

**AN ASSESSMENT OF THE USE OF LIVE-STREAMING
TECHNOLOGIES FOR SERMON DELIVERY AND CHURCH
ATTENDANCE AMONG CHRISTIANS IN IJEBU-ODE, OGUN
STATE, NIGERIA**

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Abstract

The rise of technology has not only influenced the business world but also penetrated religious spheres, including Christian worship. One of the technologies that have dominated the religious world is live-streaming. This study, therefore, examined the use of live-streaming technologies for sermon delivery and church attendance among Christians in Ijebu-Ode, in Ogun State, Nigeria. It further examined the effectiveness, challenges, and implications of technology for church activities. A descriptive survey design was adopted. 100 respondents were selected from different Christian denominations in the study area. A questionnaire was used to gather data, and the collected data were analysed using frequency counts and percentages. Findings revealed that live-streaming technologies enhance accessibility to church services. It was also found that live-streaming provides convenience and enables diaspora members to remain connected with their home churches. However, the results show that excessive reliance on live-streaming leads to a decline in church attendance, undermines communal fellowship, and promotes passive participation in worship. Additionally, churches encounter several challenges in the adoption of live-streaming technologies, including the high cost of equipment, lack of technical expertise, unstable power supply, and poor internet connectivity. The study concludes that while live-streaming technologies are valuable tools for evangelism and expanding access to religious services, they should complement rather than replace physical church gatherings.

Keywords: Live-streaming technologies, sermon delivery, church attendance, digital worship, Ijebu-Ode.

Introduction

In recent times, the use of technology has become prevalent across various aspects of human life, such as education, politics, health, and religion, due to digitalisation and globalisation. Through the internet, people can access diverse information from around the world; sharing and responding to information have become easier due to technological innovations. The internet has transformed the world into a global village, fostering social relationships, promoting inclusivity, and enhancing economic growth (Safdar, 2021). In response to the trends, live-streaming media platforms were introduced in the church to adapt to a changing world. The significant use of live-streaming for delivering sermons and broadcasting other religious programs in Nigeria can be traced back to the COVID-19 pandemic era. This does not mean that churches had never streamed their services before; rather, they stream their services in order to reach their members in diaspora. Live-streaming emerged as a new technological innovation, which allows members both within and outside the church to have access to sermons and Christian worship in real-time, regardless of their geographical locations. These social media platforms include YouTube, Facebook, Zoom, and church websites. The use of live-streaming in churches opened new possibilities for churches on how they can engage their members in the diaspora.

Although the adoption of live-streaming opened new possibilities for churches to reach their members in diaspora, interacting with them via live sessions and engaging them in prayers, it also raises critical questions about its impact on Christian worship, particularly determining whether it is capable of affecting Christians' personal encounter with God or in a way or the other, mar their spiritual engagements with God, and disassociate attendees from community of believers, thereby reducing services to live shows while equally diminishing church attendance. Similarly, the depth of engagement of online attendees compared to those who attended in-person requires some considerations. In addition, the influence of pop-up information or media such as unwanted advertisements, pornographic materials among others also require a consideration of the extent to which these interfere with genuine religious activities. Added to this is the possible risk of inadequate pastoral care, which may hinder holistic integration into the community of faith. Technical glitches such as inadequate media equipment, limited resources and lack of training are other issues requiring attention. This study consequently examined the adoption of live-streaming technologies for sermon delivery and its implications on church attendance in Ijebu-Ode, Ogun State, Nigeria.

Literature Review

The Use of Technology for Religious Practices

The use of digital media in facilitating religious activities cannot be overemphasised.

Religious practices shape many aspects of life, including human interaction, intergroup relations, community building, and human rights. As such, the role of technology in enhancing religious practices is enormous, as it facilitates smooth communication and strengthens communal worship (Ojo, et al., 2024). Decades ago, different human societies adopted various technologies to support religious rituals and ceremonies, including the construction of religious sites, preservation of religious texts and beliefs (Bowker, 2016). In ancient Mesopotamia and Egypt, technological innovations paved the way for astronomical knowledge and the development of quality irrigation systems to support timing systems and agricultural practices (Rappaport, 1999). These early advancements formed the bedrock upon which subsequent technological innovations were built.

