan or last-ditch effort when prospects aren’t looking good.

On the Bench and Bench Strength

In a group sport such as soccer, basketball, and football, the bench is where players sit where the game takes place. The phrase “bench strength” also comes from baseball and refers to a pool of capable substitutes currently.¹³ In an office setting, if someone is on the bench, it means such a person is not good enough. Allan says, “If your boss puts you “on the bench” at work means your skills aren’t needed now, or management doesn’t think you’re capable of taking certain tasks on.”¹⁴

In Your Wheelhouse

The term “wheelhouse” comes from baseball, and refers to the area within a batter’s swing where they have the best chance to contact the ball.¹⁵ Also, the term wheelhouse may also refer to the central location of a ship’s wheel, where everything is within reach. Furthermore, you have a wheelhouse in business, too, but it refers to your area of expertise or the type of work you feel the most comfortable doing.¹⁶

¹² Allan, “10 Sports Metaphors Used in Business, and Where They Really Came From.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

That's Bush League

According to Allan, the term "bush league" is a minor or amateur league where low-level players hover.¹⁷ Also, in the business world, behavior that is poor, unethical, or unprofessional is "bush league."¹⁸

Dropped the Ball

Whenever 'dropped the ball' is used, it means a fatal mistake or error was committed. This phrase refers to a huge mistake made by players in football and rugby (a fumble) or a dropped catch in baseball.¹⁹ Therefore, if you "drop the ball" at work, it means you've made a big mistake, and either you or your colleagues will suffer for it.

It's a Slam Dunk

The term "slam dunk" comes from basketball. It is used when a player "showstopping move of jamming the ball directly into the hoop."²⁰ Consequently whenever the term is used, it means what is referred to is sure to happen. Alternatively, someone could say what you did was a "slam dunk," meaning you did an amazing job.²¹

Other Cultural Differences Between Nigerian and American

No	African/Nigerian	American
1	African dance during worship	American worship is modestly solemn
2	African worship is rowdier and noisier	American worship is less rancorous
3	African speak in their tongue publicly more	Speaking in their tongue is mainly done during private prayer

¹⁷ Allan, "10 Sports Metaphors Used in Business, and Where They Really Came From.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

4	Offering collection is more open. In other words, someone with an offering basket goes around to collect the offering during worship. Alternatively, the offering basket is placed near the altar while all church members dance towards it to drop their offerings.	Offering collection is done online or through a designated lockbox throughout the week.
5	African dress-up for appearance is a big deal.	Dressing for worship service is optional
6	African prayer is more extended and wordier	Prayer during worship service is short and crisp
7	Most African services are untimely. It is becoming cultural to be late to events, including church services. Consequently, stated worship time is not adhered to	American are timely in all events, meetings, and church services.
8	Culturally, respect is a big deal, especially for the elderly	Culturally, Americans are frier with each other
9	African do not address older adults by their first name. It is a sign of disrespect for a younger person to address the elderly by their first name.	American address each other on a first-name basis
10	When greeting the elderly, the young genuflect or bow. It is out of order for a younger one to stretch their hand for a handshake to an older person.	It is common for two people to embrace each other during the greeting. It also does not matter who stretches their hand first for a shake in American society.
11	African do not need an appointment to visit; they show up.	It is customary to schedule a meeting or visit to American society
12	Refusing a gift, food, or drink from a friend or family in Africa is a sign of disrespect.	It is not a big deal in American society if you refuse food or gifts from people if you do not want it.
13	African time of worship is more extensive. For instance, it is common for worship service to stretch for up to four hours.	American worship services are short and devoid of unnecessary repetitions.
14	It is disrespectful to omit people's titles when addressing them	It does not matter if you omit people's titles when you verbally address them in American society
15	African exercise stronger bonds among themselves and their community	Life in America is mostly an individualized life.

