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ABSTRACT

DEVELOPING AND TESTING CONCISE EVANGELISTIC VIDEOS
FOR MILLENNIALS AND GENERATION Z IN COLUMBIA, MISSOURI

by

Hiram Rester

Adviser: Russell Burrill, DMin

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND TESTING CONCISE EVANGELISTIC VIDEOS
FOR MILLENNIALS AND GENERATION Z IN COLUMBIA, MISSOURI

Name of researcher: Hiram Rester

Name and degree of faculty adviser: Russell Burrill, DMin

Date completed: December 2022

Problem

Gathering an audience for evangelistic meetings has become increasingly difficult via traditional proclamation approaches. This challenge is even greater among young adults and has been observed where the researcher pastors in Columbia, Missouri. Research shows that technology has changed the way people choose to receive information. This is particularly true of Millennials and Generation Z. Additional strategies must be developed to meet the needs and demands of the digital age, especially by making use of concise online videos. Concise videos need to be developed and tested to aid in engaging with Millennials and Generation Z. Beyond that, it was also imperative that content delivery methods were developed because most concise videos released on the Internet receive very few views.

Method

This project was evaluated with a clear objective in mind—to measure the effectiveness of videos developed by the researcher to engage the interest of Millennials and Generation Z and invite them to an evangelistic series to share the gospel. Videos were developed and placed on various social media platforms for viewing. The videos were then run as paid ads in the college town of Columbia, Missouri, and the surrounding area. The videos were evaluated by the amount of time they were viewed and by cost per view. Finally, viewers were invited to attend a live evangelistic series in Columbia, Missouri.

Results

In total, forty videos were developed in this project and tested on social media platforms as paid ads. The data gathered included approximately 866,000 views in Columbia, Missouri, and the surrounding area. It was determined that the most productive platform for this approach was YouTube with Facebook a distant second. Twenty-five guests attended the live evangelistic series from the videos without indicating they had received a handbill. Nineteen of those were from YouTube and six were from Facebook. A slight majority, specifically 13, who came just from videos were in the target age range. Seven were Generation Z and six were Millennials. The results indicate older adults were also reached. Yet the percentage of young adult attendees was significant.

Conclusion

This project came to a successful conclusion. The plan to develop concise videos for Millennials and Generation Z and invite them to an evangelistic series was implemented and completed with promising results. This project has laid the groundwork for evangelists to have another successful method to draw a crowd.

Andrews University
Seventh-day Adventist Theological Seminary

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FOR MILLENNIALS AND GENERATION Z IN COLUMBIA, MISSOURI

A Professional Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Hiram Rester

December 2022

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ACKNOWLEDGEMENTS

A few cherished persons have shaped my life and ministry from before this research began. I thank James Stevens, Steve DeLong, John Baldwin, and Robert Wagley for allowing the Lord to speak through each of you at critical moments in my pastoral development.

During this process my family has tried to be patient with me regarding the long hours invested in completing this work. For the patience, encouragement, and proofreading I thank my wife Libby. I wish also to thank my children Lauren, Savannah, and Jackson who became my main internal motivation to complete this research and finish my doctoral degree. You three have taught me more than you'll ever know about showing love to others. As I finish my current educational goal of a doctoral degree and look forward to what comes next, I encourage each of you to be life-long learners and remember "you can be any kind of doctor you want to be".

I thank my advisor, Russell Burrill who cares deeply about evangelism and reaching the lost for Christ. I can think of no pastor better to seek advice from, and receive input from, while developing contemporary forms of evangelism. Our time together through this process will always be cherished.

I thank my second reader, Brad Cauley, who is an inspiration to me as he was the first from our doctoral class to complete his degree. His clear insights about next steps and his input have helped me bring this work to its conclusion.

I thank Tom Evans for leading our doctor of ministry cohort. Your passion for church growth and multiplication in its many phases was an inspiration. And several tools you equipped us with are ones I now use regularly in my ministry.

I thank my colleagues in this doctor of ministry cohort. I trust many of you will be close friends for life. Our classes together were rewarding and our friendships are valued.

I thank the Columbia Seventh-day Adventist Church for your support through this project and over these past five years as I have served as your pastor. It has been a joy to walk with you as we walk with Christ.

I thank my parents who sought more truth, though the way was hard, while I was a teenager. As I write now I am about the age you two were when God called you to change churches. I can now see what a challenge it was and what you gave up to follow Jesus where He was leading. The impact of your teaching and example have propelled my life and ministry forward to share the three angels' messages with other searching people like y'all.

CHAPTER 1

INTRODUCTION

The researcher was compelled to pursue the journey laid out in the pages to follow because of a challenge that was observed throughout the course of his own evangelistic ministry. What is that difficulty? It is connecting with young adults via evangelistic outreach. Knight (2019) points out that the majority of the younger generation is not being effectively won by traditional approaches to evangelism (such as a protracted series of prophecy lectures), which Seventh-day Adventist Christians have used in the past. So, we must be innovative and discover new ways of communicating the message. This project addresses that challenge by focusing on Millennials and Generation Z and seeking to attract them to an evangelistic meeting.

In 2021, Millennials ranged from ages 25 to 40 and the ages of Generation Z (Gen Z) were defined as those 24 and under. Millennials are viewed as digital pioneers and Generation Z are described as digital natives (McGhaw, 2020). In the United States there are approximately 80 million Millennials and roughly 99 million members of Generation Z (“Millennials vs Gen Z,” 2020). Together they presently make up more than half of the United States population.

Most Millennials and Generation Z are on social media daily and frequently use those platforms to watch concise videos. Anyone who uses social media can observe the ever-increasing use of video (Regev, 2019). Videos have become the method through which these two generations prefer to learn. When both a written article and a video with the same content are posted on a site, Millennials (at a rate of approximately four to one) indicate their preference is to watch the video rather than read the article (Buleen, 2018). Trends indicate this to be true of

Generation Z as well. Furthermore, the duration of videos does matter. It has been shown that video length affects the viewing percentage and concise clips have better retention (Park, Naaman, & Berger, 2016).

In this chapter a foundation is laid for the project by emphasizing the vital task of engaging Millennials and Generation Z and inviting them to evangelistic meetings so that Christ can be shared with them. The investigator's ministry context is also described and the problem the research aims to deal with is defined. The specifics of how the project addressed the problem are outlined and finally, the delimitations of this project are delineated and terms are identified.

Description of the Ministry Context

This project was implemented in Columbia, Missouri, where the researcher resides and pastors at the Columbia Seventh-day Adventist Church. The investigator has served as pastor in Columbia, Missouri since August of 2017. His duties involve pastoral ministry in all its phases with a personal spiritual gifting and emphasis in outreach and church growth.

Columbia is the fourth largest city in Missouri, with a population of approximately 125,000 people. The largest city in central Missouri, it is a mid-Western college town and is home to the University of Missouri (MIZZOU), which has a total enrollment of approximately 32,000 students (Percept Group, Inc., 2019).

This location in the central United States, with its college atmosphere and population abounding with young professionals, was an ideal location for the implementation of the research project. This endeavor experimented with sharing the gospel and an end-time prophetic message with Millennials and Generation Z via concise videos and inviting them to an evangelistic meeting.

The project implementation was conducted as part of the local outreach of the Columbia SDA Church. The outreach effort was limited to an approximate radius of 22 miles around the city of Columbia, Missouri and engaged the community entirely online, up until the invitation to a live evangelistic series.

Statement of the Problem

Gathering an audience has become increasingly difficult via traditional proclamation approaches. This challenge is even greater among young adults. The researcher has experienced this first hand in his own evangelistic meetings over the last twenty-five years. In the process of conducting approximately 100 full-message evangelist efforts over the years, the investigator has found it a growing challenge to draw a crowd, as well as to sustain attendance through a protracted series of lectures.

Research shows that technology has changed the way people choose to receive information. This is particularly true of Millennials and Generation Z. Additional strategies must be developed to meet the needs and demands of the digital age, especially by making use of concise online videos. Why? Because Millennials and Generation Z prefer to receive information through brief videos as opposed to other news or information sources. According to the Cisco Visual Networking Index: Complete Forecast Highlights (2018), it was predicted video traffic would increase to 82% of all consumer Internet use in 2022, up from 73% in 2017.

While video consumption online is increasing, attention spans for viewing content-driven and informational videos appear to be shrinking. Fishman's (2016) study shows—in a study of

over 560,000 videos with a combined viewing of more than 1.3 billion plays—there was a major drop in viewership beyond the two-minute mark in videos of various lengths.

As shown, more online tools and concise videos are needed to aid in engaging with Millennials and Generation Z. Beyond that, it was also imperative that content delivery methods were developed because most concise videos released on the Internet receive very few views. Organic traffic may be developed globally on some social media platforms over time. Yet to impact a local geographical area, strategies were developed that impact a specific locale.

Statement of the Task

The task of this project was to produce, promote, and assess the effectiveness of concise biblically based videos to build connection with Millennials and Generation Z in Columbia, Missouri, and to invite them to an evangelistic series.

Delimitations

Certain criteria delimited this initiative. For starters, all videos were produced in English. English was the only language spoken by the researcher. It was also the predominant language spoken in central Missouri.

Secondly, the initiative was limited geographically to the area where the researcher practices ministry; to Columbia, Missouri, and about 22 miles of the surrounding area. This specific location was chosen because it is the outreach area of the sponsoring church, the Columbia Seventh-day Adventist Church.

A third limit was the talents and abilities that were available at the time of the project. Certainly better presenters, more creative writers, superior video editors, and more talented videographers would have produced videos that exceeded the effectiveness and quality of the researcher's videos. Hence, it should be stated that any success realized in this endeavor should be able to be surpassed by others in the future.

Fourth, the videos were produced with Millennials and Generation Z in mind. Yet in contrast to that, a fifth boundary—the comfort level of the local sponsoring church—caused all adult age groups to be included, with merely an emphasis on young adults. The leadership of the Columbia Seventh-day Adventist Church was not comfortable with entirely excluding older adults from this outreach effort. A sixth delineation was the delivery method of videos to the target audience. This was done entirely online via social media.

A final constraint was COVID-19. This endeavor was researched pre-pandemic but could not be implemented prior to the outbreak. However, the COVID-19 pandemic made the project more timely, as many people preferred online interaction to live events during this time. Furthermore, pastors and churches around the world and across denominational lines began to experiment more with online, video, and social media ministry due to the pandemic.

Description of the Project Process

This section provides an overview of the chapters to come. Chapter two provides the theological foundation. The third chapter reflects upon the research from contemporary literature. In chapter four an informed plan of implementation is laid out to address the problem. Chapter five provides a narration of the initiative and evaluates the results. The final

chapter proposes ideas for further study. The following paragraphs provide an overview of these steps with additional details.

Theological Reflection

The following theological foundation formed the framework for developing the content of the videos and the balance between being relevant in the digital age and faithful to the biblical message. Content and principles will be studied in: (a) the ministry and instruction of Jesus focusing on key passages in Matthew; (b) the Acts of the Apostles; and (c) prophetic portions of Scripture with an emphasis on the three angels' messages in Revelation 14. The theological reflection shows the purpose of evangelism and examines timeless principles of sharing Christ and the message of the Bible.

Review of Literature

The literature review covers a broad range of topics relevant to the project and necessary to form an intervention addressing the problem. Various aspects of evangelism are considered, including a contrast between apologetics and evangelism. Contemporary evangelism is addressed and counsels on evangelism and new methods are reflected upon.

The review of literature then examines generational cohorts with a special emphasis on Millennials and Generation Z. These two groups are compared and contrasted and the religious trends within the two contingents are considered. Lastly, materials relating to videos, video creation, and video marketing on social media are reviewed.

Structure of the Intervention

The researcher developed a strategy to produce and market concise evangelistic videos via social media to Generation Z and Millennials and invite them to an evangelistic series. Twelve phases were planned to guide the implementation process: (a) support from the local church and conference was obtained; (b) video platforms and delivery methods were chosen; (c) the format, length and style of videos was determined; (d) a partnership with a social media marketing company to aid with ad placement; (e) initial videos were planned and scripted; (f) social media accounts were set up; (g) the initial videos were filmed and edited; (h) those videos were market tested as ads; (i) viewers were retargeted with future videos; (j) additional videos were developed, tested, and optimized; (k) an invitation and registration process was enacted for a live event; and (l) the entire process was evaluated by the data collected and plans were made for beyond the project. These phases are explained in detail in chapter four.

Narrative of Implementation and Evaluation

The description of the implementation is provided through addressing each of the twelve phases stated previously. This contains many lessons learned and several surprise findings from the project initiative. Lastly, the project is evaluated and ideas for further study are considered.

Definitions of Terms

Certain terms will be referred to repeatedly in this document and are defined in this section to develop a straightforward understanding. The terms being defined are in italics and briefly explained here as they relate to their specific usage in this initiative.

Millennials and Generation Z. The project focus involves Millennials and Generation Z. *Millennials* constitute the generational group of people born over a sixteen-year span between 1981 and 1996. At the start of this project implementation, they ranged in age from twenty-five to forty and represented the broadest of the two age ranges. That may seem off to some readers because Generation Z has covered a span of twenty-three years between 1997 to 2019. However, since this research only applies to adults, minors were excluded. So for the purpose of this research *Generation Z* (also referred to as Gen Z) consisted of people ages 18 to 24, which is only a range of six years.

Digital age. The present time in which we live is often referred to as the *digital age*. This time period began with the development of the personal computer. It came into use with computer's common usage. This phrase is also often used interchangeably or overlaps with the information age. It gave rise to the term *digital natives*, which describe people that cannot even remember a time before the common use of the computer. The term digital age was first coined by Prensky in 2001 to describe Millennials. However, future writers would describe Millennials as digital pioneers and Generation Z as true digital natives (McGhaw, 2020).

In this project, videos were developed to attempt to engage Millennials and Generation Z. The orientation of videos has become an issue of consideration in recent years, with the rise in usage of the smartphone. That necessitates three additional terms.

Mobile First Approach. This describes the intent of designing content with mobile viewers in mind instead of designing content for computer users first and then adapting it for mobile viewers. The impetus behind the *mobile first approach* is that since the majority of viewers are on smartphones, content should be designed with that platform first in mind (Enfroy, 2020).

Horizontal Video. This is the traditional standard video format as used on television or computers. This *horizontal video* format is wider than it is tall. It remains the primary format for YouTube. Yet horizontal videos are not best suited for most other social media platforms and are not typically considered a mobile first approach.

Vertical video. The mobile first approach has given rise to the popularity of vertical video. *Vertical video* is taller than it is wide and is the format often preferred by smartphone users. Presently, vertical video works best on most social media platforms.

Testing. The videos created will be tested. The specific process this refers to in this document is as follows. First, videos will be posted on social media sites; then paid ads will be utilized to place them in front of the audience. The performance is then evaluated to see which are most effective, based on view percentages and cost per view. Ultimately the online viewers of the videos are invited to attend an evangelistic series.

Contemporary Evangelism. This term describes outreach methodologies that are done in a manner relevant to the environment of current and even future time periods. All forms of evangelism were contemporary when they were first introduced, but over the decades or centuries they can become dated, antiquated, and less effective. This necessitates the repackaging of the same biblical message into new approaches and delivery systems—*contemporary evangelism*.

Summary

In summation, this chapter defined the problem of an increasing challenge of connecting with young adults via outreach efforts. The task was succinctly stated. It is to develop, market and evaluate concise videos with biblical content to build connection with a local online, young

adult audience in Columbia, Missouri, and invite them to an evangelistic series. The boundaries of the research were made clear in the delimitations. The project was briefly described and terms were identified.

CHAPTER 2

THEOLOGY OF EVANGELISM

The gospel message will be shared around the globe (Matt 24:14). As Christians look ahead to the eventual fulfillment of this prediction, we are challenged to understand how this might take place. Modern technology is changing the way humans interact. It is also changing the primary ways people obtain information about the world around them and almost all issues in life. Individuals are increasingly spending more of their time online.

To address this trend, Christians might learn a lesson from a boxed breakfast cereal. Wheaties™ has coined the phrase, ‘Breakfast of Champions’. The marketers display a popular or successful athlete on the cover of the box. The featured athlete has changed over 70 times since the year 2000, but the contents inside the box have remained the same. Like Wheaties, we are challenged to change the packaging of the gospel to connect with people today without changing the crux of the message.

In this section, important principles from Scripture that encourage continued sharing of the timeless gospel message will be considered. Insights on how to contextualize the gospel for today's digital generations will be extrapolated. As well, the Bible will be looked at to see how its message was contextualized to meet the needs and cultures of its targeted audiences.

The following three areas will be reflected upon: (a) what the Word (λόγος) of God says in the book of Matthew about the need for evangelism; (b) observation of what Scripture says about how outreach was actually done in practice (πράσσω) in the book of Acts, especially as it related

to various contexts and cultures; and (c) an examination of several biblical examples of concisely delivered messages in the Bible books of Daniel and Revelation.

Evangelism in Matthew's Gospel

In Matthew 9, Jesus was preaching the gospel and healing people. As He considered the populace, “He was moved with compassion for them” (Matt 9:35). The deep ache inside the heart of God to reach hurting people with a message of hope is evident. The feeling the Lord had is described as *σπλαγχνίζομαι* or to “have the bowels yearn” (Strong, 2009, p. 66). Jesus demonstrated a deep inner need to reach lost people.

He then guided His disciples' thoughts toward the harvest cycle and described the multitude of people as a crop ready for harvest. However, there were not enough laborers to execute the task. He gave a command to his disciples which extends to us current followers. He said, “Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.” (Matt 9:38). A sense of urgency is communicated here. The Greek word, *δέομαι* translated, “pray earnestly,” conveys a sense of asking “for something pleadingly” (Arndt et al, 2000, p. 218). Our Lord placed such urgent importance on this prayer that it was to be prayed in a pleading manner.

Matthew 9 sets forth the challenge before Christians and brings people to grapple with the heart of God. There are multitudes in today's digital age that need to be reached, but there are not enough laborers. New, effective methods are needed because a worker in the harvest must be effective or a harvest is not gathered. As the love of God burns more deeply into the hearts of His people, His passion to reach the lost will flow through them and motivate them to be laborers in His harvest.

This passion for sharing the message was also revealed by the Savior in the stories He told. In the book of Matthew, Jesus' very first parable does not come until chapter 13 with "The Parable of the Farmer." Certainly prior to this, He had shared teaching with parabolic significance (Matt 7:24-27). However, the full story version of a parable first appears in this passage (Morris, 1992). This new story-telling approach was out of the ordinary from His teaching up to this point in Matthew. It was unique enough that the disciples asked Jesus why he spoke in parables (Matt 13:10).

In the parable, a farmer spread seed. This common planting technique is described as σπείρω, which is to sow seed in a manner as to scatter or disperse (Arndt et al, 2000). As the seed was scattered, four groups emerged. The seed fell into four kinds of soil: (a) into ground along the path, (b) in rocky soil, (c) in soil with weeds, and (d) into good soil. The seed that fell along the path never sprouted because it was eaten by birds. Seeds that were in rocky soil sprung up quickly; however, they wilted and died because they did not have adequate soil to sink in deeper roots and withstand the heat. The plants that grew with the weeds were overcome. In their efforts to simply survive, the plants were unable to produce any fruit. The seed that fell in good soil grew into plants that produced much fruit.

Later in the chapter, Jesus explained the parable to His disciples. The different kinds of soil represent four types of interaction with "the word of the Kingdom" (Matt 13:19). The phrase "word of the kingdom" is only used by Matthew in this specific text.

In each case, the sown seed indicates the Word is heard. Upon examination of the first group, the word which is merely heard is not sufficient to thwart the advances of the evil one. (France, 1985, Vol. 1, p. 223). Matthew 13 uses ἀκούω (to hear) 24 times, which is more than

any other significant word in the passage. It is vital people hear the Word of the Kingdom. It can therefore be extrapolated that a person must share the message so it can be heard.