Technological innovation was essential in the production and spread of religious texts through the development of the printing press in the 15th century, especially during the Protestant Reformation (Eisenstein, 1983; Ojo et al., 2024). Before this period, the production of religious texts was laborious and painstaking. Manuscripts were copied manually by scribes, as they were handwritten, which disrupted the mass production of religious texts. This further limited access to religious knowledge because the production of manuscripts was expensive (Kruger, 2013). The introduction of print technology facilitated the mass production of manuscripts since they were produced in bulk within a short period of time. Consequently, sacred texts became widely accessible, and interpretations were easier for the people (Nicolson, 2001). Additionally, printing technology decentralised the production of religious texts, which enhanced religious movements and shaped the environments within which Christianity emerged.

Technology has been integrated into Christian worship through the use of audio-visuals. From the twentieth century onward, religious institutions, including the Church, have witnessed an upsurge in multimedia resources such as radio, television, projectors, interactive whiteboards, and sound amplification systems. These innovations transformed the conventional style of religious services, moving from in-person gatherings to virtual Christian services (Campbell, 2022). This shift allows religious adherents in diaspora to access services without physical participation (Strom, 2005; Grieve & Hayworth, 2019). In the same vein, televised church worship became an important channel for spiritual engagement and personal transformation. The delivery of sermons on television, the broadcast of church services, and the staging of Christian-based drama, among others, serve as media for spiritual and moral uplift.

The use of sound amplification systems, such as Public Address Systems (PAS), provides effective sound control for larger congregations during church worship (Ritchel, 2007). Consequently, audio-visual technologies helped increase participation in Church activities and opened new possibilities for religious expression in modern times.

According to Campbell (2022), innovations in digital technologies in the twentieth and twenty-first centuries have brought about significant changes in religious practices and communities. As such, the widespread use of the internet digitised religious communities, enabling members to connect, share resources, and engage in religious discussions regardless of geographical boundaries (Campbell, 2022). Consequently, social networking sites such as Twitter (X), Instagram, Facebook, Snapchat, WhatsApp, among others, served as virtual spaces for spiritual engagement, the expression of religious convictions, communal worship and community building (Horsfield & Tazzyman, 2018). Churches engaged members remotely through customised websites, mobile applications, and other streaming platforms such as YouTube, TikTok, Facebook, Instagram, etc., thereby fostering intergroup relations and moral values, delivering sermons, teaching spiritual truths, conducting virtual services, promoting religious content and facilitating online donations (Campbell & Garner, 2016). These innovative technologies served as a bridge between physical and digital religious experiences, offering alternative spaces for religious expression and spiritual engagement.

Although digital technologies have gained prominence in virtually every aspect of life, emerging technologies such as virtual reality (VR), augmented reality (AR), and artificial intelligence (AI) tend to further transform religious practices (Dougherty, 2020). For instance, AI and AR technologies can provide spiritual guidance to individuals through counseling, prayer support, and proffering solutions to the spiritual needs of religious adherents (Ojo et al, 2024). However, the use of AI and AR raises ethical concerns for religious practitioners and leaders, who raise important questions about their implications on church attendance and the quality of religious services. For example, AI and AR may trivialise the serious nature of religious practices. As they evolve within religious spheres, they are not without challenges. Just as digital technologies are faced with challenges in the educational sector and other fields, their adoption in religious spheres is also not without some challenges. While digital technologies in religious practices provide significant benefits such as widespread accessibility, information sharing, and flexibility, they also present some ethical challenges like distracting believers during service, undermining the sense of sacredness, and creating technological problems that may hinder religious worships (Nardella, 2021 & Hutchings, 2014).