Other English Words Having Another Meaning Between America and Nigeria

No	English Word	Nigeria	America
1	Soda	It is a form of soap for cloth laundry	Soft drinks containing water, carbon dioxide, and sugar or artificial sweeteners
2	Trouser	Trouser	Pants
3	Biscuit	Biscuit	Cookies
4	Bonet	Bonet	The hood of a car
5	Dress	Any form of clothing	Formal wear for ladies or men
6	Football	Football	Soccer

Millennial immigrants must understand American street words to navigate the States for proper understanding. Many immigrants will instead enter the restaurant to eat instead of ordering the food through the food drive for proper understanding. In most cases, their accents prevent them from being understood because different words have multiple meanings.

Part B-How to Share the Christian Faith

Risto Ahonen defines evangelism as “the proclamation of the good news of the forgiveness of sins and the life of Christ.”²² Ahonen went further to declare the ministry of evangelism as the ‘basic task of the church’ by taking the witness of Jesus to those who have not heard about it.²³ Herein lies the heart and soul of this evangelism training, which every believer must hold sacrosanct. John says, “The Father loves the Son and has given all things into his hand. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him” (John 3:35–36, ESV). Therefore, evangelism also includes sharing the Christian faith with those who have heard about Christ but have rejected him or backslide. Therefore, the good news of the gospel of Jesus Christ that believers take to the world must be the same yesterday, today, and forever.

According to Barna, in 2003, about three out of four people (77 percent) Christians claimed they last attended a church service in the last six months. Today, that number has shrunk to only 60 percent in the United States. In other words, Americans are ‘de-churching.’²⁴ In the face of the multiplicity of religions in America, there is an advent of post-modernism, and Christians are becoming slack in sharing their faith for fear of being accused of converting

²² Risto A. Ahonen, “Evangelism Challenges the Church’s Identity,” *International Review of Mission* 106 no. 2 (2017): 423, accessed August 20, 2022, <https://onlinelibrary.wiley.com/doi/abs/10.1111/irom.12195>.

²³ *Ibid.*

²⁴ Barna Report, “Reviving Evangelism,” 24.

another religious group to Christianity. Ahonen says believers are suffering from delusion about the true meaning of conversion. He concluded that “conversion belongs to genuine faith, in which God takes the initiative and draws a person into relationships. Hence evangelism means encouraging others to turn in faith to the living God.”²⁵ Also, Michael Lawrence says it is essential for believers to be conversant with the gospel. Because many Christians talk about the good news, and believe in Jesus and or the forgiveness of sins, but most of them have no clue what Christ did to accomplish forgiveness.²⁶ Therefore, many believers lack a basic understanding of their faith and will need training on the theology of evangelism and how to share their faith. Furthermore, by having the basic tenets of the Christian faith readily available to them, the otherwise fearful, inadequate, and ill-prepared millennial will engender courage to interact and boldly go forward more. Consequently, this curriculum will begin with a primary biblical basis for faith sharing.

Theology of Evangelism

The Scripture is the first reference place for every aspect of the Christian faith. Therefore, to be effective in sharing the Christian faith, millennials must be regular students of the word of God. The following Bible passages give credence to the pivotal place of the word of God for every believer who wants to share their faith. (Ps 119:89, 119:105, 2 Tim 3:16–17, 2:15, 2 Pet 1:19–21, 1 John 5:39, Phil 3:16, ESV). Consequently, the word of God will be quoted copiously and extensively to validate the divine ministry of evangelism.

²⁵ Ahonen, “Evangelism Challenges the Church’s Identity,” 424.

²⁶ Lawrence, *Biblical Theology in the Life of the Church*, 153.

The Need for Evangelism

Michael Lawrence asserted that biblical theology enables humanity to see God's viewpoint through various biblical histories and propositions. In other words, the whole history of humanity can be told using about five essential biblical stories, namely, the stories of creation, fall, love, sacrifice, and promise.²⁷ Therefore, for this evangelism curriculum, the stories of fall and sacrifice will be used to explain the theology of evangelism.