The seed did not sprout and was then stolen away by birds. In the same way, if a person hears the gospel without acting, it does not lead to one's eternal salvation.

Those represented as seeds in the rocky soil hear and accept the message. They immediately accept the Word, and then fall away (Matt 13:20, 21). The Greek word translated immediately in both of these verses is εὐθύς. It means "a point of time immediately subsequent to a previous point of time" (Louw & Nida, 1996, Vol. 1, p. 635). Hence, it is rather sudden. Sometimes in various types of outreach efforts, some of the first to respond to the message almost immediately fall away. Scripture has foretold this sad occurrence.

That does not mean losses are accepted without effort to prevent them or trying to reclaim the lost. Jesus tells of leaving the ninety-nine to seek the one lost sheep (Matt 18:12). Christians must be intentional and put forth effort to preserve the harvest. One approach to preserving the harvest would be to implement the "follow-up plan" after Pentecost into the local context. Relationships were built as new believers continued to receive doctrinal study, pray together, and enjoy fellowship and eating together. (Acts 2:42). When the heartbreak of a new convert stumbling or falling away is experienced, Christians should realize that Jesus foretold this could happen. Consequently, we should not let ourselves be discouraged from the mission of reaching others because this can happen. Likewise, after great effort to save life, doctors lose patients. Yet, they do not stop trying to save others.

In relation to the problem underlying this research, certain points can be extrapolated. Christians should always sow and share God's love and message while leaving the results to Him. That does not mean people should not care or seek to improve techniques or try new

approaches. Rather, Christians must do what they can but realize that people will make their own decisions and be affected by circumstances in life beyond anyone's control. Though some will fall away, many others will mature and bear fruit.

Matthew 24:14 was referenced in the introduction of this chapter. This passage states that before the end of the world, the gospel will be preached or proclaimed as a witness to all nations. This Greek word translated preach or proclaim is used 61 times in the New Testament. The English Standard Version translates it 41 times as proclaim (or a variant of proclaim), including in this passage.

The passage reveals the missional focus of the church is of great importance to Christ. For the third and final time in Matthew, the proclamation of the gospel of the kingdom (Matt 4:23; 9:35) is emphasized. Previously, Matthew shared Jesus proclaiming this gospel Himself. Here it is described as a task for all of His followers. Proclamation is not only preaching. Christians are not all called to preach sermons. Rather, proclamation involves lifestyle and sharing the love of Christ in the workplace, the marketplace and with friends and family as the Holy Spirit prompts and gives opportunity.

In this pericope, eight previous negative signs and calamities herald the return of Christ as they grow closer together with more intensity, much like labor pains for the pregnant woman. However, this promise stands out in contrast to the previous, negative signs. On a positive note, this passage proclaims the fulfillment of the Great Commission Jesus shares in Matthew 28:18-20 (Blomberg, 1992). Newman and Stine (1992) bring out the idea that “...*then the end will come* may be translated ‘only then will the end of the world come’ or ‘only then will God bring the world to an end’” (p. 738). Hence, this wonderful promise becomes a prerequisite of Christ's return.

As shared in the statement of the problem, it is increasingly difficult to pull an audience together to hear the proclamation of the gospel message in this digital age. Christians are still tasked with taking the message of a soon coming Savior to the ends of the Earth. Additional methods are needed which are adapted specifically to persons in the digital age and their way of receiving information.

The Great Commission in Matthew 28:18-20 spells out the purpose and direction of the church. The early church was propelled forward by this commission, yet in subsequent generations it faded from view and relevant consideration. It has primarily been since the sixteenth century that this passage has been viewed by the church at large as a critical text describing the mission of the Christian movement. It is believed that the ancient church interpreted this command to apply to the apostles of Christ's day. The present viewpoint, where this passage applies as a key command to all Christians, was brought to light by the Anabaptists. This understanding expanded into the nineteenth century to be of prime influence on evangelical mission plans and vision (Luz, 2005, p. 628).

This passage is, perhaps, the most authoritative command in all of Scripture because of the proclamation of Christ's authority which immediately precedes it. This certainly adds an emphasis to what follows. Jesus said to the disciples, "All authority in heaven and on earth has been given to me" (Matt 28:19, ESV). The word translated authority here is ἐξουσία and means "the right to control or command, authority, absolute power, warrant" (Arndt, et al, 2000, p. 353). Luz (2005) reminds readers that the power Jesus laid aside and limited in his incarnation "is now combined, expanded, and absolute because of the resurrection. The risen Jesus now has all the power in the entire cosmos. Next to his power no other power matters" (p. 624). The risen Christ here makes a proclamation of power and authority perhaps beyond any ever made.

This proclamation precedes the command: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the 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 18:19-20, ESV). France (1985) succinctly states, “Jesus’ universal Lordship now demands a universal mission” (p. 419).

The commission begins with “go.” This is the opposite of the mission strategy of the Old Testament era. Then, Israel was placed at the crossroads of civilization and the knowledge of God spread to the world as people traveled through Israel. The great commission changes the paradigm. The church of the New Testament now goes into the world to seek the lost. This is a simple yet critical part of the command. Jesus left Heaven to reach the lost. His followers will leave their comfort and sometimes even the areas they live to connect others with the love of Christ.

The commission continues with the exhortation to “make disciples”. This word for disciples (μαθητεύω) is found three times in Matthew and once in Acts. Three times it is translated as “disciple(s)” in the ESV. The remaining use was translated as “trained.”

According to Arndt et al. (2000), the word disciple means “to cause one to be a pupil, teach” (p. 609). Wilkins (2000) defines a disciple as a “follower who was committed to a recognized leader or teacher” (p. 278). In recent years discipleship has rightfully become a more central focus for Seventh-day Adventist Christians. Dr. Russell Burrill spearheaded scholarly Adventist work on the topic of discipleship (Morton et al, 2016). The Great Commission defines the purpose of the church as making disciples and it is only as Christians take up this assignment that they accomplish the work appointed by Christ (Burrill, 1996). Discipleship is built upon a total commitment of the entire life to the radical teachings of Jesus (Burrill, 2009). In the earthly

life of Jesus, disciple making stands out as His chief missional activity (Doss, 2016). And the relationship Jesus had with the twelve disciples is the best example of discipleship (Burn, 2016).

It is because of the authority that Christ now proclaims that He has the right to commission to His followers the “marching orders” of the Christian church from this point to the end of the world. And in so doing He has the power and ability to assist them in fulfilling those orders. Bloomberg (1992) says it well: “Jesus is passing the torch to his disciples” (p. 431).

Though it would seem in some parts of the world it is getting more challenging to share the gospel, it is still our mission and task to do so. This project takes up that challenge and hopes to address, at least in part, how to connect with people in this technological age and invite them to an evangelistic meeting.

Evangelism in Acts

This brings us to an examination of the practice (πράσσω) of outreach in the early church as recorded in the book of Acts, especially relating to various contexts and cultures. Luke was the author of the book of Acts. He wrote two letters that became books in the New Testament—the book of Luke and the book Acts of the Apostles. Both letters were written to instruct his friend Theophilus, sometime around A.D. 62-64. Acts is the only post-crucifixion historical narrative of Scripture. Hence, for researching the practice and methods of the early church, it is perhaps the most important Bible book. In this section, how evangelism was conducted will be examined. Methods used to contextualize the message to better reach lost people with the gospel will also be considered.

The first chapter of the book of Acts contains a version of the Great Commission and the ascension of Christ in Acts 1:6-11. Here is testimony from the last physical encounter Jesus had with His followers before ascending into Heaven. At this point, forty days had passed since the

resurrection. During this time the risen Lord gave the apostles, and many others, convincing evidence He was resurrected from the dead. Stott (1994) brings out the fact “that Jesus’ two main topics of conversation between his resurrection and his ascension were the kingdom of God and the Spirit of God. It seems probable that he also related them to each other, for certainly the prophets had often associated them” (p. 40).

The disciples asked Jesus if He was at this time going to restore Israel to power (Acts 1:6). Jesus did not give a direct answer to the question (Barrett, 2004). Instead, He first set aside speculation about “times” and in verse eight redirected to a more relevant topic. Verses six through eight are closely linked. Jesus moved beyond the discussion of Israel and the coming Kingdom to enlarge the vision of His disciples. The “restoration of the kingdom” required a global mission (Polhill, 1992). The narrative suggests that it is best to focus more on the coming of the Holy Spirit rather than on the arrival of the kingdom of God (Pervo, 2009). It is only through the accomplishment of the mission that the literal kingdom will then come. Thus, in verses six through eight the attention of the disciples was redirected from the restoration of Israel to the divine mission.

The disciples were to wait until the reception of the power of the Holy Spirit (Acts 1:8). The evidence of the reception of the Holy Spirit would then be seen through the witness for Christ going forward with great power. The lemma for the word translated power is *Δύναμις*. It brings out the idea of the “potential for functioning in some way, power, might, strength, force, capability” (Arndt et al, 2000, p. 262). It is a word that can mean miraculous power; the English word “dynamite” has its origin from *dunamis* (Nichol, (Ed.), 1953).

After the reception of power from the Holy Spirit, the disciples became witnesses. Barrett (2004) concludes, “What is promised to the apostles is the power to fulfill their mission, that is,

to speak, to bear oral testimony, and to perform miracles and in general act with authority” (p. 79). Jesus has communicated clearly what should be the main theme and driving force in His church. The church is to go forth with a vision for global missions. The method is through personal “testimony borne by Jesus’ followers, first of all by apostles, but then by others; they are all to become ministers of the Word, empowered by his Spirit. Testimony thus becomes a literary theme in Acts” (Fitzmyer, 2008, p. 206).

Immediately following this commission, the Lord ascended to Heaven. These were His last words before His ascension. The disciples, who only moments before were still focused on the restoration of Israel, had now received a vision of taking the love of Christ to others and the hope of His return when the mission was accomplished. Two thousand years later, the mission remains the same. Even while looking for the soon return of our Lord, there are changes in this world brought about by technology. People are interacting differently than ever before in this digital age. Yet the mission of Christianity is to reach all peoples through the testimony of what Jesus has done.

Acts 2:5-8 considers the diversity of those discussed. Reflecting on the aspect of contextualization through communicating to them in their own native languages falls under this umbrella of diversity. These two aspects—contextualization and language—hold significance for addressing the statement of the problem for this doctoral project.

The passage states that there were devout Jewish people present from every nation under heaven (Acts 2:5). This group was perhaps “representative” of every nation. However, the statement that those present were from every nation should not be taken literally, at least by today’s global understanding of nations and people groups on different continents. Newman (1972) argues that the wording of “every nation” is not in an absolute sense and that there are no

languages where words like “every” or “all” are taken in an absolute sense every time they are used (p. 36). Marshall (1980) proposes that though “they were all Jews or proselytes and not pagans ... they acted as a symbol of the universal need of mankind for the gospel and of the church’s consequent responsibility for mission” (Vol. 5, p. 75). In this vein of thought, the events of Pentecost can be viewed as first-fruits or a type of the final harvest, which truly and literally gathers people to Christ from a global sampling of every nation and language (Rev 14:6).

The multitude that gathered that day were amazed because they heard what was said in their own native language, even though those speaking were uneducated men who clearly had not learned all the languages represented (Acts 2:6-8). Toussaint (1985) offers the thought that those gathered may have been bilingual, speaking both Greek and their native language. Gangel (1998) postulates that since these people resided in Jerusalem, they would have likely understood Aramaic and Greek. Part of the miracle was that God spoke through uneducated men who would have communicated almost entirely in Aramaic or Greek and used them to proclaim His message in a multitude of languages.

Just the simple act of communicating to those present in their native language is highly significant. It is recognized as a miracle that authenticates for the hearers that God is at work. It is also a gesture on the part of a contextualizing God that He will meet people where they are at. Maxwell (2010) relates a story in which a group of international businessmen were discussing which language was most important for business. One in the group shared that the most important language was not any particular language at all, but rather the customer’s language. The use of one’s own native language by another who does not originally speak it indicates an effort and desire to meet the hearer where they are and shows the hearer that they are important to the communicator. This is an important example for consideration in addressing the problem

this project is based on. An application for the digital age might also be to meet people where they prefer to obtain their information, which is increasingly becoming short video clips as shown in the next chapter.

In Acts 10 there is an early example of cross-cultural ministry after the cross. The imperative that the gospel must go to the world beyond caused even Peter, the disciple who would become known as the apostle to the Jews (Gal 2:8), to go stay with and eat alongside Gentiles, which Jewish custom forbade. Acts 10 contains one of the most vivid visions in Scripture. An examination of the text indicates neither prejudice or Jewish nationalism were to be party to proclaiming the message of Christ.

This passage contains the narrative of Peter becoming hungry and then having a vision of all types of animals. He hears the Lord tell him to kill and eat. This causes immediate confusion for Peter. He refuses because all the animals are either common or unclean. After the vision, a series of divinely appointed and orchestrated events leads Peter to the home of a Gentile named Cornelius (Marshall, 1980). There, Peter shares the gospel with Cornelius and his family. They receive the Holy Spirit and speak in other languages, similar to what is described in Acts 2 (Pervo & Attridge, 2009) prior to baptism.

For Peter this became another confirmation the gospel would go to the Gentile world. The whole experience is recounted in Acts 11 as Peter reports back to the brethren in Jerusalem. When Peter first began to speak at the home of Cornelius, he shared how he came to be there, especially since it was “unlawful ... for a Jew to... visit anyone of another nation” (Acts 10:28). He sums up the lesson of the vision of the sheet with common and unclean animals to show that no person was either common or unclean (Acts 10:28).

It is clear from this verse that the purpose of this vision and story is not about animals. It is about people. All people are to have the gospel message shared with them, and they are considered unclean only if they refuse to let Christ cleanse them of their sins (Nichol, (Ed.), 1953).

Peter used the phrase “common or unclean” (Acts 10:28) repeatedly throughout Acts 10 and Acts 11. A comparative contrast between the words common (κοινὸν) and unclean (ἀκάθαρτον) brings to light that the messenger for God is not defiled by association with sinners. The Jews had developed the extra-biblical belief that “clean” animals could be defiled by association with “unclean” animals. The term for defilement by association was “common,” hence made ceremonially unclean. They developed this thought further into an application for Jews and Gentiles. They viewed the Jews as “clean” and the Gentiles as “unclean”, believing Jewish people could be defiled and made “common” by association (House, 1983).

This is an important lesson for an approach to contextualized evangelism. To follow Christ’s call and example, a missionary might often find themselves in close association with those people that some Christians would consider the worst of sinners. Jesus Himself was falsely accused of wrongdoing because of interaction with sinners (Luke 7:33). This passage from Acts reminds Christians that they are not defiled by association with anyone. This passage also reminds of the need to go to the places where those who need the gospel are. Increasingly in today’s world, that includes the Internet. Research shows they are more frequently receiving their delivery of information content online and often through concise videos (Chi, 2021). Any overall evangelistic strategy that seeks to go where people are at today will likely need to include an online component.

Now consider Paul's time in Athens. It can be divided into three segments: Acts 17:16-21 describes Paul's first impressions; Acts 17:22-31 outlines the contents of Paul's sermon or speech; Acts 17:32-34 offers a conclusion (Chance, 2007).

According to Peterson (2009) In this first section (Acts 17:16-21), three things are brought out about Athens at this time: The first thing is how idolatry was to Paul (Acts 17:16). Next was the Athenian emphasis on knowledge and learning by the philosophical groups (Acts 17:19-20). Lastly, the section talks about the fascination of the residents with new ideas (Acts 17:21). Stott (1994) says of Paul's first impression that he

might have been spellbound by the sheer splendor of the city's architecture, history and wisdom. Yet it was none of these things which struck him. First and foremost, what he saw was neither the beauty nor the brilliance of the city, but its idolatry (p. 277).

This passage shows that Paul continues his customary practice of speaking in the Jewish synagogue to both Jews and sympathetic Gentiles (Acts 17:17). Up until this point it seems that Paul focused mostly on the Gentiles interested in Judaism that he could connect with through the synagogue. Verse 17 indicates he is visiting the marketplace every day and engaging people there. This suggests he is venturing into experimentation with a newer strategy, as the one previous significant exception to Paul's Jewish-centered approach was his teaching in Lystra in Acts 14 (Tannehill, 1990).

Paul encounters two main philosophical schools of thought in Athens. The first school was the Epicureans, who were materialistic philosophers who believed in an eternal universe without creation. They did not believe deities had interest in humanity (Ferguson, 2003). The other school of thought was composed of the Stoics, materialistic pantheists who taught that divinity permeated throughout all reality. Thus, they believe everything was interconnected and that all

things were providentially guided by a higher intelligence toward a predefined and planned goal (Chance, 2007).

The philosophers, wanting to hear more from Paul, brought him to Ἄρειος πάγος, the Areopagus, or Hill of Ares. Ares was the so-called Greek god of war. The Roman name for the god of war was Mars, thus the translation in some versions is Mars Hill. It was located to the northwest of the Acropolis (Arndt et al., 2000).

The second section of the passage is the outline of the contents of Paul's speech at the Areopagus. Both the arrangement and substance of Paul's speech show his intent to persuade the philosophically-minded Greeks. At the same time, he does not compromise the essential message of the death and resurrection of Christ, which opposes the worldviews represented in this audience (Flemming, 2002).

Paul's introduction in this sermon shows his desire to connect with his audience where they were at in their thinking. He does not begin from his own perspective. He takes the issue that stood out to himself upon arrival in the city—namely, its idolatry. He finds a way to arrest their attention with it and find the positive of their idol. Pervo (2009) postulates that the “task he sets for himself is to bring to the audience's attention a god whom they honor but do not understand” (p. 433).

Paul had seen an abundance of idols. It would seem that instead of shunning these statues, though they were abhorrent to him, that he learned and studied them in an effort to understand what they meant and reach the people who worshiped them. This is an important lesson. We must seek to understand how people think and what they believe so as to package the gospel in a way that their minds can be most open to hear and accept.

As Paul considered the culture and religion of this unique city with its many idols, he came across “an altar with this inscription: ‘To the unknown god’” (Acts 17:23). Though no inscription to an unknown god has been found in present day Athens, altars to unknown gods are referenced throughout literature. Such an inscription could have eroded or been destroyed. Though this inscription implied a polytheistic belief and the need to acknowledge any god that may exist, Paul strategically used this inroad as an opportunity to affirm monotheism. In their effort to honor any gods they might not know about, the Athenians showed an ignorance of the one true God (Peterson, 2009).

In his sermon, Paul utilizes elements and phrases often used by the Stoic philosophical pantheists. He also quotes Greek poets (Acts 17:28). This can be seen with wording such as “though indeed he is not far from each one of us” and “as even some of your own poets have said, ‘For we are indeed his offspring’” (Acts 17:27, 28). Many of these thoughts would likely resonate with the Stoics and yet be counter to the belief system of the Epicureans. It would seem Paul’s sermon was much more suited to the Stoics than the Epicureans. Did Paul really seek to connect with the Stoics more than the Epicureans? And, if so, for what reason? Perhaps they outnumbered the Epicureans at this event or maybe their belief system made them more likely to accept and respond.

Paul was doing his best to contextualize the gospel message and agree with at least a portion of his audience on every point he could. Paul used quotes from Greek poets and Stoic thought in a somewhat similar way to how he would cite supportive scriptural reference in a discussion with Jews in a synagogue (Walaskay, 1998).

Paul was never content to just convey information. He gave a call to action, an appeal (Acts 17:29-31). Paul transitioned into the appeal with the word οὖν, “denoting that what it introduces is the result of or an inference from what precedes (Arndt et al, 2000).

So, after making his “case,” Paul called for a response. He was sharing with them that the “unknown God” would overlook their ignorance if, now that knowledge had come, they repented (Acts. 17:30). It is interesting that Paul then seems to introduce new content in his appeal, which is usually not recommended in the appeal phase of a modern evangelistic sermon. He furthermore introduced other topics including divine judgment and the resurrection of Christ, though not by name (Acts. 17:31). Instead of this being new content introduced in an appeal, it is more likely that Luke shared only a short synopsis of Paul’s message as it takes only a couple of minutes to read. It is likely that prior to the appeal, he had included the death and resurrection of Jesus (Stott, 1994).