The Emergence of Live-Streaming in Church Services

Live-streaming is one of the digital technologies used for sharing content in real-time; allowing participants to provide feedback. In other words, it is the act of transmitting audio-visual content through the internet, enabling viewers to view events as they happen. It is instructive to note that live-streaming is different from recorded video that can be played back later, since it cannot be pre-recorded (Fonseca & Barbosa, 2021). In live-streaming, viewers experience events as they are transmitted concurrently with the host, creating opportunities for interactions between audiences and streamers through live chats. Live-streaming is used not only in religious settings but also in different industries like the entertainment industry, creating virtual meetings, streaming live matches and other social events. In the educational sector, live-streaming supports online classes, virtual conferences, and assignment delivery via learning applications.

Before the adoption of live-streaming in religious settings, live-streaming was first used to transmit music concerts over the internet in the early 1990s, which culminated in the launch of YouTube in 2005 as one of the most popular platforms for live-streaming (Yuan, 2025). Meanwhile, YouTube held its first live event in 2008, which boosted its influence in the entertainment industry (Kim, 2010). A few years later, Twitch emerged as a platform for streaming video games, thereby incorporating live events in its services. Following the successes of YouTube and Twitch, other social networking sites like Facebook, Twitter (X), Instagram, Snapchat, WhatsApp, among others, introduced live-streaming functions on their platforms, making it an indispensable tool for entertainment and digital marketing.

Changes in church attendance during the 19th and early 20th centuries were linked to industrialisation, secularism, and urbanisation. As many people relocated from rural areas to urban areas in search of employment opportunities, it became more difficult to attend church services regularly. The rise of online worship can be traced back to the late 1990s and early 2000s, during the period of digital experimentation within the church. Churches initially broadcast short recorded sermons or live-streamed for members who could not attend in person, allowing them to stay connected to religious teachings (Gregory et al., 2024). Work pressure is one of the factors that shape individuals' religious ideologies, especially the way people attend church services. The development of secular ideas also subjected religious expressions and convictions to topics of debate, leading to a decline in the conventional style of worship. These developments affected church attendance, leading to setbacks in attendance records, particularly among youths who have turned elsewhere for personal transformation and social interaction (Sumpter, 2019).

Churches have responded to such changes in church attendance by employing various techniques to address the issue through the introduction of new forms of worship: customised services, informal services that are targeted at young people. In addition, churches started using media such as radio and television to reach a broader audience during worship sessions. This shift indicates the progression toward the widespread use of social media platforms in transmitting church services.

Over time, online religious activities became more attractive as different functions were introduced on social media platforms, such as online offerings, online donations, live services, and virtual prayer sessions, etc. According to Campbell (2005), the rise of digital technology has brought about open access to online content for religious or non-religious content. This paradigm shift has not only exposed pastors and church leaders to numerous live-streaming platforms but has also provided alternative modes of worship, serving as powerful tools for evangelism. By the early 2000s, churches were using digital technologies to stream live services and make short sermon videos as alternative mode of worship. This provided relief for individuals who were not available for in-person service due to a health issue or distance (Cheong, 2013). The wide-ranging use of streaming applications to broadcast religious events emerged during the COVID-19 pandemic due to restrictions on physical gatherings and travel bans (Eze, 2020). This shift brought about significant changes in how religious institutions publicise religious events and engage with members of the diaspora. As such, live-streaming facilitates worship, with many churches, mosques and traditional worshippers using the technology for sermon delivery, services, and prayer sessions.

Live-Streaming in Selected Nigerian Churches

With the introduction of digital technologies, live-streaming has become an indispensable tool for both evangelism and church growth. Research has shown that many churches use live-streaming not only for sermon delivery but also for entire services, i.e., live-streaming songs, prayer sessions, scripture reading, with access to feedback and social media engagement (Eze, 2020). Churches that use live-streaming applications for their services are likely to engage more people compared to those that do not use them (Adebayo et al., 2022). For example, churches that use YouTube Live, Facebook Live, Instagram Live and church websites to live-stream their services attract both existing and new members (Oladapo & Williams, 2021). In this regard, Eze and Nwosu (2023) argue that live-streaming services foster community building and promote communal worship, allowing online congregants to interact with pastors via live chat or comment sections.