God created humanity in His image and made them male and female (Gen 1:27). But Adam and Eve (the progenitors of humanity) sinned because Adam and Eve believed Satan and disobeyed God's commandment. Consequently, they were separated and removed from God (Gen 3:6–7, 23–24). However, God made a sacrifice by slathering an animal and using the skin to cover their nakedness (Gen 3:21). Therefore, sin entered the world, and all humanity has the propensity and seed of sin inherent in them. Paul says, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned" (Rom 5:12, ESV). Nevertheless, humanity's evils and sinfulness continue and multiply. Cain murdered his brother Abel (Gen 4:8, ESV), Lamech disobeyed God and took two wives (Gen 4:19), and Lamech committed murder out of jealousy (Gen 4:23). God lamented creating the world and decided to destroy the first world (Gen 6:5–7). Despite human sins, God continues to show enormous sacrifice on their behalf. He made a decree to preserve Cain's life (Gen 4:15) and preserved the ruminant of humanity in Noah and his family (Gen 6:8).

Consequently, God destroyed the first creation by the flood but preserved Noah and his family (Gen 6:8; 8:1). God recreated the world again and gave the same promises as Adam and Eve to Noah with a promise never to destroy creation with water again (Gen 9:1–4; 8–16).

²⁷ Lawrence, 115–76.

However, the inherent nature of sin in humanity has not abated. Humanity built a tower to meet with God, and God judged them again when He confused human language and dispersed them throughout creation (Gen 11:3–8). God decided on another plan to save humanity, by calling special people whom He will show how to please him. God called Abraham and made a covenant with him (Gen 12:1–3; 15:1–3; 17:9–14). It seems God created another Eden and a relationship with humanity, but sin’s Adamic nature continues in subsequent generations of humanity. Lawrence says Lot chooses the evil Sodom and Gomorrah over the godly nature of his cousin Abraham. Esau loves the world instead of God, and even after rescuing Israel from the clutches of slavery in Egypt, they choose idolatry over the good God.²⁹ However, God went out of His way by allowing Abraham to negotiate on behalf of Lot and his family (Gen 19:15–22). Even when the Israelites got to the promised land, their evil nature of sin continued. They rejected God as their King and demanded an earthly king (1 Sam 8:4–6); they usurped God by polluting His sacrifices (1 Sam 2:12–17) and fell into multiple idolatries by worshiping and indulging in the evil practices of the surrounding ungodly nations around them Ezek 8:7–13; Judg 2:11–19). Eventually, God expelled the Israelites from the promised land and allowed them to be enslaved again for seventy years (Jer 25:8–14). Even upon their return, God refused to return to them.

The Salvation of Humanity

God’s final plan to save the world begins with the Davidic covenant with a promise of a Son who will reign on David’s throne forever (2 Sam 7:12–16). Then, God gave another promise for humanity through the new covenant (Jer 31: 31–34). Therein begins the work of salvation in

²⁹ Lawrence, 131.

which Jesus, the Son of God, incarnated to save humankind from the bondage of sin and alienation from God. Using the theme of Sacrifice, Lawrence listed six significant sacrifices in the Scripture. These sacrifices include the sacrifice offered by Cain and Abel (Gen 4); Noah offered the sacrifice of a clean animal to commemorate the birth of a new creation (Gen 8:21); God demanded that Abraham offer his only son as a sacrifice to him (Gen 22:2), and he promised to use the sacrifice of lamb as a substitute for Israel first born when he rescued them from Egypt (Exod 12). After that, however, things take a new turn in the book of Leviticus, where their whole range of sacrifices is mostly for atonement from sin and guilt.²⁹

Lawrence says, "God is true to his word to Abraham. He will not accept a sacrifice from the hands of his sinful people, and he provides one instead. He sends his Son, who takes on flesh, and then offers his own life and blood as an acceptable sacrifice, as a substitute for his people."³⁰ Herein lies the good news, the atonement for sin. Jesus paid the price once and for all who will confess their sins and come to God through Him by His substitutional death on behalf of humankind. Paul says, "Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart, one believes and is justified, and with the mouth one confesses and is saved" (Rom 10:9-10, ESV). Peter says, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12, ESV). Jesus says, "I am the way, the truth, and the life. No one comes to the Father except through me" (John 14:6, ESV).