In the third section is the response to the sermon. The reaction to Paul’s appeal was mixed. Some mocked him, especially about the resurrection of the dead; some wanted to hear more. And some believed (Acts 17:32-34). Luke concludes the account on a positive note, mentioning by name some of those who believed. In harmony with Luke’s pattern of recording male-female examples (Dale, 2017) he mentions by name both a male and a female: “Dionysius the Areopagite and a woman named Damaris and others with them” (Acts 17:34).

As modern Christian evangelists seek to connect with people in an age where technology has changed the way they receive their information, they can learn from Paul to go to where non-Christians are at, agree with them on all possible points, and present the message in a way best suited for them to understand. At the same time, Paul’s example shows that though methods

must change, the message must not be compromised, no matter how offensive it might be to the culture.

Concise Messages in Daniel and Revelation

The prophetic books of Daniel and Revelation both contain examples of succinctly-worded messages. These brief messages quickly cover significant material in a few words. The interpretation of Nebuchadnezzar's dream from Daniel 2 will be examined in Daniel. As well, the message of the three angels in Revelation 14 will be considered. Elements from both selections need to be included in an effort to address the problem this project paper is focusing on.

In less than 350 words (330 in the ESV) the biblical interpretation of the prophecy in Daniel 2 is given that covers a span of time from the prophet's day until the establishment of God's eternal kingdom. The context of these verses includes the most dominant king on the planet at that time, having disturbing dreams he cannot remember.

In Daniel 2 the word "dream" (translated from ḥālôm and ḥēlem) is used 15 times and the word "interpretation" (pešar) is included 13 times. Also, mystery (rāz) is found eight times and reveal (gelah) appears six times (Greidanus, 2012). It would therefore be accurate to state that the major part of this chapter is a dream and its interpretation by a God who reveals mysteries.

What was the dream that the king finally remembered? Nebuchadnezzar dreamed he saw a massive statue in human form. It was made of shining metal and somehow frightening, with a sense of terror as sometimes experienced in dreams. It was made of four metals. From its golden head to its fragile feet it was a top-heavy form set to topple to its destruction. A stone, thrown by a prodigious supernatural power, assisted in its speedy demise (Baldwin, 1978).

A chain of divinely guided circumstances led Daniel to be given the same dream from God, along with the divine interpretation of the dream. In this passage the king's dream is described by Daniel (Dan 2:31-35). Davies (1998) words it concisely: "A single statue has a head of gold and feet of clay; it collapses when a miraculous stone breaks it, a stone which then becomes a mountain fills the earth" (p. 47). King Nebuchadnezzar was a pagan idolator; God arrested his attention by showing him an astounding statue in his dream. This shows a glimpse of a God who meets people where they are at and considers how they think as He seeks to reach them with His love.

The Aramaic word *šēlem* correctly translates as a statue (Nichol, 1953). It is not a word that means idol (Baldwin, 1978, Vol. 23, p. 102). While this is a statue and not an idol, it is perhaps significant to note that Nebuchadnezzar also worshiped statues he viewed as gods. Doukhan (1987) writes, "No wonder the Babylonian king dreams of a statue. His world is crowded with them. The astrologers of those times were fond of representing the cosmos and universal history through a statue of a man" (p. 14). The statue was composed of metals that decreased in value from top to bottom. They also increased in durability from the head of gold downward through the breast and arms of silver, belly and thighs of bronze, and legs of iron.

Daniel began to give the interpretation. He told the king that the king was the head of gold (Dan 2:36-38). The identification of the first portion of the image as Nebuchadnezzar's neo-Babylon provides a beginning point for the chronological identification of the subsequent nations (Dybdahl, 2010). In the next verse, Daniel spoke of the next two kingdoms that would arise (Dan 2:39). He skimmed over these ensuing two nations, providing little detail. It is worth noting that only the first and final kingdoms (gold and stone) are identified in the text (Stefanovic, 2007).

In this dream and its interpretation, a message was made clear to the king. All other so-called gods and kingdoms are subject to the great God who is over it all. God loves and wants to convert a pagan king. He uses imagery that will arrest the attention of the king and then lead him to contemplate God's message. This is an excellent example of a targeted and contextualized evangelistic message. God used a statue to gain the attention of an idol worshiper. God spoke to Nebuchadnezzar of something he had great interest in—himself and his kingdom. God then went on to show that the only eternal kingdom will be the one set up by the God of Heaven. In addressing the problem on which this project is based the researcher wrestled with how the gospel message can be packaged to connect with people today where they are through short-message-centered videos.

God sought to reach Nebuchadnezzar through a dream. It is a vivid, moving picture show which the Lord used here to teach and educate. It is also noteworthy that this dream was limited in its content. It was short and to the point. It did not cover in detail any broad doctrinal themes. A dream has similarities to a video. This has potential for short messages to be communicated to people with consideration to their own context without having to cover broad and thoroughly detailed explanations.

This short dream was contextualized to meet a pagan king where he was at. Though it did not result in his immediate true or complete conversion, it did move him closer to an understanding in and acceptance of the true God. This dream and its interpretation have shown hope and a trustworthiness of Scripture to many generations of Bible students. Yet, it also moved Nebuchadnezzar closer to God and through an unusual chain of events, contributed to his eventual conversion in Daniel 4.

Finally, this dream and its interpretation are concise. Daniel 2 was not lengthy. This inspired dream and its interpretation can be an example of how to prepare concise material for people today who quickly move from one topic or idea to another.

In Matthew 24:14, Jesus shared that proclamation of the gospel to all the world would be a key sign of the end. The fulfillment of this promise is described further in Revelation 14 (Barclay, 1960).

The messages that are at the heart of Revelation are found in Revelation 14:6-12. These three angels' messages outline the final warning message to be given to the inhabitants of the earth (González & González, 1997). In less than 250 words (235 words in the ESV), God provides the framework of Bible truth that will be proclaimed globally as the end of the world approaches. Three angels are portrayed as each sharing a universally proclaimed message. The first angel goes to every nation, tribe, language, and people group (Rev 14:6). The second angel follows him (Rev 14:8). Hence, it is logical to conclude this message is also to be proclaimed worldwide. The third angel follows them (Rev 14:9). The word "followed" conveys the idea to accompany or go along with (Arndt, et al, 2000). Therefore, this heavenly dispatch is also to be heralded to all nations.

These three angels represent a work done through God's people sharing the gospel message and imparting it as witnesses (Exell, 2015). They symbolize followers of Jesus as seen in Revelation. While literal angels are sent to support people in the commission of gospel proclamation, this is not the prevalent concept here (Nichol, (Ed.) 1953). Therefore, God will send this warning message to people around the globe as portrayed in this symbolic description of three angels flying in the zenith of the heavens (Stefanovic, 2009).

The first angel's message is found in Revelation 14:6-7. He proclaims a message of good news about how to have a true and healthy connection with God (Wilcock, 1986). Multiple themes are succinctly introduced in verse seven. The second angel's message follows with a proclamation of judgment. It announces with finality the fall of Babylon as though it has already transpired (Reddish, 2001). The third angel brings a warning that not only follows the first two but builds on the forewarning of the second angel's message (Stefanovic, 2009). The third angel's message closes with a call for the faithful endurance of Revelation's Jesus followers who are found keeping the commandments of God and living the faith of Jesus (Rev 14:12).

Several lessons can be extrapolated from the three angel's messages regarding the problem this project addresses. These three short, stand-alone messages combine for greater understanding; thoughts and concepts are introduced yet are not fully explained. In this way, shorter presentations that do not cover topics in-depth serve a purpose in reaching secular people in a contextualized way.

These messages were also given to John in a vision. A vision or dream has some similarity to a video. It is a moving motion picture. This is not to suggest that only videos should be used to connect with people. Rather, the idea is proposed that video, perhaps at times with animation, might have some similarities for communicating to people what divine dreams have had, particularly as how dreams allowed for vivid visual and auditory expression.

Also, by way of contrast some of the messages elsewhere in Revelation are more protracted. The lengthier messages to the seven churches, for instance, are directed specifically to believers, whereas these evangelistic messages—that serve perhaps more of an outreach function in Revelation 14—are concise. Another clear aspect is that these messages are based in a

strong prophetic context. Hence, in the proclamation of this final end-time message the prophetic approach should be considered important.

Summary

In conclusion there are three aspects from scripture that encourage the continued sharing of the gospel message, contextualized to reach the needs and cultures of targeted audiences. Matthew states the need for evangelistic outreach. Acts shares the practice of outreach, especially as applied to different cultures and contexts. Daniel and Revelation show concisely delivered messages. These four books show how God has made intentional efforts to meet people where they are and adapt the gospel presentation to methods most suitable to connect with people in their own cultures and settings.

CHAPTER 3

LITERATURE REVIEW

People build upon the research and knowledge of scholars who have come before. Isaac Newton compared this to standing on the shoulders of giants. This approach to the practice of learning and growing is just as relevant for people today as it was in the seventeenth century for Newton (Keith, et al., 2016). It is evident researchers have much to be thankful for from the work and efforts of those who have come before in sharing the gospel and also in using technology to aid in outreach efforts. Yet, for all the inspiration gained in learning how to repackaging the gospel and contextualize it for new generations, the words of Solomon still ring true. “There is nothing new under the sun” (Eccl 1:9, NKJV). It would seem this is especially applicable in relation to the topic of evangelism. And why should it not be? The Bible message and Christians’ hope in Jesus Christ has not changed. Rather, today’s Christians are simply challenged to communicate it in a different way to effectively connect with people in the digital age as society and technology changes.

In addition to the theological reflection in the previous chapter, the research which informs this study has been drawn from a plethora of related areas pertinent to addressing the problem which this project confronts. The researcher has experienced declining attendance in outreach efforts over the last 25 years. He has found it increasingly difficult to draw and sustain a crowd in evangelistic campaigns. New outreach approaches are needed to meet the needs of digital natives. An important strategy considered was the use of concise videos shared through social media.

Though the investigator entered into this research with specific ideas and plans for how to implement the project, he clearly understood the wisdom in laying the groundwork through both a theological study and a review of the literature. The researcher truly felt as though he had stood on the shoulders of giants in wrestling with solutions to better connect with the target audience. New and improved ideas have surfaced as old ideas have been challenged, abandoned, or improved.

This chapter will reexamine the foundational principles of what evangelism is and look at the primary motivations for sharing saving knowledge with lost people. As well, this chapter will ascertain that much of what Seventh-day Adventist Christians think of as evangelism is considered apologetics by most of the non-Adventist Christian world and connect the relationship between apologetics and evangelism. After a transition into contemporary evangelism and societal change, there will be a reflection upon select counsels in the writings of Ellen Gould White.

Finally, this chapter will show an understanding of Millennials and Generation Z. Learning styles will be examined and some of the best practices considered for using social media and concise videos to aid in connecting with these two generations.

Evangelism Considered and Examined

Before Jesus ascended to Heaven with His wonderful promise to return, He commissioned the church to take the gospel to the world. This proclamation has propelled the Christian church forward in missions and outreach. Dr. Derick Morris (2014) was so bold as to proclaim, “Evangelism is the reason why the Christian church exists” (p. 5). And while there are many

functions of the church, the mission that drives the church forward is the proclamation of a loving and soon to return Savior.

What then is evangelism and why is it so important? It is the term in English for the action of communicating the gospel message as described in the New Testament by the verb *euangelizo*, which means to bring good news (Bouma, 2018). Hence, evangelism is to deliver good news.

What is evangelism not? Evangelism is not an event nor is it a program. Evangelism cannot be specified by or limited to methods. To evangelize is to reveal the gospel, regardless of the means through which it is shared. Evangelism can be done through conversation, in print, by drama, with works of love, a Godly home, through video, by email, or even a sermon. Yet because evangelism is primarily an announcement it must allow for the communication of the good news of the gospel (Stott, 2008).

Both Bouma (2018) and Stott (2008) have shared a view of evangelism that involves the delivery of an announcement of good news. Church growth authority, Rainer, affirms this view while also emphasizing another important facet. Rainer (1993) maintains that evangelism is sharing the “historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God” (p. 77-78). Hence, Rainer brings out not just the message of Christ as Savior but also shows that evangelism has a persuasive element. This is reminiscent of Paul’s preaching to King Agrippa when Paul asked, “Do you believe the Prophets? I know that you do” (Acts 26:27, NASB). Paul asked a question and in an apparent attempt at positive persuasion went further himself to affirm the answer. Hence evangelism, as Rainer states, is not merely a chance to convey information about Jesus. It involves, at some level, elements of persuasion and the need to ask recipients to respond to the invitation of Jesus

to follow Him and accept His saving grace. Evangelism then is not simply declaring what the Lord has done. It involves leading people beyond an understanding of the good news to a decision (Colón, 1985).

There is an element of urgency to evangelism which can be observed in the New Testament calls to believe and repent. Early Christians were cognizant that the call came from God's throne where Jesus reigned and that this same Jesus would come again to this world as Judge (Stott, 2008). Christ places tremendous value upon each and every lost person. This is revealed throughout Scripture and by the value of a soul and the time constraint of life itself. Thus reaching lost people with the gospel is an urgent matter.

Sharing the gospel is also a practice with an expiration date. When we arrive in God's eternal Kingdom we will never again have the opportunity to connect with a lost person. So the mandate to share the gospel should compel Christians to reach out to as many lost people as possible while we still can (Cahill, 2012). This view is certainly one that strengthens the motivation for sharing this great news. Motivation and passion are key elements to the success of sharing the gospel. Passion in the heart of the Christian is essential to success in sharing the gospel (Burrill, 2014).

Apologetics and Evangelism

The investigator discovered through this research that most of the presentations he has shared as an evangelist for the Seventh-day Adventist Church would be considered apologetics by much of the Christian world. In fact, the majority of traditional Adventist evangelism might be better termed apologetics. After a reflection on what apologetics is and how it relates to

evangelism, this chapter will show that the biblical mandate to share our faith is a blending of both apologetics and evangelism that might properly be termed evangelistic apologetics.

“There is a very real confusion about evangelism, and there is an even deeper misunderstanding about apologetics” (Price, 2016, NP). We have seen that evangelism is a sharing of the good news coupled with a persuasive element. Apologetics is the practice of defending the validity of Christian practice and faith (Hefner, 2016).

One source of the confusion regarding evangelism and apologetics, of which Price (2016) wrote, may be that apologetics and evangelism overlap significantly. Apologetics without evangelism is simply factual rhetoric; this would leave a lost person educated, but still lost. Evangelism without apologetics would be calling on lost people to make a decision for Christ without factual undergirding and education of the truth of the Bible as a whole.

We have so blended apologetics and evangelism in Adventism that it seems evangelism has largely swallowed up apologetics. What much of the evangelical world would call apologetics we call evangelism. How can this be?

Apologia in ancient Greece meant “defense.” An apologetic was one who, in a court of law, made a defense on behalf of the defendant in a trial. For example, the Apology of Plato set forth the case made by Socrates at his trial in the court of Athens (Root, 2018).

Up until the fourth century of Christianity an apologia meant teachings from the church which defended its convictions to its intellectual, political, and religious adversaries. Apologetics became essentially a practice of engaging with a non-Christian interlocutor in an effort to persuade the person of the validity of the faith and practice of the Christian faith (Graham, 2017).

The practice of apologetics is needed in a post-modern world where there are those that do not believe in objective truth or a predefined standard of rationality (Phillips & Okholm, 1995). Hall maintains that “Many have an idea that the discipline of Apologetics is limited to showing some esoteric point to be true or getting into long debates with atheists. The truth is, apologetics is about one thing – bringing people to Christ” (Hall, 2019).

How do apologetics serve in the role of bringing people to Jesus? Apologetic reasoning can be used to share seeds of truth with this group, sometimes from the external world, to help them become more open to biblical principles (Schrock, 2013). In this context, apologetics has been termed “pre-evangelism” (Schaeffer, 1982, p. 155).

Apologetics shared as pre-evangelism is vitally important in that it opens up a way and builds a platform upon which the gospel can be shared (Slick, 2017). Evangelism, by necessity, calls for a decision to be made when one is confronted with the gospel. However, if a decision is called for when there is as yet, inadequate information, barriers are created in the mind; this almost guarantees a negative response (Finley, 2016). Apologetics holds great value as a tool for Christians to help doubters overcome mental roadblocks that might be keeping them from accepting Christ as Savior. And so, the purpose of apologetics in the evangelistic process is to bring an unbeliever to the point where he or she is prepared to respond to the gospel message (Francis, 2012).

In the Bible, the book of Acts has several examples of a defense (apology) in preparation for, and as part of, sharing the gospel. In Acts 7, Stephen makes a defense to his accusers right before being stoned. Multiple times in the book of Acts Paul lays out a defense of the gospel before his accusers. He wants them to see the reasonableness of belief in Christ as Messiah. Paul quotes prophetic passages from the Old Testament and explains how Christ was the perfect

fulfillment of those prophecies. Also, Paul appeals to the historicity of Christ's resurrection and the great number of eyewitnesses who had seen the resurrected Christ (Root, 2018).

Holding (2003) takes the argument one step further when he writes, "What we call 'apologetics' was, in fact, what the apostolic church would have called "evangelism." Early missionary preaching testified to the historical realities upon which the Christian faith was grounded and called for repentance on those grounds" (Vol. 26).

Evangelism is a sharing of the good news coupled with a persuasive element. Apologetics is the practice of defending the validity of the Christian practice and faith. While these certainly exist as separate practices and disciplines in the Christian world, they must work together and overlap to the point that, at times, they appear indistinguishable. As the researcher reflects upon his background in Adventist evangelism, the conclusion is reached that the larger portion of his presentations were more apologetic in nature. Yet they would have been entirely ineffective without a blending of evangelistic urgency and appeal.

This research becomes relevant to reaching digital natives as most lack a knowledge of biblical teaching. The soundness and reliability of Scripture and Bible doctrine must be shared in a rational manner to develop a foundation from which to appeal for a change in belief and acceptance of Christ. In this way apologetics and evangelism blend together and become almost indistinguishable.

A staple presentation in Adventist evangelistic preaching is the account in Daniel 2 of the king's dream and Daniel's God-given interpretation. Though gospel appeals may be made at the conclusion, which correctly would be termed evangelistic, the general tenor of Adventist evangelistic preaching on Daniel 2 is to offer a defense of the Bible as true and trustworthy. This is a textbook example of the work of an apologist.

Our doctrinal teaching in traditional Adventist evangelistic settings is heavily weighted with apologetics. Arguments in the defense of the law and the Sabbath are largely apologetic in nature. The case made for the unconscious state of the dead and the destruction of the wicked are again examples of apologetic presentations. For each of these doctrines, presenters use an apologetic approach to doctrinal teaching that we might simply call evangelism in Adventism today. For example, when Burrill (2003) covers objections to the Sabbath or Finley (1995) gives a defense of the law of God, they are both employing apologetics in their evangelistic endeavors.

The three angel's messages of Revelation 14 are the framework of the everlasting gospel message, especially for the "time of the end" (Dan 12:4). It stands to reason that the sharing of this good news would certainly contain evangelistic apologetics because the themes expressed in the three angel's messages include creation, judgment, worship, spiritual Babylon, the commandments of God, and the faith of Jesus. It is unlikely that most people today, having not previously studied these concepts, are ready for an evangelist to call for them to make a decision regarding these topics without first having a foundation built, via persuasive apology, that equips them with the knowledge necessary to be ready to make a decision. Therefore, Adventist outreach efforts should blend apologetics with evangelistic persuasion to reach the lost for Christ.