Nigerian churches, including Deeper Christian Life Ministry, the Redeemed Christian Church of God, Living Faith Church and Synagogue Church of All Nations, have unique live-streaming platforms for their programs. For example, Deeper Life Christian Ministry owns the Global Crusade with Kumuyi (GCK), and it is used to broadcast their church services, engaging millions of individuals across the globe (Okafor & Adeyemi, 2023). The GCK has been live-streamed in more than 180 countries, bridging cultures and transcending geographical locations, and also allowing individuals to stay connected with their spiritual roots (Eze & Nwosu, 2023). This indicates that live-streamed services not only provide opportunities for social interaction but also promote fellowship among diverse Christians regardless of distance.

The Redeemed Christian Church of God (RCCG) broadcast various programs such as Holy Ghost Services, Annual Congress and Annual Convention Program through live-streaming applications and its television channel (Dove TV), connecting with both members and non-members (Adebayo et al, 2022). Similarly, Winners' Chapel (Living Faith Church) adopted live-streaming services for its religious programs. For example, the Shiloh Conference is live-streamed on various social media platforms. In the same vein, the Synagogue Church of All Nations (SCOAN) owns a TV channel (Emmanuel TV) and a YouTube channel. These live-streaming applications were used to broadcast services, prayers and prophetic utterances, reaching thousands of subscribers across the globe (Balogun, 2021).

Christian Worship and Digital Technology in Ijebu-Ode

Ijebu-Ode is one of the major urban centres in Ogun State, South-West Nigeria, with various Christian denominations, such as the Redeemed Christian Church of God (RCCG), Living Faith Church (Winners' Chapel), Deeper Christian Life Ministry, The Apostolic Church (CAC), Methodist Church of Nigeria, Anglican Communion, and the Catholic Church. The adoption of modern communication technologies for evangelism, discipleship, mentorship and church administration has been instrumental to the growth of Christianity in Ijebu-Ode. Some churches in Ijebu-Ode have embraced live-streaming platforms to enhance their services as it helps members connect to their roots and make church services accessible to indisposed members. As a result, digital worship has increasingly become an important aspect of contemporary Christian practice. Nevertheless, the growing use and reliance on digital technologies for church services has raised some concerns.

Some pastors have expressed concerns over the reliance on online services while some perceived it as a supplement to the physical services. The varying views on the use of live-streaming make Ijebu-Ode a fitting location to explore the implications of using live-streaming technologies for sermon delivery and church attendance. Nigerian churches have widely adopted digital technologies. However, the use of live-streaming technologies for church services has not been significantly explored in Ijebu-Ode. Many studies have largely focused on the Nigerian context or particular denominations, with little attention being paid to the local context, thus leaving a lacuna in the literature.

Review of Empirical Studies

Ojo et al. (2024) submit that the use of live-streaming technologies for services, specialised programs, and prayers through various streaming platforms such as YouTube Live, Facebook Live, TikTok Live, among others, has been transformative and insightful. Guided by Diffusion of Innovations theory, the study surveyed the different live-streaming technologies which churches use to live broadcast their services, worship and prayer sessions. Using a quantitative research design, the study uses a structured questionnaire to garner information from respondents (church congregants). A total of 60 respondents were drawn from the study population using a purposive sampling technique. Data gathered from the respondents were analysed using inferential statistics such as simple percentages, frequency counts, mean scores, etc. The study revealed that while major denominations in Nigeria have successfully adopted live-streaming technologies for broadcasting services and attracting online congregants, they are also faced with challenges such as the digital divide, risk of spiritual worship becoming entertainment-driven, technical problems, and ethical concerns for engaging members in prayers through social media platforms. The study concludes that technology is reforming religious institutions by promoting youth involvement and inclusivity, while also emphasising the need to preserve the spiritual message.

Gregory, et al. (2024) examined the impact of streaming services on physical attendance at a New Testament Church in Clarendon, Jamaica. The study employed a quantitative cross-sectional approach using a convenience sampling technique. A questionnaire was used to gather data on the relationship between live-streaming church services and reduced physical attendance. Utilising the Media Richness Theory (MRT), the study found that streaming services have a significant impact on church attendance, contributing to the decline in church physical attendance. This indicates that the adoption of live-streaming technologies for broadcasting church services has an adverse effect on in-person services.