On the eve of ascension to the Father, Jesus enjoins His disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the

²⁹ Lawrence, 155-57.

³⁰ *Ibid.*, 157.

Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt 28:19–20, ESV). Therefore, discipleship is a command for all believers and followers of Jesus. However, evangelism is a precursor to maturity and teaching. Believers must first endeavor to share the gospel’s good news before people can be taught, baptized, and come to formation.

Methods of Sharing the Gospel

Sharing the gospel is faithfully communicating its good news to people who have not heard about it. Lawrence says the message of the gospel should be shared honestly, urgently, and confidently.³¹ Many believers desire to share, but the fear of what to say and answer the question has prevented them from sharing. It is believed this curriculum will give some needed pointers to those willing to share the gospel of Christ.

The Power of the Holy Spirit

Jesus told His disciples, “I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth ... and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you” (John 16:12–14, ESV). Furthermore, when Jesus was about to ascend, He declared to the disciples, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and all Judea and Samaria, and to the end of the earth” (Acts 1:8). Herein lies the power to share the gospel with confidence and power. In other words, nobody shares the gospel by their strength; the Holy Spirit gives the power of evangelism. The power of the Holy Spirit manifested over the apostles at Pentecost (Acts 2:1–4). Through the power of the

³¹ Lawrence, *Conversion: How God Creates A People*, 91–95.

Holy Spirit, Peter spoke before the crowd after Pentecost, and about three thousand souls were won (Acts 2:41). Therefore, the first assignment for anyone who desires to share the gospel is to covet and desire the power of the Holy Spirit. John says, "It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life" (John 6:63, ESV).

Power of Prayer

Paul says, "Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words" (Rom 8:26, ESV). Another crucial step to sharing the gospel is the power of prayer. The work of evangelism is not the work of the flesh but that of the Spirit. Therefore, believers must intercede for the unbeliever, the unchurched, and the dechurched. Therefore, prayer is an essential weapon in the hands of an effective believer.

Faithfully Sharing Your Testimony

Believers are enjoined to share the gospel with those around them. That simply means to share their testimony of where they have been, past challenges, and how the power of the gospel has rescued and saved them. That is witnessing. Matthew says, "Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matt 5:16, ESV). John told the story of a Samaritan woman who met Jesus by the well; Jesus revealed so many facts about her past life that she was amazed and went into town to share how Jesus had changed her life. John says, "Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did" (John 4:39, ESV).

Leading People to Jesus by Using Simple Scriptures

Another method of leading people to Jesus is to use simple, pointed Bible passages that emphasize a biblical theme of the whole gospel. Paul told the Corinthians, “For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures” (1 Cor 15:3–4, ESV). That is the gospel that Jesus came from God, died for humankind, was buried, and rose on the third day, according to the Scriptures. Adam McClendon and Jared Lockhart outlined what is referred to as a “Romans Road.” The Roman Road is a series of six Bible verses taken from the book of Romans.³²

Roman roads outline the whole gospel in a simple, straightforward way. That all humankind are sinners (Rom 3:23). The penalty for sin is spiritual death (Rom 6:23); But the love of God saved humanity, that while still in their sins, Christ died to save (Rom 5:8); God made a way to be reconciled to Him through believing in Jesus (Rom 8:1); and That those who believe in the death of Christ, confess their sins to the Father and believed that God raised Him from death will be saved (Rom 10:9–10). By memorizing these six Bible passages, one can lead people to faith.