So, one might then ask, is traditional Adventist evangelism actually apologetics? It certainly contains apologetics and the argument could be made that by the volume of content presented, it is mostly apologetic in nature. Yet, it is presented with the goal of creating a framework and a foundation upon which people can understand the topic well enough to respond to an invitation to follow Christ either for the first time or more fully.

Adventist Evangelism

In the previous paragraphs, the role and relationship of apologetics and evangelism were examined. This section covers a theological view specifically of Adventist evangelism. Adventist mission must focus on outreach in the context of the Great Commission as outlined in Revelation 14 through the Three Angels Messages (Burrill, 1996).

The word gospel means 'good news.' Careful examination must be given to what the angels with the gospel are saying because it is all 'good news.' The first angel announces the judgment hour has come and commands us to worship the Creator, while quoting from the fourth commandment. The second angel, who follows the first, warns of the fall of Babylon. The third angel follows them and cautions against the mark of the beast. He also encourages the keeping of God's commandments and closes with the faith of Jesus. All of these points, and the Bible truths they introduce, are certainly good news and are all part of this everlasting gospel message.

Adventists must not stop short of delivering the totality of the three angel's messages. Anything less would be an incomplete message. The three angel's messages reveal a holistic gospel presentation and are the bedrock of Adventist evangelism. Therefore, any outreach activity that does not offer an opportunity at some point to hear this full and holistic message, does not meet the biblical mandate of proclaiming the three angel's messages.

Prayer and the Holy Spirit in Evangelism

There is a science to soul winning (White, 1905). Yet evangelism must not be approached as if the science and methods employed will alone deliver success. It is not by logic or human persuasion that people are reached with the gospel. It is rather by the power of God through prayer (Burrill, 2007). This is not to say that methods and approaches are not important. They

certainly are. And in the researcher's personal experience, some approaches have shown to work better than others at certain times and in certain situations. However, prayer must not be sidelined or overlooked.

There is no substitute for prayer, as no one can be drawn to Christ without it. Prayer must be at the very foundation of what we do (Walter, 2018). In the context of prayer, we are reminded that the changed human heart is no less than a miracle. Those who share the gospel message are not merely convincing salespeople. They are dealing with the most valuable thing in the world—people (Finley & Finley, 2002).

When we seek the Lord through prayer in the context of outreach ministry, we are praying for the power of the Holy Spirit in the lives of those who share the Word as well as on the hearts and minds of those who receive the message. Success in outreach always is the working of the Holy Spirit (Finley, 1989). Soul winning is a collaborative work between the work of God and human agents which He has commissioned to share His message. There are parts of the process which only God can do. It is only God who can fill humans with the power of the Holy Spirit. The human heart can only be converted by the power of God (Evans, 2020). In the Great Commission it is clear the Holy Spirit does work through people sharing the message, but it is also clear that this is God's work, not ours (Lyon, 2018).

Prayer and the work of the Holy Spirit are the most critical part of the process. These are not in addition to the science of soul winning. Rather, they are integral parts of a solid approach to outreach and hence a vital part of the science of soul winning. It is only through prayer and the leading of the Holy Spirit that we can be led to contemporary approaches that the Lord can use to reach more people today.

Contemporary Evangelism and Societal Change

All evangelism was contemporary when it was first introduced. Approaches that might now be considered traditional or even antiquated were once new and innovative. The same challenge that was faced when these methods were developed is always before us—that is, to shape the message for the present generation (Hunter, 2003).

What is contemporary evangelism? For the purpose of this research contemporary evangelism is defined as outreach methodologies that are done in a manner relevant to the environment of current and even future time periods (Byrd, 2018). The pursuit of effective contemporary evangelistic strategies does not and cannot require the complete reinventing of evangelism itself. There are timeless principles that must continue to be implemented in any biblical and successful contemporary approach. These would include, but not be limited to, personal preparation and prayer. Evangelistic apologetics must be used as well to create a doctrinal platform of understanding. The message does not change either. The principles of soul winning continue including presenting with earnestness, making appeals for decisions, and uplifting Jesus as the center of the message. All these and many more must remain. Just as in the introduction of the last chapter, the picture on the box of Wheaties™ cereal may often change, but the contents inside the box remain unaltered.

Why does the packaging or approach need to change? Crittenden and Crittenden (2015) argue that “The 21st century is experiencing a communications revolution, and digital and social media marketing is changing the way consumers receive and use messages” (p. 71). In this digital age the majority of the younger generation is not being effectively reached by traditional approaches to evangelism which Adventist Christians have used in the past. So, we must be innovative and discover new ways of communicating the message (Knight, 2019). The eternal

truths of God's word need to be repackaged or tuned to the times and these principles must be communicated in ways that connect with people present day (Posterski, 1989).

In attempting to reach younger generations, relevance is key. Millennials and Generation Z have little patience for anything they deem irrelevant. They quickly abandon anything they conclude is based on customs or tradition. They must immediately grasp the relevance of something, or they will dismiss it and move on to the next thing (Barna, 2005). This reference from Barna is now a bit dated and yet the truth of it continues to become more and more evident as Millennials grow older and Generation Z comes of age.

So, the presentation of the gospel must be tailored to the audience. We must realize that the times and audience have changed. This suggests that the methods used in the 21st century will, by necessity, differ from those used in the 19th century (Amanze & Wogu, 2015). Simply put: Society has changed.

Adventism arose in the horse-and-buggy era. Most people lived in rural areas and much of life centered around the farming culture. Today we seek to reach a world where the population resides in cities and life is driven by technology (Sahlin, 2003). The world has changed and the methods that worked so well only a generation ago are no longer drawing people as they once did. Byrd (2018) asks, "Are we merely performing 'eight-track ministry in a streaming society?'" (pp. 12-13). Is the Adventist church sharing the message in ways and through mediums that make it easy for people today to hear and respond? The church must wrestle with such questions and adapt until we can confidently answer in the affirmative.

Life is now intertwined with technology. A look into any restaurant at which families and friends who are out to eat a meal, shows people preferring to consume digital media and information. They are often on their smartphones more than they are interacting with the real

people they are gathered with. Even teenagers today are likely to sit in the same room and text one another and interact with each other through social media rather than talking face-to-face.

The cultural shift that has taken place has affected the way people consume information, as well as how they process it. The prevailing view is that if it makes sense, it must be true. In this “information generation” an unbelievable volume of material has been accepted but not validated. Soul winners today must be aware of this and tailor the message to reach people where they are at. (Dawson, et al., 2009).

Knight maintains that we cannot be content with old methods, though over the years they had success. Most of the younger generation will not be won by the approaches we’ve used in the past. A way to connect with them may be through social media such as Twitter, Instagram, and Facebook. From generation to generation we have to refine our approach in reaching people with the gospel message. (Knight, 2019). In concluding this section consider the following appeal from a leading pastor and evangelist. “New methods, ideas, and strategies are desperately needed for our changing society” (Byrd, 2018, pp. 74, 75).

Counsels On Evangelism and New Methods

This section we will examine counsels on the importance and urgency of gospel outreach. It will consider some of the content that should be part of the message. Then it will look at some applicable counsel on techniques. Lastly, it will consider encouragement to find new methods with special emphasis on approaches that are concise.

Christians are commissioned to share the weightiest message ever given to the world. The promulgation of these truths is to be our earnest focus (White, 1946). When reading such words as these, the researcher senses that an urgency to share the message is conveyed. The sharing of

the gospel message and the soon return of our Savior should stand out as of greater importance than all other things.

It is important that much thought and prayer go into how to approach people with topics that have eternal significance. It necessitates an understanding of human nature and focused prayer to effectively share such messages (White, 1915). As covered earlier in this chapter, prayer has to be the very foundation of our preparation. And knowledge of human nature guides the evangelizer in approaches that might give the recipient the best chance to receive the message and respond positively. The encouragement to understand human nature prompts the researcher to also see value in studying the culture and generational trends that directly correlate to methods and receptiveness in reaching people today, while also acknowledging that may be beyond the scope of what White meant by “human nature.”

The presentation of the message must not be shared as if it is a lifeless theory but rather as a living dynamism with power to change a person’s life (White, 1905). The message is not ours and the presenter should speak in such a way as to imply the conviction that they know they are conveying a message from God (White, 1915). Care should be given to present biblical topics in such a way as to not stir up prejudice against what is presented. Jesus Himself showed great wisdom and skill in presenting truths this way (White, 1946). The presenter must not speak as if by his or her own authority. The sure word of prophecy (the Bible) should be presented as the foundation of our faith. The prophecies contained in Daniel and Revelation must be shared yet connected with the beauty of Christ and his sacrifice as the great center of all Scripture (White, 1915).

New approaches must be tried. As White (1946) points out, it is certainly time that the people of God wake up and realize the century now here and embrace approaches that will help

reach people today. Christians must adapt our efforts in light of the condition of the people and meet them where they are. Jesus did not follow only one method of labor for souls. He varied his approach in an effort to gain the attention of the masses and then once he had their attention, He proclaimed to them the everlasting gospel, as White stated. We are encouraged to develop new and untried methods, White goes on to say.

Repeatedly Seventh-day Adventists are given encouragement to share the message in a short or concise manner. Here is just one such example: “The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely” (White, 1946, p. 130). White goes on to say the message of a sin pardoning and soon returning Savior must continually be shared more extensively than it has been and it must be shared in brief but conclusive arguments.

While in the early 1900s they used a compact print form, that method is frequently not as effective in today’s time. The researcher has no intent to marginalize the necessary work that must continue in print form. Yet he presents for consideration here that print was the present technology of the day when this was penned. It is clear from history that Adventists have seized upon almost every new technology for the advancement of sharing the gospel.

In this section we have considered the importance of sharing the gospel. We have examined select portions of what the message should entail. We reviewed counsels on methods to be tried and we were encouraged to find new approaches to sharing the message with special emphasis upon concise but conclusive presentations.

Millennials and Generation Z

We will now consider some of the unique features of our two target generations. It is important to help us understand and contextualize the message for our audience. As Fasol and Gaines say, “Some preachers study the Bible. Others study people and culture. Effective preachers analyze both” (Fasol & Gaines, 2006, p. 2). The researcher constantly seeks to better understand the people and cultures we are trying to reach out to. While it is recognized that not everyone belonging to a generational cohort will share the same experiences or values, they do have a commonly shared context that has helped develop their worldview. Thus, valuable insights can be gained from generational research (Grace & Seemiller, 2017).

Some sources cited in the next section mingle the descriptions of Millennials and Generation Z because of their similarities. Yet they are distinct and unique generational groups. Millennials and Generation Z share characteristics, especially in relation to their ability to master emerging technology and adapt to the global world (Wood, 2013). Due to their upbringing with technology, these two generations generally exhibit a capacity for multitasking much greater than previous generations. This is even more pronounced in Generation Z as they have shown aptitude at being productive while working on multiple tasks (Solmaz, 2015). And yet despite these similarities, research indicates Generation Y (Millennials) and Generation Z are different from each other in both experience and perspective (Iorgulescu, 2016).

It is generally understood that Millennials (also known as Generation Y) were born starting around 1981 up until about 1995. Sometimes the exact years differ somewhat for the generations because the literature available suggests, at times, slight differences as to the beginning and ending years of the different generations. Generation Z was born from approximately 1996 to around 2010. In the United States there are approximately 80 million Millennials and roughly 90

million members of Generation Z (“Millennials vs Gen Z”, 2020). Together they presently make up more than half the population of the United States. Globally, millennials are 31.5% of the population and Generation Z is 32% (Ramchandani, 2019) of the 7.7 billion people on Earth. The United States has a higher percentage of these two groups compared to the global population.

In the context of education and learning styles, Prensky (2001) suggests that students have entirely changed. He suggests that Millennials were students that the then existing educational system was not developed to teach. He went on to coin a term to describe them as “digital natives” (p. 1). This term has been adopted and used broadly to describe Millennials.

When these students are in the classroom they are more likely to post updates to social media than engage in a conversation in class. Instead of going to the library to do research, they are inclined to turn to Google and Internet resources. If important information is on the whiteboard they are more likely to take a smartphone picture of it than copy it down. The learning styles and thinking processes of students today have drastically changed (Yong & Gates, 2014). Members of these generations are prone to become bored quickly and they have numerous digital distractions— from social media, videos, texting, music, etc—to keep boredom away (Dunneback & Therrell, 2015).

Millennials and Generation Z Briefly Contrasted

While Millennials and Generation Z do share similarities, what makes them different? Seemiller and Grace (2017) explain this based on the results of their qualitative study that included over 150,000 students. Millennials learned to use the Internet as they came of age. Generation Z was born into a world that already used the Internet. Technology has done far more to mold Gen Z than any other generation.

Millennials are drawn to social causes and often want to volunteer their time to help causes. Generation Z is not as quick to volunteer but rather is more prone to challenge the existing norm to bring about societal change. For instance, to address the problem of hunger, Millennials might volunteer a few hours a week at the local food bank whereas Generation Z members would rather take up a social change initiative with the goal in mind to eliminate hunger (Seemiller & Grace, 2017).

Religious Trends

Though these generations are largely compassionate and desire to make the world in which they live a better place, religious belief is not considered a major driving force behind this trend. Studies show among these groups attendance at religious services to be very low. Twenge (2014) reported that, “Only 14 percent of 18-to-29-year-olds attend a religious service every week” (pp. 43-44). Barna Group reports that 15% of millennials identify as atheist or agnostic whereas 21% of Generation Z do; approximately one-third of Generation Z members have no religious affiliation (Spitznagel, 2020).

Several challenges emerge in reaching Millennials and Generation Z. They are bombarded with so much information that gaining their attention online, even for a moment, is a daunting task. As generational cohorts, on average, they have very little biblical knowledge. So after gaining their attention, the Adventist method of evangelistic apologetics could potentially be quite effective if it starts with the basics of biblical understanding.

Content Delivery

Outreach-oriented content can be challenging to place before Millennial and Gen Z audiences. In this section some of the mediums through which content is best shared with them is examined, by contrasting the use of written messages versus video messages. Attention spans, effective video lengths, and the transition to the smart phone as the primary communication device will be examined.

Content Delivery Best Practices: Video or Text?

In 2010 the New York Times reported that society is now in a post-text world (Kuntz, 2010). What did they mean? They meant society is moving more and more from text-based communication to video-based communication. Text will continue to remain an important medium for communication yet it continues to be usurped more and more by video (Frost, 2019). Anyone who uses social media can personally observe the ever-increasing use of video on social media (Regev, 2019). When both a written article and a video with the same content are posted on a site, millennials (at a rate approximately 4 to 1) indicate their preference would be to watch the video rather than read the article (Buleen, 2018). Though this source did not reference Generation Z, the researcher expects, based on trends seen in this research, that the preference for video over text will be even higher among Generation Z than Millennials.

Content shared via video has some obvious advantages over print communication, as video allows the opportunity for a more intense emotional reaction. However, in the past it has been cost-prohibitive to produce video content. Technology itself, and particularly the smartphone, have completely changed the cost of video production. Now the average person with a smartphone can record video and post it from that same device on YouTube, Facebook,

Instagram, Tik Tok and various other platforms. Video viewing is expected to exceed 80% of all Internet usage, making it the primary content format (Kumar, 2017). The challenge is no longer the ability to create video but rather the challenge to get noticed and grab the attention of viewers in the ever-increasing mass of video information released daily.

Video Marketing

Content is only successful present day if it offers to consumers what they want, how they want it, and when they want it. Video marketing is a key way to deliver the relevancy, value, and flexibility consumers demand (Bowman, 2018). It is because of the adaptability a campaign of concise videos provides that Stead (2019) declared content delivery via video has the potential to foster the development of a larger following online than written content. The production of video content has become inexpensive and thus potentially has the best ROI for advertising funds (Laurinavicius, 2017). Outreach and marketing have many similarities and though evangelism has a vital, prayer-based spiritual component, it contains an element of marketing the gospel to the world.

Internet Videos for Outreach

For many years now ministries have been using short videos to share vision, promote mission, and raise funds. Bekkering (2011) even describes the transition from television-based video ministry to Internet delivered video outreach and uses the term “intervangelist” to describe ministers utilizing Internet videos to gain attention of viewers and bring out physical attendees to their church locations. It has been observed that engaging, concise gospel centered videos can be especially stirring in our social media based, entertainment driven culture (Stier, 2017).

The researcher explored YouTube looking for Adventist Christian YouTubers and found some with subscribers numbering in excess of 300,000 to more than 500,000. Their videos have been viewed thousands of times. One of these YouTubers was interviewed by the researcher to learn about his method and approach.

He shared several testimonies of people around the world who had contacted him after finding his videos on YouTube. This evangelist had even hosted live events where viewers in specific areas were invited to attend. Some had shown up to meet him at a private group room in a restaurant for a meal and sharing a personal message or talk (Fox, November 15, 2020). While this outreach is certainly making a difference in the lives of many around the world, the investigator found it to be of limited value for this research because so few persons were reached in any local geographical area.

Some Christian pastors have used social media such as Facebook or Instagram to post short videos to connect with a local audience. Christianity Today reported Pastor Fusco's success with two-minute videos shared via Facebook in his city of Vancouver, Washington. After he posted catchy and encouraging messages, he met several people at church who first found his videos and then decided to come to church (Sprowl, 2014).

Attention Span and Video Length

Human beings are prone to distraction and can have short attention spans. Thanks to the Internet it is becoming increasingly more challenging to keep people focused for any length of time on just one thing (Fishman, 2016). As the world in which we live continues to be inundated with more and more information, it is becoming increasingly difficult to get and keep an individual's attention (Winer & Zaks, 2017).

The marketing world certainly has discovered that outside of entertainment, people today lack patience. A person might watch a 45-minute episode of their favorite show or a two-hour movie but when it comes to other content it must be concise or it just might be discarded. Chi (2021) reports that the majority of marketing videos being posted now are less than two minutes long. It has been shown that video length affects the viewing duration and concise clips are viewed significantly longer in terms of the proportion of the video watched (Park et al., 2016).

YouTube metrics promote longer videos to keep viewers on their platform. Yet studies show a definitive plateau at approximately three minutes. So while YouTube prefers and rewards videos in the seven to fourteen minute range, viewership was often drawn to videos that were shorter in length. Three minutes was a good duration (Smith, 2015). On Facebook viewership numbers drop off significantly at about the 1.5 minute mark (Regev, 2019).

Fishman's (2016) research included over 500,000 videos with an accrued play count of 1.3 billion and determined that two minutes was the sweet spot. Beyond that, drop off was significant. There was significant viewership lost between the two- and six-minute mark, but between six and twelve minutes there was very little loss. After twelve minutes the number of viewers exiting the video began to increase again. He concluded it is best to keep videos under two minutes but that if it needed to be at least six minutes long it could be up to 12 minutes long without significant loss of viewership.

The researcher considers Fishman's findings to be critical to the future implementation phase of the project. Initial videos to arrest the attention of the viewing public must be brief. As topics for repeat viewers arise that must be longer, effort can be made to keep them as short as possible. If, however, a topic for repeat viewers requires six minutes or more to cover, then it might be advantageous to take even 10 to 12 minutes to cover it more thoroughly.

Mobile First Approach

In 2016 mobile usage of the Internet exceeded desktop usage (Xia, 2018). While the researcher might do most of his work for the project on a computer, it is important to remember that the content will mostly be viewed on smartphones. Because of this trend it is essential that videos be formatted with a “mobile first” mindset. It is typical today for many designers to develop websites and other Internet content for desktop computers and then work to get them functional on mobile devices. Yet best practices today would suggest just the opposite. Content should be designed with the mobile viewing platform as first priority and only then format for the desktop experience (Enfroy, 2020).

A mobile first approach then would impact how videos will be prepared. While YouTube continues to use the landscape view of videos. Facebook, Instagram and many other platforms see best results from vertically oriented videos. A study on Facebook marketing videos showed vertical videos resulted in 16% more conversions compared to the same content in horizontal video (Kelly, 2019).