Ajige (2025) examined the role of media in the spread of Christianity in Nasarawa State, Nigeria, with a focus on media contribution to evangelism, religious education, and church growth across urban and rural areas. The research employed the qualitative approach using semi-structured interviews, participant observation, and document analysis to collect data from the respondents. The study found that the adoption of media has promoted interfaith dialogue and fostered spiritual growth among Christian denominations. In addition, it identified media bias, insufficient funding, and competition with secular content as challenges facing the adoption of digital technologies in religious organizations.

Similarly, Megwas, Innocent and Virginia (2025) examined the attitudes and perceptions of Christians regarding the use of social platforms for religious purposes in the South-East region. The study employed the survey research method with a sample of 375 respondents. Findings from the study indicate high usage of social media platforms for religious programs and a positive perception of digital religious content. Majority of the respondents agreed that streaming platforms were useful for broadcasting online services and prayer sessions. The study further reported that live-streamed services enhance scripture reading, prayer habits, evangelism, and social interactions, while reducing religious discrimination. However, it also revealed negative attitudes toward traditional faith-based activities due to their experience with media-based religious content.

Methodology

This study adopted a descriptive survey design, aimed at obtaining information from a representative sample. The study population comprised Christians in the Ijebu-Ode Local Government Area of Ogun State. One hundred (100) Christians were selected from four (4) denominations using a simple random sampling technique: The Redeemed Christian Church of God (25), Deeper Life Bible Church (25), The Apostolic Faith Church (25) and Living Faith Tabernacle (25). A structured questionnaire was used to gather data from respondents, and the data collected were analysed using simple percentages and frequency counts.

Results and Discussion of Findings

Presentation of Results

This section deals with the analysis and presentation of the results obtained from the returned questionnaire.

Table 1: Gender of the Respondents

Gender	Frequency	Percentage (%)
Male	35	35%
Female	65	65%
Total	100	100%

Source: Field Survey, 2026.

Table 1 above shows the gender of respondents, 35, which represents 35% of the respondents are male; while 65, which represents 65% of the respondents are female. This signifies that female Christians participated in the study more than their male counterparts.

Table 2: Age of the Respondents

Age	Frequency	Percentage (%)
25-30	30	30%
31-45	70	70%
46 and above	0	0%
Total	100	100%

Source: Field Survey, 2026.

Table 2 reveals that 30% of the respondents fell under the age category of 25-30, while the rest were between 31-45. Thus, majority of the respondents were the age bracket of 31-45.

Table 3: Respondents' Positions

Position	Frequency	Percentage (%)
Clergy	0	0%
Worker	75	75%
Member	25	25%
Total	100	100%

Source: Field Survey, 2026

According to table 3, 75% of the respondents were workers, while 25% were members. Therefore, majority of the respondents were Church workers.

Table 4: Impacts of Live-Streaming on Physical Church Attendance and Participation in Communal Worship

S/N	ITEMS	SA	A	D	SD
1.	Live-streaming provides convenience, which may reduce the motivation to attend in-person service.	40%	55%	0%	5%
2.	Live-streaming increases accessibility for the elderly, sick, or distant members.	40%	50%	5%	5%
3.	Live-streaming can create a sense of detachment from communal fellowship.	30%	60%	5%	5%
4	Live-streaming may lead to passive worship rather than active participation.	25%	65%	10%	0%

Source: Field Survey, 2026.

Table 4 shows that 95% of the respondents agreed that live-streaming provides convenience, thereby reducing church attendance, while 5% disagreed with the idea that live-streaming reduces church attendance. 90% agreed that live-streaming increases accessibility for the elderly, sick, or distant members, creates a sense of detachment from communal fellowship, and may lead to passive worship rather than active participation, while 10% disagreed with the statement.

S/N	ITEMS	SA	A	D	SD
5.	Virtual attendees may engage less deeply in spiritual disciplines.	25%	25%	35%	15%
6.	In-person worship enhances stronger accountability and mentorship.	40%	40%	10%	10%
7.	Live-streaming may limit opportunities for discipleship and community growth.	40%	40%	15%	5%
8.	Online worship can support engagement but requires personal discipline.	30%	45%	15%	10%

Source: Field Survey, 2026.