Another method, like Roman’s Road is what McClendon called the “Four P’s.” The four Ps introduced the gospel by emphasizing God’s provisions, God’s problem, God’s provision, and God’s promise as follows.

³² Adam McClendon and Jared Lockhart, *Timeless Church: Five Lessons from Acts* (Nashville TN, B&H Academic, 2020), 111.

- God's **Perfection**-God's perfection is referenced in "Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy" (Lev 19:2, ESV).
- God's **Problem**-Here, because God is holy, He will not tolerate sin and evil as enunciated in "For all have sinned and fall short of the glory of God" (Rom 3:23, ESV).
- God's **Provision**-Because God is merciful, He is gracious, and he is loving, he went out of His way to make provision of His Son Jesus as a sacrifice for erring humanity. "But God shows his love for us in that while we were still sinners, Christ died for us" (Rom 5:8, ESV).
- God's **Promise**-Because of God's provision of His begotten Son Jesus, God has promised that whosoever accepts Jesus and gives their allegiance to Him will be forgiven and restored to a right standing with God. "But to all who did receive him, who believed in his name, he gave the right to become children of God" (John 1:12, ESV).³³

Sharing the Gospel Anywhere

Many refused to share the gospel for fear of rejection. It is essential to hold to three fundamental truths in mind. First, don't struggle to win or urge people to decide as others do. Paul says, "I planted, Apollos watered, but God gave the growth. So, neither he who plants, nor he who waters is anything, but only God who gives the growth" (1 Cor 3:6-7, ESV). God is the one that changes people's minds. Second, the believer's assignment ends with being faithful to the Lord's command. Third, when people do not accept the gospel, they have not rejected you but rejected the Lord who sent you. Luke says, "The one who hears you hears me, and the one

³³ McClendon and Lockhart, 112.

who rejects you rejects me, and the one who rejects me rejects him who sent me" (Luke 10:16, ESV).

Location issues

When it comes to faith sharing, believers often ask themselves, where shall we go? For Nigerian American millennials, since the practice of sharing faith from house-to-house, preaching in public transportation, and others are prohibited in America, where do we go? This question is answered in the book of Acts as an example of how believers shared their faith. According to Luke, "And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number daily those who were being saved." (Acts 2:46–47, ESV). This passage answered the issue of location in the following way.

Invite People to Church

According to McClendon and Lockhart, although the temple in Jerusalem no longer has the same meaning to the new believers after they found their new faith in the crucified Jesus, nevertheless, "The temple was where the market was. It was the place the place where people sold goods and sought answers."³⁴ Believers must try to invite their friends, colloquies, co-workers, classmates, neighbors, and friends to the church where they will meet Jesus.

Endeavor to Build Relationship

Another aspect of (Act 2:46–47) was that the believers enjoyed favors with the people. McClendon and Lockhart attributed the believer's favor to their intentional engagement and care

³⁴ McClendon and Lockhart, 101.

for the people they encounter.³⁵ Believers ought to live a life consistent with their newfound faith. In other words, the purpose of sharing faith is not only to fill the church but also to have joy in seeing others repent and enjoy a new life with Jesus.

Meet the People Where they are

One of the many faiths sharing of Paul was to meet people where they are. One of those episodes was seen in Acts 16, where Paul met Lydia of Thyatira, who sold purple goods. Paul introduced the gospel; Lydia accepted the new faith and was baptized with the entire family. That means believers must search and meet people where they are likely to be. In the case of millennials, such places as movie houses, football events, classrooms, sporting events, dance halls, and even malls will be relevant. In other words, there must be planned and spontaneous engagement regarding faith sharing.

Other Best Practices

It is essential for believers not to close their mouths when they have urges to speak by the Holy Spirit. First, be respectful, but also ask a question. Here are some ways to start a conversation, as William Fay and Ralph Hodge outline in their book *Share Jesus Without Fear*.