Three options for video format are now discussed: horizontal, square, and vertical. Peters explains it this way: Square video takes up 78% more space in a mobile newsfeed than a horizontal video. Vertical videos cover even more area in a smart phone newsfeed than a square video. Market tests showed the larger the video is in the mobile news feed, the more effective it is. Videos were tested that were identical in length, title, captioning, and content. Vertical video was shown to outperform square video and was 68% less costly per view (Peters, 2019).

Conclusion

In conclusion, the call to outreach is important and urgent. An apologetics platform must be established as a foundation upon which to make evangelistic appeal. Above all there must be a reliance, through prayer, upon the power of the Holy Spirit.

Christians face changes in society and this necessitates the development of new methods to share eternal truths. Millennials and Generation Z have adopted concise video as the primary medium through which they learn and gain information. Social media has emerged as the leading method of communication for them. This chapter shares the motivations for and best practices of the development of outreach-oriented, concise videos prepared in hopes of connecting with Millennials and Gen Z and inviting them to an evangelistic series to share Christ.

CHAPTER 4

DESCRIPTION OF THE INITIATIVE

Introduction

Over the last few decades Adventist public evangelism has become increasingly more challenging. Advertising strategies such as the use of handbills via direct mail, radio ads, and television ads have become increasingly less effective at drawing an audience and have fallen victim to a law of diminishing returns. Much speculation has been made about why. Perhaps it is just a change in society. Maybe too many things are competing for people's attention now. Or could it be that the Internet has changed the way in which people of all ages seek information?

Certainly, there are changes in modern society and many more distractions are competing for people's attention. Yet, the research shared in the preceding chapter seems to indicate that the Internet has changed the way people seek information and interact with the world around them. This has led to a decrease in the effectiveness of traditional advertising efforts for public evangelistic endeavors.

For instance, people do not need to attend a live seminar "this weekend" because they can get similar information via YouTube anytime they want. People do not need a one-hour presentation because someone will have a short video available online that gives a concise overview. From the comfort of their own homes, people can access the combined knowledge of mankind over the Internet with just a smartphone. So when a handbill for an evangelistic series arrives in the mail, it is altogether likely people think something like, *I don't need to come hear this person I've never heard of speak on a specific Saturday night. I can watch a shorter*

presentation from another expert right from my own phone whenever I choose to get around to it.

It is the researcher's hope that it is possible in this digital age to follow the method of Jesus, by using Internet outreach through the medium of concise videos.

Christ's method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them, 'Follow Me.' (White, 1905, p. 73)

Instead of simply mailing a flyer to someone our church had never met, and who had never heard of the Columbia SDA Church, we sought to develop a strategy through sharing brief online videos to meet people where they are at, speak to their needs, and win their confidence. Then we could invite them to follow Jesus by continuing to study or attend a live event.

This chapter outlines the process of developing concise evangelistic and apologetic videos and promoting them for viewing to an online audience. Special emphasis was placed on reaching the target age groups of 18-40. By most estimates, the oldest millennials began to turn forty in 2021.

Profile of The Ministry Context

This project was implemented in Columbia, Missouri, and the surrounding area with financial support of the Columbia SDA Church and the researcher's employing body, the Iowa-Missouri Conference of Seventh-day Adventists. An effort of the magnitude of this project requires numerous resources and significant funding. It is a challenge in itself to produce quality video content. It is an entirely different thing to successfully place that content in front of a viewing audience via the Internet. Yet, it became clear early on that we needed to find methods

to successfully place those videos before their intended audience. Otherwise, there would not be sufficient data to determine the results of the project.

Columbia, Missouri, is a college town. It is home to the University of Missouri—the MIZZOU Tigers—with an enrollment that hovers around 30,000 students. Additionally, Columbia College and Stephens College have campuses here. This is a hub city, being the major metropolitan and employment center in the five-county region. Columbia is the fourth largest city in Missouri and is located near the midpoint of the state’s two largest cities, St. Louis and Kansas City.

The estimated population is presently around 125,000. Columbia is the fastest growing area in Missouri. Within an 18-mile radius of the Columbia SDA church there are approximately 183,000 people with just over 72,000 households (Percept Group, Inc., 2019). This project was limited geographically to Columbia, Missouri and the surrounding areas by using advertising tools available on the social media platforms, which were utilized for the promotion of the videos.

The ethnic breakdown of the area is 79% Caucasian, with all other racial/ethnic groups combined totaling about 21% of the local population. This is significantly less than the United States’ national average of around 40% of all other racial/ethnic groups combined. African-Americans are the largest minority representation in Columbia, Missouri, accounting for 9.2%. The Asian/other population registers at 8.7%. The Hispanic/Latino population accounts for only 3.5% of the total. (Percept Group, Inc., 2019).

Millennials make up the largest population block in Columbia, Missouri by far, coming in at an estimated 37.5%. Generation X (born 1961-1981) comprise 23% of the population. Up and coming Generation Z (born from 2002 and onward) makes up 20.6% of those in the area.

The average age in Columbia, Missouri is 36.2 and is expected to rise slightly over the next few years (Percept Group, Inc., 2019). The examiner expects that, due to the university context, Generation Z will continue to become a larger percentage of the territory's population as more from Generation Z reach college age.

The primary concerns for 25% or more of the population are achieving long-term financial security (54.5%), maintaining personal health (45.8%), dealing with stress (30.6%), day-to-day financial worries (29.6%), finding/providing health insurance (28.5%), finding time for recreation/leisure (28%), finding a satisfying job/career (25.9%), and achieving a fulfilling marriage (25.6%). The researcher noted that all but two of these categories were slightly above the United States; average. Finding/Providing Health Insurance and Day-to-day Financial worries were slightly lower than the national average (Percept Group, Inc., 2019).

Columbia, Missouri, is located in the Midwest region of the United States. With its college atmosphere and population abounding with young professionals, it was an ideal location for the implementation of this project. The project was about connecting with Millennials and Generation Z online through concise message-based video segments. This area has an above average percentage of millennials and a strong representation of Gen Z.

Development of the Intervention

The researcher developed a strategy to connect with adults of all ages in the Columbia, MO area, with special emphasis on Generation Z and Millennials, via concise evangelistic videos delivered by social media. The following phases were implemented:

1. Seek Support from Local Church and Conference
2. Select Video Platforms and Delivery Methods

3. Determine Format, Length and Style of Videos
4. Partner with a Social Media Marketer
5. Plan and Script Initial Videos
6. Plan Branding and Set Up Social Media Accounts
7. Film and Edit Initial Videos
8. Field Test Video Ads and Initial Videos
9. Retarget Contacts and Automate Content Delivery to Interests
10. Develop Additional Videos, Test and Optimize
11. Plan Invitation and Registration for Live Event
12. Evaluate the Process and Plan Beyond the Project

Description of the Intervention

The order of the above steps was done by the preference of the researcher. These phases were spelled out for clarity of purpose and thought, though at times more than one phase may have been in motion. The above phases are now explained in more detail.

Phase One: Seek Support from Local Church and Conference

As a local Seventh-day Adventist pastor, the researcher works closely with local church and lay leaders. They work together to plan and implement evangelistic strategies in their territory. Therefore, it was critical that the church board and church body at large, be supportive of this outreach endeavor.

A budget for the project would need to be approved by the church board and payments for ads would need to be made by treasury personnel. Church members would be encouraged to

offer input and even to share videos organically with friends and family on their personal social media accounts. The success of the project depended, to a large degree, on the buy-in and backing of the Columbia SDA Church family. A budget was prepared asking the church board to assist the project with local evangelism funds. The local conference would also need to be consulted as a portion of funding for outreach is provided by the conference. After approval from the church board, the project would need to be shared with the church body to secure their ongoing support and prayers.

Phase Two: Select Video Platforms and Delivery Methods

The researcher concluded during the process of the literature review that developing and releasing videos would not be adequate to build a local audience substantial enough to have an impact in the community and in the church family. The development of the videos would become, by necessity, only one portion of the project.

An audience does not view what has been produced just because it has been created. The content must be carried to the target audience via a platform. As was previously established, these videos would be shared over the Internet. Social media was determined to have the most potential for content delivery that could be focused on a local geographical area. As Kidder (2016) wrote, “The mission of Christ is to evangelize the world. An effective way to do this is through social media when you do it professionally and with a loving heart” (p. 30).

Several Internet and social media options were considered. The researcher determined that five options stood out as having the most potential to deliver the video content to a local audience in Columbia, Missouri: YouTube, Facebook, Google, Instagram, and Tik Tok.

YouTube is the number two search engine in the world. It is also known exclusively for the hosting of videos. It is a “go to” location for entertainment and to learn more about almost anything via video. Legitimate experts and backyard pontificators all merge together for the viewer to determine the credibility and accuracy of whatever they are seeking to understand, learn or enjoy. YouTube has over 1 billion users just on mobile devices and on a daily basis reaches more people ages 18 to 49 than any cable network on the planet (Johnson, 2019).

YouTube is now the second most used search engine, only outpaced by Google itself and Google owns YouTube. The researcher examined the possibility of hosting videos on YouTube and then promoting them on YouTube via paid ads. These ads would show only in the geographical area of focus as well as sharing and promoting them on other platforms such as Facebook.

Facebook continues to be the most trafficked social media location for all age groups in the United States (Pickard-Whitehead, 2020). Over 75% of people aged 18 to 34 use Facebook daily (smallbiztrends.com, 2020). Video consumption on Facebook continues to grow. In December of 2014 Facebook exceeded YouTube in video uploads for the first time (Argila, 2017). Facebook advertisement features are also well suited to targeting large numbers of people in a geographic location. The examiner explored the possibilities of sharing videos hosted on YouTube as Facebook posts and paying to boost them. Another option that was considered was video posted directly on Facebook to be shared via ads or boosted posts. The researcher considered hosting videos on a website and using Google Ads targeting specific search queries to direct traffic, from the determined locality, to that website.

Instagram is growing more and more popular, especially among the younger crowd. Generation Z and Millennials both are consuming more video primarily with their smartphones.

In the Generation Z cohort, 62% of them stream video on Instagram daily, whereas Millennials have 65% of their cohort checking out video every day on Facebook. Instagram is owned by Facebook and also has excellent features to promote concise videos to people in a geographic location. The researcher examined options that would allow for videos to be hosted on Instagram and promoted via ads directly to the Columbia, Missouri, audience.

TikTok is a place created just for short videos and is gaining more and more popularity. It became one of the fastest expanding apps in 2020, exceeding an audience of 1.5 billion users. Most users are children and teenagers (Weimann & Masri, 2020). The researcher saw potential in TikTok because there is limited biblical content as most religious presenters and video producers have not developed as much content limited to three minutes or less, which is the time limit for TikTok videos at the time of this writing.

These five platforms were considered for use to deliver the video content to the community. Though all of them had potential, research indicated that two stood out to meet the project needs most effectively. This is covered with detail in the next chapter.

Phase Three: Determine Format, Length and Style of Videos

The format, style, and length of videos would determine where they could be shared and how effective they might be. Videos can be posted and viewed successfully and even go viral if they are not in the best format for the medium on which they are shared. However, it is generally understood that a video has more potential for success if it is formatted for the platform on which it is posted.

YouTube videos are horizontal, also called landscape view. Facebook, Instagram, and TikTok favor vertical videos, which can fill the whole screen of a smartphone while held and

viewed in the typical vertical position. This difference would require the development of different videos to best serve on both YouTube and the other social media video platforms. Software options are available to convert horizontal video to vertical. However, the limitations of available vertical space and the necessity of aggressively cropping the horizontal edges often cause the finished product to be less than desirable.

How long should the videos be? The distractions of the Internet make it more challenging to both grab and keep people's attention. Generation Zers will still watch a two-hour movie with enthusiasm, so it is possible to hold their attention span with entertainment. Yet research indicates it is a different story for other types of video. Fishman (2016) reviewed over 560,000 videos with a combined play count of over 1.3 billion and found that those videos under two minutes have the best retention regardless of age.

Based on Fishman's findings and other studies cited in the previous chapter, the researcher has determined initial videos aimed at first arresting the attention of new contacts should be in the one to two-minute range or less. For the purpose of this document these will be referred to as first-contact videos.

On Facebook, viewership of videos drops off sharply after about 90 seconds (Regev, 2019). However, once a contact is watching multiple videos and has an established interest the retargeting videos could potentially be longer—in the eight to twelve-minute range. Fishman's (2016) findings point out that if a person takes up to six minutes to cover a topic, they would lose very little viewing audience if they extended their content up to twelve minutes. To develop topics apologetically and evangelistically, as discussed in chapter three of this document, there will be times that the researcher will require more than two or three minutes. The parameters

outlined here were not set as an absolute rule but rather a guiding reference, realizing that not all content can be covered most effectively within the same concise time period.

Research did not indicate that one style of dress performs better than another. Presenters can be professionally dressed in a studio or dressed casually in an outdoor setting or any variation in-between. However, with the 40 and under crowd casual is often considered more authentic and genuine.

The researcher chose varied dress yet maintained a comfortable and casual speaking style. He hoped this would connect better with a younger audience than a more oratory or “preachy” approach. Yet, even with a relaxed atmosphere, the presenter, who is also the researcher, would need to speak with energy and passion to draw in the viewer, build rapport, and elicit in the watcher the desire to see other videos by the same speaker.

Phase Four: Partner with a Social Media Marketer

The investigator realized through broad reading, culminating in the literature review of chapter three, that he was not equipped to manage all the technical portions of the project. This was especially true with the marketing of the videos and retargeting interested people with future videos and invites to live events. The examiner invested scores of hours studying the details of social media marketing and concluded that if mastering all of those skills was necessary to implement the project, it would require an entire vocational reeducation process. Generally speaking, successful social media marketers often have years of dedicated training and are professionals in their field.

In consultation with advisors, church leaders, and the Columbia SDA Church board, the decision was made to hire a social media marketer to ensure the project videos were placed in

front of the necessary audience to determine the validity of the concept. The marketing, ad creation, and retargeting of people who have shown interest are very important for this project to be tested and evaluated.

With a traditional evangelistic series, the researcher would develop a strategy for the evangelistic effort which included planning the location, topics, sequence of content, and individual presentations. However, it was deemed necessary to contract with a professional marketing company to design, print, and mail fliers.

In much the same way, the researcher prepared and developed the project plan and videos. Then a professional marketing firm aided in putting these videos before the digital audience. This allowed navigation through the technical aspects of initially reaching the audience with first-contact videos.

Phase Five: Plan and Script Initial Videos

Consideration for the video topics began with the content the researcher typically shared during the opening topics of a public evangelistic meeting as the presenter. It was decided to stick to basic and generally neutral subjects. It was believed that during the initial phase of gaining interest online that more rapport and connection could be made with topics that piqued interest, addressed felt needs, built a foundation, and answered common questions. The researcher concluded it was more favorable at this point to avoid challenging contacts initially with major lifestyle changes or directly confronting long-held beliefs. For that reason, topics stopped short of entering into testing truths as this could thin out an online audience that might better receive additional content in more thorough presentations or a live setting when the

researcher held a live evangelistic meeting. However, it would certainly be important to share some of the basic claims of the authority of Scripture and claims of the gospel.

Themes for the videos were to include: Authenticity of Scripture, how to study the Bible, basics of salvation, centrality of Christ to Scripture and prophecy, daily walk of the believer, signs of the times and current events, prophetic symbols, creation and intelligent design, personal testimonies, common questions answered, and interest-building items.

The content from the examiner's previous evangelistic endeavors had limited value for the development of the video content he would present in videos for this project. This material could not simply be shared or easily transferred from one format to another. The evangelistic meeting content had previously been prepared and presented in approximately one-hour presentations.

Every subject had to be revisited and each topic became a prayerful, creative challenge to find an approach where parts of the traditional topics could be divided into smaller, stand-alone portions, which could make sense to the viewer in concise presentations. Most of the themes of the videos mentioned above would have multiple short videos that covered them and introduced them to an online audience. Great care was taken to develop content that would connect with a viewership with little to no previous biblical exposure or knowledge.

Videos were scripted into bullet points for the researcher to present for video as he presented more relaxed and authentically when prompted by reminders than when trying to read a full manuscript. The researcher had to practice and edit repeatedly to get the scripts down to usable lengths. The duration of these videos was drastically shorter than the researcher had ever attempted to present similar material.

The time constraints for these videos required all previous approaches to these topics to be set aside. The topics were approached afresh with the question of what was the most basic point to bring out and how this could be done both concisely and in a way that would keep viewers' attention. Also, consideration was given to dividing up topics into multiple segments of concise stand-alone videos. Stories were used as often as possible to illustrate the topics and capture interest. The plan was to film fifteen initial videos.

Phase Six: Plan Branding and Set Up Social Media Accounts

Decisions had to be made regarding branding, and social media accounts needed to be established. In consultation with the church leadership, it had to be determined if the videos would: A) be run on social media accounts for the Columbia SDA Church; B) accounts branded by the name of the researcher; C) a neutral name that tied to the local community; or D) a neutral name that did not connect to a geographical area. Each had advantages and potential disadvantages.

For instance, if done on church accounts there could potentially be people who might shy away from participating because they are not wishing initially to connect with a church or perhaps in some cases, more specially the Adventist church. Yet, after viewing material that is interesting and biblical, those same people might would be favorable to connect with a local church down the road.

If videos were promoted on accounts established with the name of the researcher, local people would certainly get to know the pastor. Yet this would be accomplished regardless as the local pastor, the researcher, would be the presenter on the videos. However, if at some future point, the pastor ever relocated the local contacts and interest generated would largely be lost for

anyone not yet assimilated into the local church family. It would also be unlikely a new pastor or even the church could carry on this effort effectively with accounts branded by the name of a previous leader.

If a neutral name were selected that was coupled with a recognizable tie to the community then, it was reasoned, people could engage with the videos without them having the aura of being too “churchy” or contacts feeling boxed in by a particular church or denomination. Additionally, if interests did recognize a local or regional aspect to the name then they would foresee the potential to connect locally at some future point.

Finally, we considered a neutral name without any geographical hint or reverence. This would allow folk to view the videos without being confronted with the idea of a specific church and perhaps, for some, avoid any concern they might initially have about a local group contacting them. Then after months of building and rapport and confidence they might be interested in attending a local live event hosted by the presenter and be pleased to learn he pastors a church in the area.

In addition to the social media accounts a website was set up that matches the branding chosen for the social media accounts. The domain was researched and secured. Then the website was built. This website was made to be a place where interests could be directed to view more videos and have them all in one location on the Internet. This could also be done and was accomplished through playlists—collections of videos—on YouTube. However, the weakness of sending interests to YouTube is that YouTube would constantly be enticing the viewer to watch videos outside the genre and theological perspective being shared. Therefore, sending viewers to the dedicated website would allow for better options to help interests view content created just

for them and this purpose. As more content and videos were developed, they were added to the website.

Once branding was decided on, the social media accounts for the initiative were set up. This built upon what is described in Phase two. After evaluating the five initially favorable options, the most ideal were chosen and accounts, along with payment processes, were set up. This set the process in motion that would allow for field testing ads and videos as they were developed.

Phase Seven: Film and Edit Initial Videos

The plan was to film 15 initial videos that were filmed on an assortment of themes and topics as discussed in Phase Five. Attention was given to sound quality, lighting, picture quality, and background for each video and in all locations. Some videos were filmed in various settings with iPhones, while others were filmed at the studio setting of the Columbia SDA Church.

The raw footage then had to be edited. This involved clipping, splicing, cropping, adding slides, adding graphics, making thumbnail images, and adding music. The researcher decided to participate in performing this function as part of learning how to do every facet of the project. Though this phase was only given a short, but adequate explanation in this chapter, it was expected to be very time consuming and represented a significant and disproportionate volume of time to accomplish compared with many other facets of the project.

Phase Eight: Field Test Video Ads and Initial Videos

Once the initial videos were ready for viewing and social media accounts were set up, it was nearing time to test the videos. The campaigns were planned and ads were created. Then the

campaigns were launched. Split A/B testing of ads, videos, and audiences were done. The social media marketing firm the church contracted with was invaluable in setting up the tests and ads to run on social media in Columbia, Missouri.