Table 5 reveals that 50% of the respondents agreed that virtual attendees may engage less deeply in spiritual disciplines, while 50% disagreed. 80% agreed that in-person worship enhances stronger accountability, mentorship, and may limit opportunities for discipleship and community growth, while 20% disagreed. In addition, 75% agreed that online worship can support engagement but requires personal discipline, while 25% disagreed.

Table 6: The Role of Live-Streaming in Improving Accessibility to Church Services

S/N	ITEMS	SA	A	D	SD
9.	Live-streaming allows homebound individuals (e.g., elderly or ill) to participate remotely.	50%	45%	5%	0%
10.	Live-streaming connects worshippers in rural or distant locations to church services.	35%	45%	10%	10%
11.	Live-streaming offers flexibility for people with demanding work or travel schedules.	40%	60%	0%	0%
12.	Live-streaming enables diaspora members to stay spiritually connected to their home churches.	30%	65%	5%	0%
13.	Live-streaming provides on -demand access through recorded services for time-shifted worship.	30%	65%	0%	5%

Source: Field Survey, 2026.

Table 6 shows that 95% of the respondents agreed that live-streaming allows homebound individuals (e.g., elderly or ill) to participate remotely, and enables diaspora members to stay connected to their home churches and provides on-demand access through recorded services for time-shifted worship, while 5% disagreed. Similarly, 80% agreed that live-streaming connects worshippers in rural or distant locations to church services, while 20% disagreed. Furthermore, all respondents agreed that live-streaming offers flexibility for people with demanding work or travel schedules.

Table 7: Challenges facing Adoption of Live-Streaming Technology for Sermon Delivery

S/N	ITEMS	SA	A	D	SD
14.	High costs of equipment, software, and internet infrastructure is a challenge churches face in adopting and sustaining live-streaming technology for sermon delivery	50%	45%	5%	0%
15.	Lack of technical expertise among church staff or volunteers is a challenge churches face in adopting and sustaining live-streaming technology for sermon delivery.	35%	60%	5%	0%
16.	Unstable power supply and network issues in some regions are challenges churches face in adopting and sustaining live-streaming technology for sermon delivery.	60%	35%	5%	0%
17.	Difficulty in maintaining consistent quality and user experience is a challenge churches face in adopting and sustaining live-streaming technology for sermon delivery	60%	40%	0%	0%
18.	Concerns about reduced physical attendance and community engagement are challenges churches face in adopting and sustaining live-streaming technology for sermon delivery.	65%	25%	10%	0%

Source: Field Survey, 2026.

Table 7 shows that 95% of the respondents agreed that high costs of equipment, software, and internet infrastructure, lack of technical expertise, unstable power supply, network issues and difficulty in maintaining consistent quality and user experience are challenges facing churches in adopting and sustaining live-streaming technology for sermon delivery. In addition, 90% agreed that a reduction in physical attendance and community engagement is a great challenge facing the adoption of live-streaming technology.

Discussion of Findings

Research findings were compared with the reviewed literature to identify areas of similarity and dissimilarity. Results in Table 4 reveal that live-streaming provides convenience, which may lead to a reduction in church attendance. Similarly, it was established that live-streaming services may create a sense of detachment from communal fellowship and encourage passive participation in worship. These findings align with the study of Gregory et. al. (2024), which established that streaming services have a significant impact on church attendance and may contribute to a decline in physical participation in worship. Although digital platforms provide access to religious content, they may weaken the traditional communal aspect of Christian worship. However, the present study extends the findings of Gregory et al., (2024), by emphasizing not only the reduction in attendance but also the psychological and communal implications, such as reduced fellowship and active participation in worship.

The study further discovered that live-streaming increases accessibility to worship for certain categories of people such as the elderly, sick, and individuals who live far away from the church. This finding is consistent with the research of Ojo et al., (2024), which found that live-streaming technologies enable churches to reach wider audiences and promote inclusivity in religious participation. In the same vein, Megwas, Innocent, and Virginia (2025) reported that digital religious platforms facilitate access to sermons, prayer sessions, and scripture teachings, thereby enhancing spiritual interaction among believers. This indicates a significant relationship between the findings of the study and the reviewed literature.