1. Do you have any spiritual beliefs?
2. Who do you think Jesus is?
3. Do you think there is a heaven and a hell?
4. If you died right now, where would you go? If heaven, why?
5. If what you believe were not true, would you want to know the truth? ³⁶

³⁵ McClendon and Lockhart, 102.

³⁶ William Fay and Ralph Hodge, *Share Jesus Without Fear - Bible Study Book* (Brentwood, TN: Lifeway Press, 2016).

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Appendix One

10 countries with the largest Christian populations, 2015 and 2060

2015	2015 CHRISTIAN POPULATION	% OF COUNTRY THAT IS CHRISTIAN	% OF WORLD'S CHRISTIAN POPULATION IN 2015	2060	2060 CHRISTIAN POPULATION	% OF COUNTRY PROJECTED TO BE CHRISTIAN	% OF WORLD'S CHRISTIAN POPULATION IN 2060
1 U.S.	248,180,000	76.0%	10.9%	1 U.S.	262,330,000	63.9%	8.6%
2 Brazil	179,910,000	88.5	7.9	2 Brazil	186,550,000	86.0	6.1
3 Mexico	113,620,000	94.6	5.0	3 Nigeria	174,270,000	37.2	5.7
4 Russia	103,490,000	73.1	4.5	4 D.R. Congo	160,070,000	95.7	5.2
5 Philippines	94,300,000	92.5	4.1	5 Philippines	152,320,000	91.9	5.0
6 Nigeria	86,650,000	48.1	3.8	6 Mexico	127,790,000	90.6	4.2
7 D.R. Congo	72,090,000	95.9	3.2	7 Tanzania	117,930,000	67.4	3.9
8 China	70,890,000	5.2	3.1	8 Uganda	96,200,000	83.8	3.1
9 Ethiopia	57,450,000	62.4	2.5	9 Kenya	91,780,000	81.4	3.0
10 Germany	54,880,000	67.3	2.4	10 Ethiopia	87,660,000	57.1	2.9
Subtotal	1,081,460,000		47.5	Subtotal	1,456,900,000		47.7
Subtotal for rest of world	1,194,790,000		52.5	Subtotal for rest of world	1,597,560,000		52.3
World total	2,276,250,000		100.0	World total	3,054,460,000		100.0

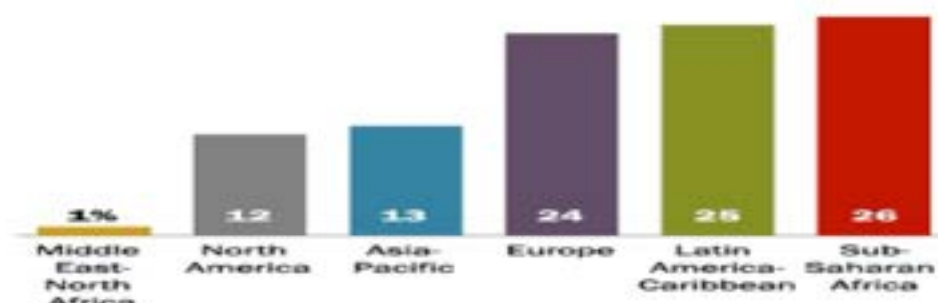
Source: The Future of World Religions: Population Growth Projections, 2010-2050.
Population estimates are rounded to the nearest 10,000. Percentages are calculated from unrounded numbers.

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Appendix Two

By 2060, more than 4-in-10 Christians expected to live in sub-Saharan Africa

Estimated share of global Christian population living in each region over time

2015

Source: Pew Research Center demographic projections.
See Methodology for details.
"The Changing Global Religious Landscape"

PEW RESEARCH CENTER

IRB APPROVAL LETTER

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

April 21, 2023

Peter Kolawole
Jerry Knoblet

Re: IRB Application - IRB-FY22-23-1069 Millennial Evangelism: Mobilizing Millennials Towards Faith-Sharing at Hope Chapel Foursquare Church

Dear Peter Kolawole and Jerry Knoblet,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(f).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office