It was determined that some of the initial videos would serve well to experiment with as ones to advertise to people who we have not yet connected with. We called them first-contact videos. Other videos would serve only for subsequent viewing after the initial interest of the viewer was secured. This designation was determined through market testing to see which ones received the best responses. To be a first-contact video, it must have a theme or title catchy enough to elicit sufficient curiosity, thus drawing in people to take the time to check it out. A video must also do well with its market test.

This phase was important in determining, through live testing on social media, which videos were received best by various audiences, with emphasis on adults ages 18 to 40. This allowed for optimization of the campaign. Videos that performed better would receive more funding and exposure, while videos that were not as effective would be pulled as first-contact videos and considered for use to repeat viewers.

The videos were not designed to be a series that covered certain topics such as a traditional evangelistic series. Rather, while certainly containing elements of evangelistic apologetics as discussed in chapter three, the series of videos primarily served to build confidence with the viewing audience in hopes that they would want to continue watching other videos thus studying further with the researcher. This project served as an additional approach to what has been traditionally labeled pre-work before a live outreach effort.

In Phase Eleven, the investigator grappled with where this approach might lead, especially for those who are not persuaded to attend a live reaping event. The purpose of not

covering testing truths thoroughly prior to the live event is to avoid thinning out the interest pool of people that might have a better chance to respond and take action on what they learn in a live and more thorough setting. However, plans were made for the post-project to continue to add concise videos that eventually cover all topics typically covered in a traditional evangelistic series with the online audience. Also, continued opportunities and invitations would be offered for contacts to attend a live event or church service at a future time.

Phase Nine: Automate Content Delivery to Contacts and Retarget Perspective Interests

With each video and ad there was some type of call to action. First and foremost was an invitation to opt into receiving our future short videos. Those who opted to receive additional videos then received the opportunity to view new ones a couple times per week. The call to action was at times an encouragement to act on what the topic covered. In other cases, it was an encouragement to read the Bible for themselves or to continue watching future series videos.

This phase was critical to the success of the project because those who showed an interest had to be followed up with. The strategy involved interests being given the opportunity to view numerous concise videos over several months. This protracted time period and exposure was deemed of immense importance to develop rapport and confidence among the group of interests. This was the foundation and online connection that was built upon in Phase Eleven when preparation was made to invite participants to a live event. Also, most importantly, interests who continued to watch series videos had the opportunity to grow spiritually and develop a trust in the Bible and Christ as Savior.

The analytics features used allowed the researcher to know which videos were viewed by interests. These tools also revealed how much of each video was being watched. This allowed evaluation of the videos and was part of the ongoing optimization process. Retargeting was also an important part of this phase. Based on the scenario, retargeting included people who watched a video, and those who watched a certain percentage of a video, or those who watched specific videos.

The social media analytics options allow for the retargeting of viewers. Statistically, it was expected that these people were more likely to re-engage than people who have had no exposure to the videos or ministry efforts. The goal of retargeting was to continue to connect with those who showed some interest by watching videos and eventually invite them to attend an evangelistic series.

Phase Ten: Develop Additional Videos, Test and Optimize

The data gained in Phase Eight gave direction to what types of videos and topics were best received. Initial analysis indicated what approaches were working best and additional videos were subsequently developed. This required a revisiting of the processes outlined in Phases Five and Seven for developing and producing the initial videos. Namely, the new videos were planned, scripted, filmed, and edited much the same way the initial videos were.

First-contact videos were focused on the most because it is on these on which the vast majority of the advertising funding is spent, and it is harder to initially gain someone's interest than it often is to keep it. The lessons learned to this point and initial findings from Phase Eight fueled innovation and creativity at this stage. The videos produced were an improvement in quality in many ways as experience was gained and many lessons were learned during previous

phases. An additional eight first-contact videos would be created. Twenty-five more videos would be produced. The first-contact videos were tested to see which were most effective for ongoing optimization. The ones with the best results continued to run as first-contact videos.

Phase Eleven: Plan Invitation and Registration for the Live Event

Several invitation options were considered and planned for the live event. This was a round table style evangelistic series with the Columbia SDA Church. The round table style refers to the seating arrangement and atmosphere created thereby which the researcher has observed provides a better setting for most attenders in the 18 to 40 age range. However, the live event (its number of meetings, format and topics) was not part of this project. The only significance of it for the project is whether interests watching the videos online opted to attend live and in person.

This was important because it has been the researcher's experience that online efforts and connections sometimes do not transfer well to attendance as a live audience for a religious event or Bible-based study. Hence, in addition to seeing if the Generation Z and Millennial cohort members can be connected with on social media via watching concise online videos, it also had to be determined if this approach could, at some point, effectively transfer into an "in person" event.

Videos specifically advertising the live event were produced. Flyers were printed and mailed out for the event, as is traditional for such a series. The online interests were invited to the live event with a special video telling them to watch for the flyers in the mail. This made each flyer mailed to a project interest more of a personal invitation rather than an impersonal piece of junk mail. Registration via social media was set up so people could be encouraged to take the action step of planning to attend and so the researcher could advise his team on how to set up the

auditorium appropriately for the crowd size that would be expected, based on registration numbers.

Not all interests who would attend would be able to make it out on the opening night of the live event. If they attended at least once any night of the live series, they would be noted as an interest that attended. It would be determined if they attended by guests being asked to fill out a registration card at the live series.

Phase Twelve: Evaluate the Process and Plan Beyond the Project

In a future chapter critical analysis will take place. From the inception of this project the researcher knew the scope of this work was of a nature which would require significant follow-up. Future videos and contact opportunities would need to continue for the interests that were developed through this project. They are so much more than research subjects. They would remain at the close of this project important outreach contacts for the Columbia SDA church and precious souls for whom Christ gave His life. It was known from the outset that even though this project would conclude, continued interaction with these people must not cease. It is vital that outreach interests are not abandoned. If these interests were not to receive additional contact or videos much that was gained would be lost.

These future videos would not be limited to pre-work style neutral material as the initial series videos were but would slowly go on into the testing truths in hopes that in the future seeds which were planted would grow. Hopefully many of these people would choose to attend one of our other live events or church services and connect with our local body of believers. Thus, we began with the end in mind. In a future chapter the researcher will speak to future plans,

additional options, lessons learned, what could have been done differently and follow-up in more detail.

Conclusion

In summary, the researcher chose to implement the strategy delimited in the twelve phases specified in this chapter. This included all phases described herein leading up to and supporting the implementation of a plan to use concise evangelistic videos to engage with the Generation Z and Millennial cohorts on social media platforms and invite them to a live event.

CHAPTER 5

NARRATIVE OF THE INITIATIVE IMPLEMENTATION

The purpose of this project was to develop and promote concise evangelistic and apologetic videos to an online audience with special emphasis on connecting with Millennials and Generation Z and have them attend opening night of an evangelistic series. This chapter reports the results of the implementation of the initiative by sequentially sharing the results and discoveries made in the application of the research as outlined in the previous chapter.

Phase One Realized: Sought Support from Local Church and Conference

The researcher began implementation by sharing and dialoguing about the vision and purpose of this ministry outreach with local and conference leadership. A budget was prepared in consultation with the Iowa-Missouri Conference ministerial department and presented to the Columbia SDA Church board. The budget was approved and the institutional consent form to implement the project with the Columbia SDA Church was signed by the board chair and provided to Andrews University.

The initial commitment from the Columbia church was \$26,200. This came from the local evangelism funds. An additional \$8,500 was given by the Iowa-Missouri Conference of Seventh-day Adventists and \$2,500 was estimated to come in from Columbia SDA Church members via direct giving. That made the starting budget of the project a total of \$37,000.

Phase Two Realized: Selected Video Platforms and Delivery Methods

Five platforms for sharing videos initially stood out to the examiner as a result of the project research: YouTube, Facebook, Google, Instagram, and TikTok.

YouTube was selected as one of the platforms to post videos on. Several considerations were taken into account. YouTube, as noted in chapter four, has high viewership among young adults. However, an initial apparent weakness of YouTube is an inability to target a local or certain geographical area. Most YouTubers have an audience spread across the world with few, if any, viewers in most geographical locations. Yet research indicated this suspected weakness might be overcome by geographically targeted ads through the integrated Google Ads platform.

Facebook seemed to be an obvious choice. As shared in the last chapter, 77% of people 18 to 34 are daily Facebook users and video consumption on this platform continues to expand and grow. Video promotion via Facebook ads allow for the targeting of a geographical area.

Google was considered as an option as it is the world's most used search engine. The researcher considered hosting videos on a website and using Google Ads targeting specific search queries to direct traffic, from the determined locality, to it. Yet, Google search volume on the specific topics of the videos did not seem to be sufficient to provide the desired traffic in the specified time period of this project. However, coupling Google Ads with YouTube was a strategy that was implemented.

Instagram is becoming more popular, especially among younger adults. As noted in chapter four, about 62% of Generation Z view video on Instagram every day, compared to Millennials having 65% of their generation viewing videos daily on Facebook. As Instagram is owned by Facebook, videos from the same platform can be shown as ads on both Instagram and Facebook.

Less was known about TikTok, but due to its video focus and rapid growth, it was selected for some experimentation. Yet, it was initially deemed less likely to produce a desired outcome because of the way the platform feed works and because it is overwhelmingly entertainment oriented and not as content driven as such platforms as YouTube.

In summation, phase two was realized by selecting (a) YouTube (b) Facebook (c) Instagram and (d) TikTok to share videos on.

Phase Three Realized: Determine Format, Length and Style of Videos

The researcher determined to create videos in multiple formats, including vertical and horizontal and even square formats. To do this an inexpensive kit was purchased that included a tripod equipped to hold two iPhones for video. It was designed to allow one phone to record vertically while the other shot horizontal video.

Initial videos were recorded in both vertical and horizontal formats. After experimentation, which will be reported on below, in consultation with the marketing agency, the researcher began to only film videos vertically for a time. This was influenced by the formats where they could be placed on social media platforms.

Vertical videos worked best on Facebook, Instagram, and TikTok with their formatting and platform. After the researcher completed the literature review but before implementation began, YouTube launched YouTube Shorts which, as the title suggests, are for short videos. YouTube Shorts also uses vertical video. This allowed the researcher to choose a format that worked well on all platforms used in the project, at least for videos under one minute. At the time of implementation YouTube Shorts were limited in length of video to 60 seconds. The primary

format the researcher settled on for most videos was vertical 4:5 videos, as that size worked well on all platforms used in the project (Appendix A).

The length of initial videos would be less than one minute to allow for placement on YouTube Shorts. It was determined that 30 to 45 seconds (or less) would be best across all platforms for first contact videos. This would allow enough time to try and capture attention and share a thought or make a point.

The researcher determined to use a casual style both in presentation and dress. The locations and backgrounds of the videos would often change. Backgrounds would include nature, the researcher's home or office, and a studio background at the church. The presentations were done in a conversational but engaging manner. The researcher determined to produce videos that are well done but not to have a feel of being too professional or polished.

In culmination, the researcher chose to mostly use 4:5 vertical video from around 30 seconds in length up to a few minutes in duration and employ a casual, conversational style.

Phase Four Realized: Partner with a Social Media Marketer

As explained in the previous chapter, the researcher determined certain aspects regarding the technical side of marketing on social media would continue to be beyond his skillset. The purpose of the project was not to learn all the details of social media marketing but rather the development of video content and a strategy to connect with people for the sake of gospel with concise videos, with special emphasis on Generation Z and Millennials. Social media was merely the vehicle through which to deliver the content.

After consulting with local church leadership, it was decided help would be sought from a social media marketer. Also, it was determined that, due to the goals and content of this

endeavor, it would be best to look for a marketer that was a like-minded believer. The researcher talked with several pastors from across the United States to seek referrals.

The Columbia SDA Church board decided to contract with Advent Digital Media (ADM) for the cost of \$1,800 per month. ADM would work with the researcher to form an advertising plan sharing their real-world experience and try to put the researcher's goals into a practical marketing strategy.

The church board voted to approve the proposal and a start date for August 1, 2021, was agreed upon. Initially this was a six-month agreement to go through January 2022. The researcher had felt he could learn the social media marketing strategies and take over that role for the last 2.5 months of the project. However, the need to create, film, edit, and post new content for the videos proved to be too much to add all of the marketing to the researcher's schedule, especially as he continued to pastor full time throughout implementation. The researcher did ultimately take up a portion of the marketing but the majority of it was left to the marketing company. The researcher petitioned the Columbia SDA Church board to extend the contract with Advent Digital Media through April 15. This extension went through the beginning of the live reaping series, which started April 7.

Phase Five Realized: Plan and Script Initial Videos

The researcher began a brainstorming and organizing process about material for the initial videos. All ideas were written down. He went through his evangelistic sermons, his church sermons, and sermon ideas files. The researcher also considered new and current events and in excess of 100 ideas were written down as possibilities. These included, but were not limited to,

topics such as signs of the times, gospel presentations, brief stories with a point, prophecy nuggets, trust in Scripture, the daily walk, interest items, and much more.

The intent was to plan and script fifteen initial videos. However, as the researcher consulted with the social media marketing team, they offered suggestions that somewhat altered the plan. They suggested planning and making no more than three initial videos and then market-testing them. They reasoned that much could be learned more quickly by this approach, which could improve the development of future videos. Simply put, three videos made the most sense for this phase.

The scripts for the videos were bullet-point type and not a manuscript; research shows this was a better way to present the video than reading a script. Thus, those notes would only make sense to the presenter himself (see Appendix B).

In summation, the researcher planned three initial videos and prepared bullet-point outlines for them.

Phase Six Realized: Plan Branding and Set Up Social Media Accounts

As discussed in the previous chapter, the researcher in consultation with the Columbia SDA Church leaders, needed to determine the branding for social media accounts that would be used to share and promote the videos. The researcher had a discussion with the local church elders. They considered a variety of options and collectively felt a neutral name would be best.

The researcher had a .com domain for StudyRevelation.com from a previous outreach effort. Much of the material would be prophetic in nature, and the live reaping series would have a Revelation theme. Also, the word revelation itself can have a more general meaning, referring

to all God has revealed and not limited to prophecy. It was determined to use Study Revelation for branding across all platforms.

All accounts were started new and without any initial followers at the beginning of the project. This would shield the research from being skewed by having previous members of a social media page already being present so as to affect results. Brand new pages or accounts were formed with Facebook, Instagram, YouTube, and TikTok. The name “Study Revelation” was used across all platforms for branding.

Phase Seven Realized: Filming and Editing Initial Videos

The original plan, as outlined in Phase Five of chapter 4, was to film fifteen initial videos on an assortment of themes and topics. In consultation with the social media marketing team we narrowed the initial testing group down to three videos. After the planning of the three initial videos was completed (as described in Phase 5 of this chapter), the researcher moved to production of these first videos for the project.

After filming the first video, “Four Things God Doesn’t Know,” the researcher shared it with the social media marketing team. He expected to receive positive affirmation but instead he received the gift of humbling feedback. The team felt he was not “talking to” the audience but “past” them. Advent Digital Media sent a link of another presenter to the investigator to watch and learn from his presentation style and technique. This was to be the first of many humbling experiences for the researcher in the project implementation. Although each time it was initially hard to process, adjustments were made and growth occurred.

That first video had to be completely redone to fix the issues pointed out by the marketing team. The researcher and marketing team were both eventually pleased by the final

product. It was a total of 23 seconds in length and was delivered in a casual style outside at a picnic table.

The video and its transcript were sent to an editor. He was contracted via the freelance services provider, [fiverr.com](https://www.fiverr.com), for final editing and adding subtitles to the video. The final copy was then provided to the social media marketing company to begin market testing.

The second video was filmed with the presenter, also the researcher, in casual dress with an outdoor background. The video was titled, “Why Has The World Gone Crazy?” It was 35 seconds long and delivered in a casual but energetic style.

The third initial video was filmed with a prop. It was a Native American projectile point the researcher had found in a creek bed. The video was filmed on-site in the creek bed and the presenter featured the artifact in the video (Appendix B).

This video required some additional editing and filming. Not only did the presenter talk to the camera, but footage was shot while the presenter searched the creek bed as he looked for artifacts. This video began with the presenter talking directly into the camera. Then as his voice continued, it cut away to the footage of the search. Then it came back to the presenter speaking into the camera for the spiritual lesson near the end.

Phase Eight Realized: Field Test Video Ads and Initial Videos

The three pilot videos were tested on Facebook and Instagram as paid ads. For initial testing, \$10 was spent per video over a 5-day time period. All three videos performed well. One video was run in two formats just on Facebook, each version having a different title. This was an A/B test to see which worked better.

A total of \$70 was spent on these first tests. This resulted in a combined 911 ThruPlays. A ThruPlay is a Facebook and Instagram term to specify a video was viewed for at least 15 seconds. The average cost per ThruPlay was \$0.08. There were 514 100% views. Engagements on Instagram cost twice as much as Facebook. Facebook was \$0.02 per engagement whereas Instagram was \$0.04 per engagement.

Gender was noted in the results as well. There were more female viewers than male on Facebook. The gender breakdown was 56% female to 44% male.

Engagement cost by age on Facebook for initial testing on these three videos were:
18-24 - \$0.20; 25-34 - \$0.07; 35-44 - \$0.06; 45-54 - \$0.05; 55-64 - \$0.05; 65+ \$0.05

Ages 45 plus was the cheapest to market to; the younger age ranges were more expensive to reach with videos. This seemed to make sense and undergird the need for this project, because it has been proven challenging to connect with the younger-aged adults. One challenge this test revealed is that Facebook will allocate the funds to reach the most cost-effective group for the task, which was viewing a video.

This resulted in Facebook spending more of the available funds to get the 65+ age group to watch the videos, which is not the emphasis of this project. So this was addressed. Although this project has an emphasis on connecting with generation Z and Millennials, the Columbia SDA Church evangelism funds could not be spent in such a way as to exclude certain ages entirely. It was determined that half the funding for each video was to be allocated to ages 18 to 40, as the oldest Millennials were turning 40 that year. The rest would be dispersed among 41-65+. That means that the 22-year age range of the project (18-40) would receive 50% of the funding and that the other 50% of the evangelism funds would be dispersed among the remaining 40+ year age range of the older adults.

During this phase videos were placed on YouTube and promoted as in-feed Google Ads on the YouTube platform. The targeting features through Google Ads, like on Facebook, allowed us to target people within twenty miles of Columbia, Missouri. Views on YouTube cost 15 cents per view, as opposed to an average of \$0.08 on the Facebook / Instagram platform. As a result, the researcher determined that YouTube would not be a good investment and hence eliminated YouTube from focus. Ultimately, YouTube would in fact be revisited and become the best performing platform. This surprising turn of events is explained in Phase 10.

Videos were placed on TikTok. However, the marketing team was unable to boost the videos as ads. So the only traffic they got was organic and worldwide. The videos did not perform well on TikTok, and so TikTok was also set aside.

Our full focus was now given to promoting videos on the Facebook platform as our experiments had not been nearly as effective on Instagram, YouTube, or TikTok. Also, initial experiments showed it was very costly to reach Generation Z (which is not on Facebook as much) with videos but that Millennials were responding well and most Millennials are on Facebook daily.

Phase Nine Realized: Automate Content Delivery to Contacts and Retarget Perspective Interests

As future videos were developed, tested, and optimized (as explained in more detail in Phase Ten), we used retargeting features to show videos to those who had watched previously. The researcher learned that it was not possible with the current retargeting features to retarget people who watched a certain number of videos. Rather, the features available only allowed retargeting anyone who watched a certain percentage of any video or anyone who watched a

certain percentage of a specific video. It was also possible to retarget with a sequence of videos, but experimentation with that feature was not considered to be effective.