Concerning spiritual engagement and discipleship (Table 5), findings of this study indicate mixed perceptions among Christians. While 50% of respondents agreed that virtual attendees may engage less deeply in spiritual disciplines, the remaining respondents disagreed. Similarly, the study establishes that live-streaming may limit opportunities for discipleship and community growth. These results partly agree with Megwas et al. (2025), who observed that social media platforms for religious purposes can strengthen scripture reading, prayer habits, and evangelism. The present study, however, digresses from that finding by indicating that although live-streaming may support engagement, it still lacks the depth of accountability and mentorship commonly experienced in physical church settings. This suggests that online worship may complement, but cannot fully replace, face-to-face spiritual formation.

The findings in Table 6 further show that live-streaming plays a significant role in improving accessibility to religious services. This research finding corroborates the findings of Ajige (2025), who noted that media technologies contribute significantly to the spread of Christianity by facilitating evangelism, religious education, and spiritual growth across different locations. Despite this, the study revealed several challenges associated with the adoption of live-streaming technologies, including high costs of equipment, lack of technical expertise, unstable power supply, and inconsistent streaming quality. These findings are consistent with Ojo et al. (2024), who identified technical

difficulties, digital divide, and ethical concerns as key challenges associated with the use of live-streaming in church services.

Despite these similarities, this study diverges slightly from some earlier studies in terms of the perceived impact of live-streaming on church growth. Adebayo et al. (2022) and Oladapo and Williams (2021), for instance, argued that churches that adopt digital technologies for live-streaming tend to attract more audiences and experience increased engagement. In contrast, the findings of this study suggest that although live-streaming expands access and participation, it is could simultaneously reduce the level of communal fellowship in churches. This difference may be attributed to contextual factors such as the level of digital engagement, denominational practices, and the cultural importance attached to communal worship among Christians in Ijebu-Ode. In all, the research findings largely support existing literature that live-streaming technologies have become a valuable tool for expanding the reach of Christian worship and improving accessibility to religious services. However, the study also reveals that excessive reliance on virtual worship may undermine communal fellowship, reduce physical church attendance, and limit opportunities for discipleship and mentorship. These findings therefore suggest the need for a balanced approach in which live-streaming complements rather than replaces traditional in-person worship.

Summary and Conclusion

This study examined the perceptions of Christians on the use of live-streaming for sermon delivery and its implications for church attendance using Ijebu-Ode, Ogun State, Nigeria, as the survey area. It employed a descriptive survey research design, with a sample of 100 respondents drawn from four Christian denominations in Ijebu-Ode. Data were collected using a structured questionnaire, and the responses were analysed using simple percentages and frequency counts. The study established that the use of live-streaming technologies provides convenience and accessibility, allow international members to stay connected with their home churches and participate in worship remotely. However, the study also revealed that live-streaming may have negative implications for communal worship and physical church attendance. The adoption of live-streaming technologies for service was not without challenges which include high costs of digital equipment, lack of technical expertise among church staff or volunteers, unstable power supply, poor internet connectivity, and difficulties in maintaining consistent streaming quality.

In conclusion, although live-streaming technologies remain valuable tools for evangelism, they should be perceived as a complementary medium rather than a replacement for physical church gatherings.

In conclusion, although live-streaming technologies remain valuable tools for evangelism, they should be perceived as a complementary medium rather than a replacement for physical church gatherings. It is therefore imperative to find a balance between digital technologies and traditional communal worship practices so as to preserve the spiritual and social dimensions of Christian fellowship. Based on the outcome of this study, the following recommendations are suggested:

- (i) Live-streaming should only be used to support physical worship rather than replace it.
- (ii) Churches should invest in adequate technological infrastructure to aid uninterrupted live broadcasts.
- (iii) Training programs should be organised for church workers and volunteers.
- (iv) Churches should emphasise the significance of communal worship and fellowship in line with the biblical injunction in Hebrews 10:25.

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