Two specifications were experimented with in targeting video ads on Facebook: 1) SDA and Christian interests, and 2) the entire general public with no specificity of interest. The vast majority of viewers came from Christian interests, though we did pick up a number of viewers that were not specified by the Facebook platform as having a Christian interest.

Two groups were predominately retargeted with additional video ads on Facebook: 1) ThruPlays (15 second views), and 2) 95% views. When we retargeted ThruPlays, anyone that viewed one of our ads for 15 seconds or more was retargeted to show additional videos. Ninety-five percent of view time was chosen as the other metric to retarget. It was reasoned that if someone had watched 95% of a video they had shown sufficient interest to retarget. 95% was chosen as a benchmark as opposed to 100% views because the data showed a statistically significant drop in viewership during the closing seconds of videos. The researcher concluded this could represent people who realized the video was ending and opted to scroll on to the next thing of interest in their social media feed.

YouTube was reintroduced into the project, though it had been previously eliminated. This will be explained in Phase Ten. Retargeting was used with YouTube through Google Ads. The Google Ads did an excellent job of retargeting previous viewers while adding new viewers too. On YouTube, no specific interests were targeted on this test. The only limitation was geographical and 18 or older.

Phase Ten Realized: Develop Additional Videos, Test and Optimize

In total, forty videos were developed for this project. Transcripts for most of them are in Appendix B. When a new video was ready to test it would be run for a few days with a small budget to see how it performed. Videos that performed poorly—which was about half of them—were pulled from paid promotion. Videos that performed acceptably were used to retarget existing audiences on Facebook of either ThruPlays or 95% views. The best performing videos were used both to connect with new people and retarget.

Our initial metric for determining success on Facebook was ThruPlays (15 second views). However, an examination of the data revealed that several of the videos with a good cost per ThruPlay were hemorrhaging viewers around the 17-20 second mark and had an infinitesimally low completion rate. The most drastic example was a video titled “How To Fix Your Spouse.” It had 5,699 ThruPlays at a cost of \$0.07 each. When only looking at the 15 second views (ThruPlays) it appeared to be performing strongly but at the 15 second mark the audience began a rapid decline so that there were only fifty-three 95% views. So less than 1% of ThruPlays were continuing through the video.

As a result of this, and similar data, the researcher realized additional help was needed. He formed a small creative committee among church members, consisting of himself and four other people. One was a high school senior, one was a college student, another was a young professional in her late twenties, and the last was a senior citizen who is known for creativity and out of the box thinking. This committee met entirely online via Zoom. They began by reviewing videos that had been filmed previously and seeking to improve them.

The creative team went through a process they identified as an “autopsy of a dead video.” First, they watched each video together and stopped where Facebook indicated the crowd began

to significantly drop. Since most videos had several thousand views by this point, these drops were very easy to chart. They then discussed why the viewership was dropping at those specific times and what changes might improve the video. Some videos were entirely set aside. Others were re-edited.

The video with the most drastic losses, “How to Fix Your Spouse,” was greatly improved through this process. The introduction was cut and the video immediately went into “4 Ways To Fix Your Spouse.” Retention increased from 0.9% to 10% of ThruPlays watching to 95% of the video. So the work of the creative team increased the effectiveness of that video by more than ten times.

A video that performed well, “Miracles from Hell,” was also improved. ThruPlays were \$0.14 with 62% of ThruPlays completing 95% of the video. After working with the creative team and redoing the video, the cost per ThruPlay improved to \$0.04 with 96% of ThruPlays completing 95%. These are just a couple of examples of the great work this team did. The creative team gave input on upcoming videos and lessons learned from the critical analysis of the videos that were used by the researcher to improve the development of all future videos.

Sadly, the examiner lost access to data on Facebook due to a hacker resulting in the Facebook account being shut down. Monthly reports from the marketing company through the end of March remain and are in Appendix C. The last two weeks, ending April 15, are missing from those reports, due to loss of access to the data. The marketing company had not yet pulled those numbers before the hacker strike. The most comprehensive Facebook results that remained were in the form of a report presented by the researcher to the Columbia SDA Church board on March 8, 2022, about one month before the close of the project implementation (Appendix D).

In March 2022, a shift was made to focus only on retargeted audiences on the Facebook platform in preparation for inviting interests to the live event starting on April 7. As of March 1 there were 272,451 ThruPlays from 70,900 individuals within a 20-mile radius of the church; that is an average of 3.8 ThruPlays each in that grouping of about seventy thousand people. It is likely that many of those only watched one video whereas others watched several more than the average. Considering there are about 183,000 people in approximately 72,000 households in that geographical area, these results represent significant exposure as 1 in about every 2.6 people saw at least 15 seconds of one of the project videos.

There was one other audience on Facebook that was retargeted with video ads. This audience consisted of those who had watched at least one video through to 95% of totality. This group of 12,500 people had watched a combined 59,687 videos to 95% which breaks down to an average of 4.8 views per person. The quality of interest from this group was deemed to be much higher than the ThruPlay group as both the duration and frequency of views was much higher.

Unfortunately, reporting final numbers requires a bit of extrapolation because of data lost due to the hacking. The total spent on Facebook was \$30,883.78 and up through the 1st of March the average cost per ThruPlay was \$0.08 each (see Columbia SDA Church Board Report-March in Appendix C where 272,451 ThruPlays had cost \$22,084). If that average cost remained about the same, then the total ThruPlays in this project was approximately 380,000.

Next, we circle back a few months to further discuss YouTube. Near the end of January 2022, additional funds became available for the project. In consultation with the marketing company the researcher decided to try running video ads on YouTube again. YouTube had been previously set aside as significantly less cost effective per view as compared with Facebook. Views on YouTube via in-feed ads were costing 0.15 cents per view as opposed to an average of

.08 cents on Facebook. As a result, the researcher previously determined that YouTube would not be a good investment, and hence had eliminated YouTube from further research.

However, the marketing company suggested trying skippable ads which can be skipped after 5 seconds at the beginning and sometimes during YouTube videos. Previously in the project, in-feed ads (ads that appeared as a next suggested video to the viewer) had been tested and the cost per view remained high. The researcher did not expect the skippable ads to work even as well as the in-feed ads. But the project received additional funding and the conclusion was reached that it was worth exploring YouTube a bit more.

The YouTube results were shocking. Views of skippable ads on YouTube were typically costing between \$0.03 - \$0.04 per view. What is also noteworthy is that YouTube only counts a view if the video is watched for at least 30 seconds (or the whole video if it is less than 30 seconds). That is twice as long as a Facebook ThruPlay of 15 seconds. So YouTube views on paid skippable ads were typically less than half the cost of Facebook ThruPlays for viewers watching twice as long. The same videos were being run on both platforms.

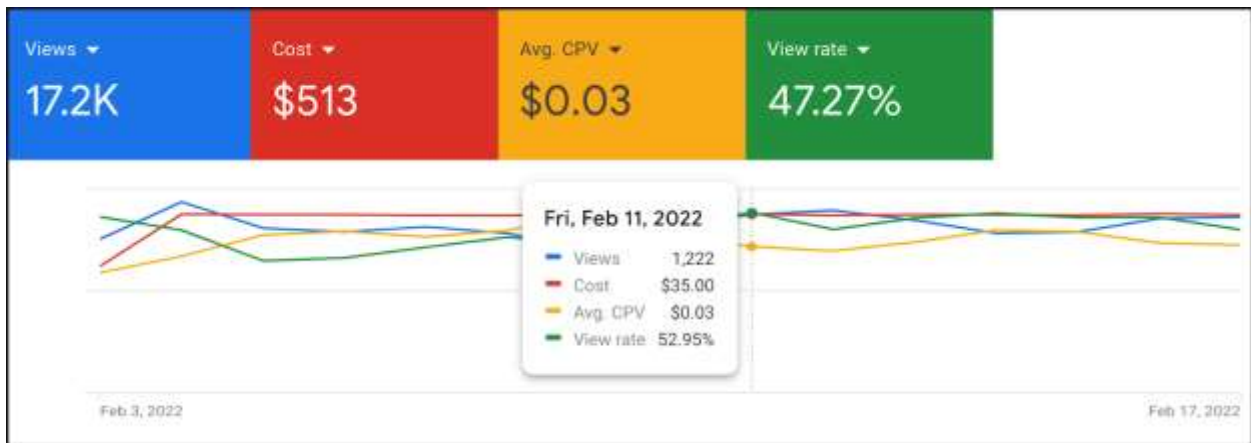
This discovery of the YouTube success was unfortunately made with only about seven weeks left in implementation. The researcher believes the Lord guided the team back to YouTube to make this discovery. The investigator also believes the project results would have been much improved had this type of advertising on YouTube been employed for the whole duration of the project. However, it was only the trial-and-error experimentation process that led to this discovery. Sufficient time to develop a warm audience over several months was lacking.

Initially, about \$800 had been spent testing YouTube ads, but starting February 3, 2022 about \$35 per day was put into testing Google ads on YouTube with 5-second skippable ads. This was done for two weeks.

For a total cost of \$513 there were approximately 17,200 views (of 30 seconds or more) on YouTube during this two-week experiment. The average cost per view was \$0.03. The view rate is the percentage of the time that a video was viewed, at least 30 seconds of the video. Also, on Figure 1, the researcher enlarged Friday, February 11, 2022, to illustrate the results for a given day.

Figure 1

YouTube First Two Weeks Overview

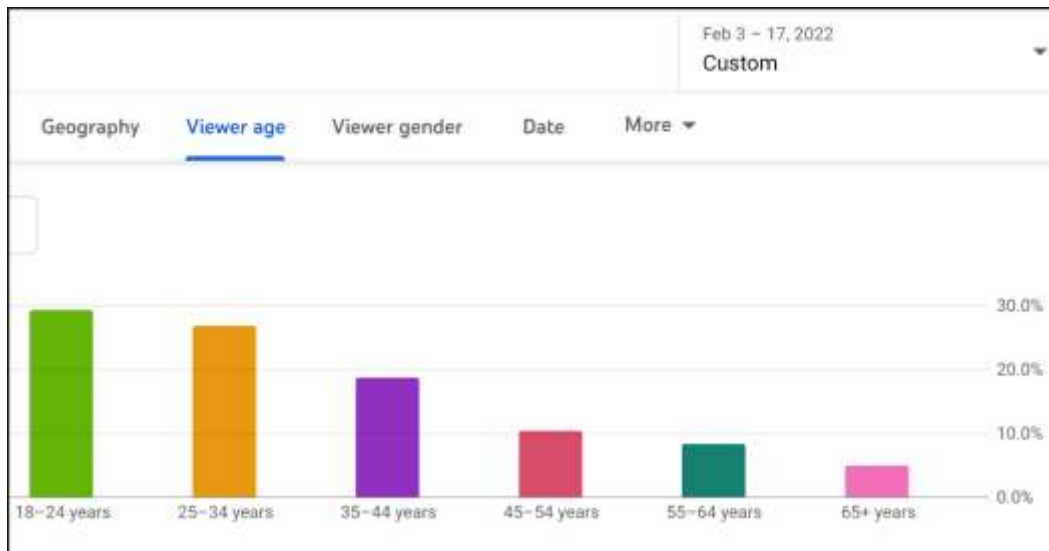


Two other data segments were drastically different between Facebook and YouTube. Firstly, on YouTube, during this two-week experiment, female viewership was 34% while male viewership was 66%.

Secondly, YouTube was reaching a younger audience with videos without any attempt to target a specific age group in this initial retest. Just like on the Facebook initial test, no age group was specified. Yet, the target age for this project was well represented. The majority of viewers were between 18 and 40 years old (see Figure 2).

Figure 2

YouTube First Two Weeks Views by Age



Upon analyzing this data, the researcher allocated more funding to YouTube beginning February 18, 2022, and continuing until the opening night of the live event and concluded on April 8. During this time an additional \$16,500 was spent, which procured approximately 443,000 views at an average cost per view of 0.04 with a view rate of about 35%. Upon scaling up to higher ad spend with the target geographic area, the average cost per view went up slightly from \$0.03 to \$0.04 per view. Conversely, the view rate went down from 47% to 35% (see Figure 3 for more details and notice the enlarged section of Friday, March 25, 2022, to illustrate the data for a specific day).

Figure 3

Costs Per Viewer



As the experiment on YouTube scaled up from about 17,000 views in the initial two weeks to about 443,000 over the next seven weeks, the views by gender remained mostly steady as female viewership rose two percentage points to 36% while male viewership remained strong, yet declined two percent to 64%.

The average age of the viewership continued to remain solidly within the focus of this project, primarily ages 18 to 40, with 74.7% of viewers between the ages of 18 to 45. There were slight shifts in the percentages per age segment. Yet it was clear from the data that the results of the two-week YouTube test in February were holding true even as the volume was scaled up. Probably the most significant change in viewership age range was that the 18-24 segment went down slightly from 29% to 27% and the 25-34 range rose from 25% to 28% (see Figure 4).

Figure 4

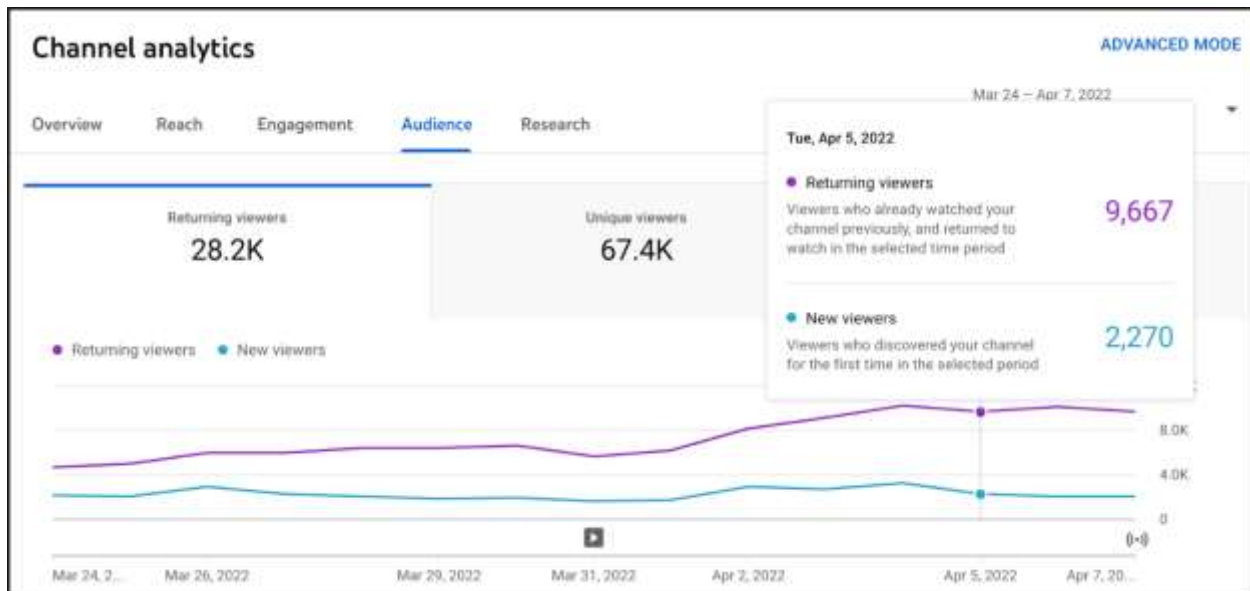
YouTube Overall Views by Age

18–24 years	27.2%
25–34 years	28.0%
35–44 years	19.5%
45–54 years	11.3%
55–64 years	7.5%
65+ years	4.5%

Once success was realized on YouTube, only seven weeks remained to build an audience before the opening night of the live event. During the last two weeks before opening night, about 67,400 unique viewers watched a project video. In that same duration approximately 28,200 viewed two or more videos as returning viewers (see Figure 5). The enlarged section of Tuesday, April 5, 2022, on Table 5 is an example of daily activity. It compares and contrasts new and returning viewers from the same day.

Figure 5

YouTube Analytics Last Two Weeks



In summation, additional videos were developed, tested, and optimized on the chosen social media platforms with the unexpected result that YouTube eclipsed Facebook as the better platform for this experiment. In all experiments, a total of \$30,883.78 was spent on the Facebook platform with total ThruPlays of about 380,000, whereas a total of \$17,813.38 was spent on YouTube with total views of about 486,000. That puts a grand total spent on video ads at \$48,510.54 with a total combined view count of approximately 866,000.

Phase Eleven Realized: Plan Invitation and Registration for Live Event

Video invitations were recorded to target repeat viewers on both the Facebook and YouTube platforms. An invite was developed to put at the end of a few of the top performing shortest videos. A video commercial with a professional voice was also created and ran as an ad.

Registration for the live event was via text. Young adults are often most comfortable communicating via text. Viewers were invited to text “Reserve” to the phone number. They were then prompted to text their name and the number of seats they would like to reserve.

The Columbia SDA Church board opted to send out handbills for the live prophecy event in addition to the video project. The same “text” number for reservations was used on the handbill. The team considered using two different numbers for reservations, one for videos and a different one for the handbill, but they were concerned that folk who saw both might be confused.

For the purpose of this research, it might have been better to use two different numbers so we knew how many registered from each form of advertising but for the practicality of working with local church leadership and to avoid confusion for potential guests, that was not what was done.

Two hundred and eleven seats were reserved by 96 people. On opening night, a total of eighty guests attended. Including subsequent nights, one hundred and eleven guests attended the series for at least one night. Upon arrival at the live event, participants were invited to fill out a registration card which contained an age and advertising survey (See Appendix E). Approximately 1/3 (thirty-five) of the attendees did not fill out survey information.

The data from registration cards revealed the following: forty indicated they had seen the project videos, eight marked they had seen Facebook videos, and 32 checked they had viewed videos on YouTube. Of those, 25 came just from the videos. That represented 19 people from YouTube and six people from Facebook. A slight majority, specifically 13, who came just from videos, were in the target age range. Seven were Generation Z and six were Millennials.

This contrasts with 36 people who came only from handbills. And of those people, six were in the target age range. Of those six, at least two were known to be brought by a Generation X parent. Of those who both saw the videos and received a handbill (fifteen in total), four were Generation Z and another four were Millennials. So, a small majority of this age group were

from the target age range. Additional data on attendance and decisions at the live event are shared in the evaluation portion of the next chapter.

In summary, the invitation and registration process for the live event was implemented. The registration survey provided important data for the project. It showed a significant portion of attendees at the series came from watching the project videos.

Phase Twelve: Evaluate the Process

Project implementation was executed. The pre-planned steps were followed. The researcher acquired sufficient data to draw conclusions and make plans for future outreach incorporating what was learned. This section evaluates the process as proposed in chapter four and what this chapter previously reports in detail regarding implementation of each phase.

The process began by seeking local church and conference support. Both the local church and conference remained supportive throughout the entire project. And both have expressed interest in seeing these efforts continue into the future. So this step in the process went well.

Video platforms and delivery methods were chosen. In all, four social media platforms were used, and two—Facebook and YouTube—stood out as having the most potential. The only delivery method that worked well in this experimentation was paid video ads. And so this phase was properly implemented.

The process of determining format, length, and style of videos worked sufficiently. The researcher settled on a format that worked well across all platforms, greatly reducing production time and effort. The casual style and concise videos performed well overall. The researcher concluded this element to be executed adequately.

Partnering with a social media marketer made a substantial difference. This partnership allowed the researcher to focus more on the main thrust of the project, which was the creation of videos to connect with the target age range. This phase worked well and proved to be critical.

The initial plan was to plan 15 videos, but the marketing company only wanted three to test at first. So that was a deviation from the original plan. It was also an improvement. So even though this phase deviated from the plan, it was a success.

The development of branding and the action of setting up social media accounts was accomplished. The name, “Study Revelation” was used across all platforms. And setting up new accounts on each platform insulated the project’s results from any influence of previously developed audiences.

The filming and editing of the initial videos went well and lessons were learned. In retrospect, the researcher sees this step as one of the most important because knowledge gained by working through a whole process with these first videos was invaluable for implementation of the rest of the project.

The field testing of the initial video ads was critical. It was a key element in the preparation to move ahead in both scaling up to reach a larger audience and in producing additional videos. The initial results were positive, and this phase proved successful.

Retargeting contacts was an area where the researcher learned much through implementation. It was not possible to retarget in some of the ways the researcher had planned. However, adequate retargeting options did allow for favorable implementation of this step.

In the next phase additional videos were developed, tested, and optimized. This part of implementation is what resulted in approximately 866,000 views in the target geographical area. The researcher viewed the implementation of this step as having a positive outcome.

Plans were made regarding invitations and registration at the live event. Video ads were shown to both YouTube and Facebook audiences. Attendees provided age and advertising survey information. This allowed for satisfactory information to aid in evaluating the process.

Conclusion

In summary, the researcher completed the project implementation by experimenting with several platforms for the videos. Ultimately, it was discovered that the YouTube platform best reached the age groups which were the focus of this research. Progress was made in connecting with Generation Z and Millennials. There were some successes, and yet more experimentation is needed.

CHAPTER 6

PROJECT EVALUATION AND LEARNINGS

Introduction

The objective of this chapter is to review the project, evaluate the outcomes, reflect upon how the researcher has grown professionally, and put forward recommendations for various levels of church organization.

Overview of the Initiative

The purpose of this initiative was to develop concise evangelistic videos to connect with Generation Z and Millennials online and invite them to a public evangelistic meeting. The process by which the investigator sought to accomplish this was to: (a) research the theology of evangelism in Scripture; (b) examine literature related to both evangelism and connecting with young adult audiences through video; (c) execute a plan of producing and marketing videos to the target audience; and (d) evaluate the impact of the initiative based on cost, views, and attendance at the live event.

Forty videos were created. The first few were tested on various platforms to determine both the effectiveness of the video and the delivery platform. This initiative settled on Facebook and YouTube as the primary delivery platforms for the videos to the intended demographic. Videos were aired as paid ads in an effort to reach the desired audience.

Method of Evaluation

The primary method of evaluation was quantitative through measurement of views of videos by various age groups in the target location demographic. The researcher had planned to use raw data from the social media platforms the videos were aired on. Also, the information from a registration card at the live event would be evaluated to determine the effectiveness of the initiative. The social media platforms used have excellent analytics tools that enabled the examination of multiple data points. Information for evaluation was also available from the live event attendance and decisions made in said event.

The view count of the videos provided data from hundreds of thousands of views (approximately 866,000 in Columbia, Missouri, and its environs) from which to analyze and draw conclusions. The researcher had more than sufficient data to draw key conclusions from this section of results. This was deemed accurate up to the information available on the advertising survey at the live event. However, the data sample was small in the evangelistic series. That, along with the attendance lost to the live stream, caused the researcher to take pause and not be adamant about conclusions drawn from the results of the evangelistic meetings.

In the next few paragraphs some results reported in the last chapter are recapped up to the opening night of the live event. Then from there details will be shared regarding outcomes of the live reaping series.

As shared in the last chapter, 40 guests were confirmed as having seen the project videos. Eight had seen them on Facebook, while 32 viewed them on YouTube. Of those 40, 25 attended just from the videos without indicating they had received a handbill. Nineteen of those were from YouTube and six were from Facebook. A slight majority, specifically 13, who came just from videos were in the target age range. Seven were Generation Z and six were Millennials.

Unfortunately, of the seven Generation Z attendees that came just from the project videos on YouTube, not a single one returned after opening night. This was initially devastating news to the researcher. Did that mean the project was a failure? Some might view it that way, but what was proven is that through the approach of this project it is possible to connect with them, have them to view multiple videos, and get them to a live event. That is significant. Did they not realize it was an ongoing series of multiple nights? There are always some in every age group opening night that do not realize that. So, the examiner did not view this as a reason for the lack of repeat attendance from Generation Z. Several were college students and it may be that their schedules in the final weeks of the semester were a factor.

What the results also show is that to keep them attending the researcher might need to change the style of his live event. Several options present themselves. Perhaps more online or video segments would be helpful. Another option might be to cover more Bible teaching online before the live event, including some of the testing truths such as the Sabbath, death, hell, etc. Perhaps only speaking for twelve to fifteen minutes at a time with various interactive sessions in between would be better.

Sixteen of the guests who attended from watching YouTube videos indicated they had not received a handbill. Of those 16, four made decisions for baptism or profession of faith. Two were Millennials and two were Gen X. As of this writing none have followed through on their decisions and joined the church. One Generation X person was heavily involved in another church and the two Millennials were exposed to negative and discouraging information online.

Of the eight people who saw the Facebook videos and attended, six had not seen a handbill. None were Generation Z but two were Millennials. One attended all the way through

the live series and made a decision for Profession of Faith on the decision card the final weekend of the evangelistic meetings.

For an unknown reason, none of the people who watched the videos and got a handbill made baptism or profession of faith decisions, though their return rate after one night was by far the highest. This might just be because such a small sample size remained by the last weekend of the live event. The researcher understood this should be taken into account on all the decision numbers but is not as pertinent to first time attendance numbers because they are the result of advertising to many thousands of people. For instance, in this case all four who made a decision from the handbills were baptized whereas the four that made decisions from YouTube did not follow-through and join the church; yet the one from Facebook did.

The researcher does not, at this time, make any determination about the quality of interest from this small of a sample size. The investigator has observed many people (over 100 live reaping events he has spoken at) that did not follow through for various personal reasons and choices. Yet others moved ahead. This a matter of personal choice, individual circumstances, and the Holy Spirit's work.

This series inadvertently introduced another variable that appeared to hurt the live attendance, thus the results of the project. For the first time the researcher live streamed his series. This was initially done on opening night to try and attract online viewers to attend. The video team requested to keep going and the researcher approved, not realizing that a significant (though unknown) portion of the live audience would switch over to the live stream. It may be that interests who watched the video ads online transferred to the live stream more readily than guests from handbills. There is no way of knowing. What we do know is that the attendance dropped off more significantly than any other series the researcher has presented for in recent

years and that a significant but unknown percentage of the audience switched over to the live stream. Historically, the researcher would have had about twice as many still attending just from audience size from the handbills, regardless of the video ad component we experimented with in this project.

Such a small sample size may be somewhat skewed by a family of three who got baptized when a Gen X mother (partially raised SDA with currently active SDA family) attended from a handbill and brought her two Gen Z daughters who still live at home. Or it may be statistically swayed by the two Millennial best friends who came, made decisions for baptism or Profession of Faith but were lost to anti-Adventist material online before following through.

So again, with the sample size so small, factors such as these indicate more experimentation is needed to determine whether handbills or YouTube will be more effective. Yet in this case, video ads resulted in more decisions and handbills resulted in better follow-through for baptism or profession of faith where attendees became members of the church.

The cost of handbills was \$21,510.00 whereas the cost of YouTube was \$17,813.38. The case could be made that YouTube was more effective since the total spent on that platform was \$3,696.62 cheaper. However, the lack of follow-through from the small sample left at the close of the series from YouTube could call that into question. Lessons were learned using YouTube that could potentially result in better cost per result on YouTube in the future. Also, YouTube was only used on a large volume scale for about seven weeks. Had that same funding and views been spread over three to five months, perhaps this could have improved the results.

The researcher held a live prophecy event in the fall of 2019 in the same meeting location, advertised in the same area using the same handbill. Based on present trends from handbills, one would expect the 2022 attendance would have been much lower but in fact it was

significantly larger, almost double the number of guests from 2019. The researcher attributes this to advertising with both handbills and the videos.

Other pastors who held meetings in the spring of 2022 have shared with the researcher that handbills are drawing smaller crowds post pandemic. The average now seems to be about 0.5 people per 1000 handbills.

In total, 13 people expressed their desire for baptism or profession of faith during the last weekend of the evangelistic series. Four were from handbills. Five came from the videos. And four were previous church contacts.

Conclusions

In chapter two, Scripture was the focus for the researcher. Portions of Matthew and Acts were examined to understand better both the need for and methods of evangelistic outreach. This involved consideration of how outreach applied in different contexts and cultures. Concise messages in both Daniel and Revelation were also studied. It was clearly seen that God has intentionally adapted the gospel presentation to reach lost people in various settings and cultures.

Chapter three considered literature pertaining to the project. Prayer, the power of the Holy Spirit, and a solid apologetic base are critical to make evangelistic appeal. Yet, people must be reached where they are at. Generation Z and Millennials have migrated toward brief video as their primary way to learn and take in information and social media has developed as a primary way for them to communicate. And so the literature reviewed for chapter three instructed the researcher on the best practices to produce concise outreach-oriented videos to connect with Generation Z and Millennials via social media and then invite them to an evangelistic meeting to share the gospel.

In chapter four, the researcher outlined twelve phases for implementation of the project. These phases described the entire process of developing videos, putting them before an online audience as video ads, developing repeat viewers into a warm audience, and inviting them out to a live event. Through implementation of this process, it could be determined if the researcher could develop videos that would engage with Millennials and Generation Z.

Chapter five reported on each phase of the project implementation. Videos were planned, produced, and placed before the online audience via social media platforms. It was discovered that YouTube performed far better than the other platforms tested. Forty people who had seen the videos attended the live event. Twenty-five of them came just from the videos, and 13 of those were in the target age range this project focused on. An additional 10 in the target age range saw the videos and received a handbill. And so the project videos did successfully bring out Millennials and Generation Z to the live prophecy series. In fact, of viewers who filled out registration cards, 63% of the total attended the series without receiving handbill mailers.

Professional Transformation

The researcher found the Doctor of Ministry Program to be a transformational experience. The results of this journey have impacted several areas of his ministry and personal development. The classes were both challenging and rewarding. And many of the assignments were such as to directly enhance the researcher's ministry in his local context. Classmates became new friends that have positively impacted his life and ministry.

Five areas of growth stand out to the researcher in the closing months of this journey. His prayer life and study habits have deepened. His self-discipline has been challenged and improved. He has developed better follow-through and problem-solving skills.

The researcher has developed spiritually. His personal devotional habits and prayer life have grown. In the course of this study, he has begun the discipline of devotional journaling and this practice has led him to a much deeper understanding of practical godliness in his own life. As he implemented this evangelistic project, it was humbling at times and drove him to intense prayer sessions seeking guidance and wisdom.

The area of self-discipline continued to develop throughout this course of study and project. One simply cannot complete a journey such as this without self-discipline. The late nights researching and the early mornings of writing do not fit neatly into a schedule with full-time professional and family obligations. And so the researcher had to find time and be disciplined. And his self-discipline grew through the journey.

That leads to the next area of growth which is follow-through. Looking back, the researcher is amazed at how far this journey has taken him. And as he writes these final pages, he realizes now more than ever that overwhelmingly huge tasks can be accomplished if he just keeps working. A Chinese proverb states the journey of a thousand miles begins with a single step. But it is also completed one step at a time, and in the end, it is also finished with one step. So it has been with this journey. And growth in follow-through has been a result.

Lastly, the researcher now shares his improvement as a presenter. As a pastor, public presentations and preaching make up a disproportionately large part of his leadership and ministry. The research and practice of making concise videos for such a challenging audience has honed the investigator's skills as a communicator, and he believes himself to be a better presenter because of it.

Recommendations

The researcher humbly presents the following suggestions. They are offered in light of the research and results of this project. The next few paragraphs contain ideas for: (a) local churches and pastors, (b) church schools, (c) conferences and unions, and (d) divisions.

Local churches and pastors can become known in their community over time for a relatively small investment. The researcher suggests that local pastors produce concise videos sharing nuggets of truth in a lively manner. Seek local and conference funding to maintain an ongoing presence on social media. These pastors must spend some outreach funds to effectively place the videos before their local online audience effectively.

Specifically, run YouTube skippable ads only in the zip codes that their church ministers too. Research from this project suggests an audience with a high percentage of Millennials and Generation Z would be reached. If the ads cost \$0.04 per view (the average for this project) and \$200 per month was budgeted to this endeavor, the local church would have 60,000 views per year in your local area. Over time the local Adventist pastor will become a bit of a local celebrity. Leverage this influence to invite repeat viewers to take part in online Bible studies, Zoom Bible classes hosted by the pastor, and invite interests to special live events.

Evangelists might integrate this approach into their meetings by initially reallocating about one-third of their advertising budget and using it to promote concise videos of themselves presenting. The videos could be placed on YouTube via paid skippable ads in the geographical areas where they will be holding upcoming meetings. Videos should be run as ads for 3 to 6 months before the reaping series begins. About 10 days before the opening night, start running videos with an invitation to the meetings as paid ads targeting a repeat audience that has already

been watching the evangelist's videos. Expect some in attendance who are already a warm audience from watching the videos.

The examiner was invited to share ideas from what he learned in his research at a staff meeting for College Park Christian Academy, the local church school. What he presented there, he now shares here as a suggestion for local Christian schools everywhere. The researcher proposes that perhaps one of the best ways to grow a local Adventist church school is a local presence online with concise, value adding video content just as was done in this project.

Just with a cell phone, have the school staff video fun stories about working with children. Have them share nuggets of wisdom about teaching from a biblical perspective. Target on Facebook the audiences most open to sending students your way. If the videos add value to their lives and build rapport, the school will be the first one they think of when they consider alternatives to public school. In this way, churches can raise awareness for their school and add value to their community.

For instance, find a private donor (or fund this through your budget) for \$1,200 a year. Commit to two years to see results. Then target mothers on Facebook, maybe Millennials aged 30 to 40 with Christian interests and living within 10 minutes of the school. Record the teachers sharing fun stories with a point. Have the school name at the bottom of the videos or run them as an ad with a button below to click for more information. If a church school averaged \$0.08 per ThruPlay (the average cost in this project), they would have 15,000 views a year of local Millennial parents who would potentially have interest.

Conferences and unions could (a) provide funding and resources for local churches to help them move ahead with the suggestions offered above to local churches and pastors; (b) Invite someone to present at pastor's meetings that could share this vision and inspire the team.

Many would love to use this approach to make a local impact, but they need encouragement and even help to learn about the existence of such approaches to local ministry; (c) Conferences and unions could consider providing marketing assistance to local churches. That would enable them to focus on content and production and not have to learn social media marketing.

And at the division level, consider a marketing campaign raising awareness and positiveness about Seventh-day Adventists sharing concise videos via social media, just as was done in this project. Most of the general public still do not know anything about Seventh-day Adventist Christians. Perhaps it is time that concise, uplifting informational videos were run as ads on YouTube throughout each division that tell about Seventh-day Adventists. Ads could share information about our hospitals and educational system. They could introduce the benefits of Sabbath rest. The possibilities are endless.

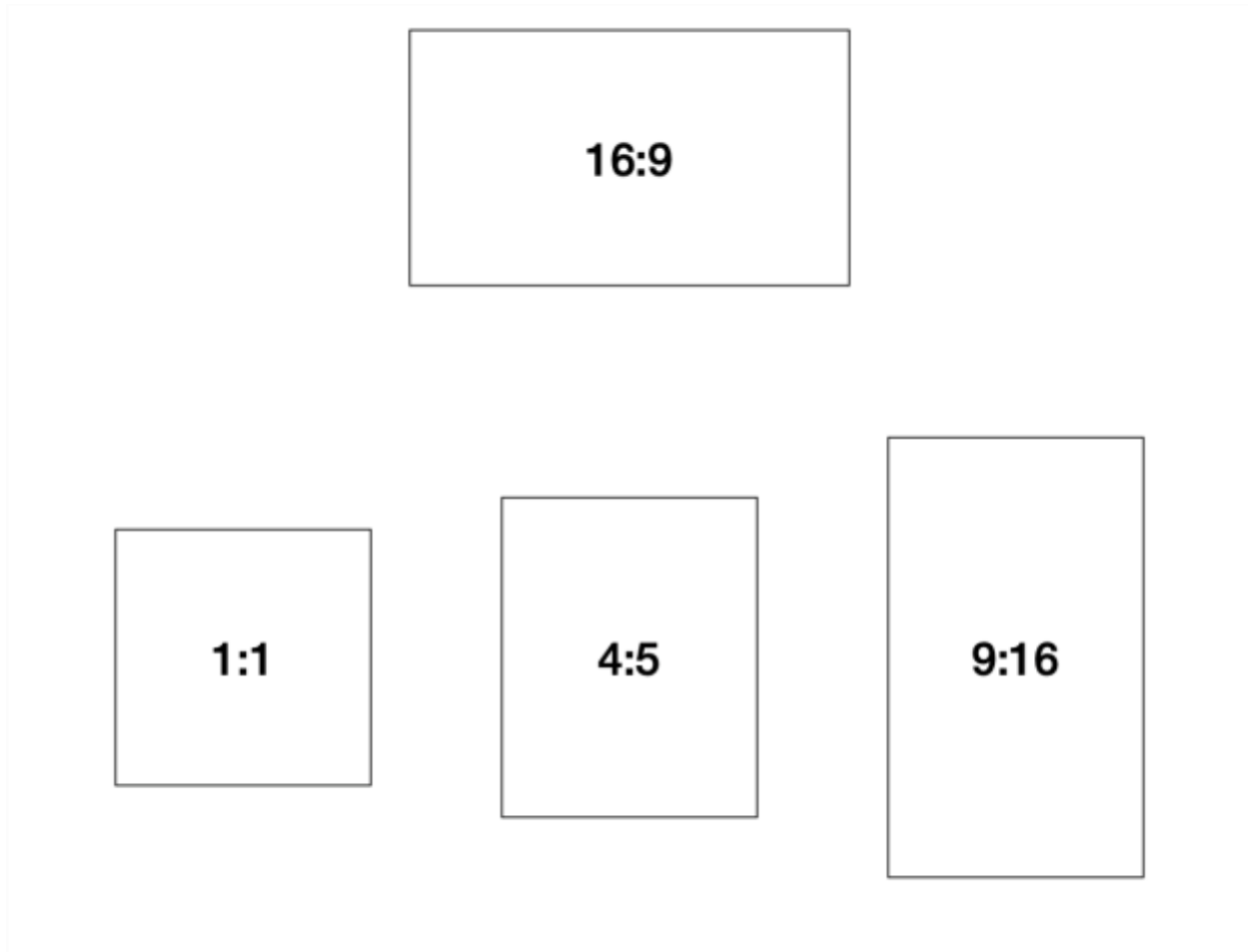
An annual 1 million dollar budget line in the North American Division for YouTube averaging \$0.04 per view (the average for this project) on skippable ads would cover twenty-five million views. Also, if the ads and delivery system were in place, local churches and conferences could be invited to donate to cover their own area more thoroughly. Churches all over North America have donated to have their area mailed with *Steps to Christ*, *The Great Controversy*, or handbills. Hundreds of churches might be glad to contribute and cover the cost of ads in their immediate vicinity, if the leadership and the opportunity were provided. Much prejudice could be broken down and positive influence gained.

Final Conclusions

The results of this project show that concise videos can be produced to connect with Generation Z and Millennials online. Furthermore, videos can bring them out to a live event. The results also suggest that church live events may need to change to accommodate the younger audience or perhaps that the young adults need to have their interests solidified online first by entering into more testing truths before inviting them to be part of a live audience.

APPENDIX A

VIDEO DIMENSIONS ILLUSTRATED



*4:5 Video was adopted for the project as the most efficient size as it worked well on all platforms for videos under 60 seconds. 9:16 was too tall for Instagram.

APPENDIX B

TRANSCRIPTS OF PROJECT VIDEOS

Note: The following are transcripts of videos. The videos were not recorded with a written script but rather very brief bullet points. People do not talk the same as they write. And so these are not shared with grammatical correctness in mind. They are the video transcripts that were generated to provide subtitles for videos.

1) 4 Things God Doesn't Know

Did you know there are 4 things even God doesn't know?

#1 - He doesn't know a sin He doesn't hate.

In the Bible, evil is called sin.

#2 - He doesn't know a sinner He doesn't love.

And that's good news for us because we're all sinners.

#3 - He doesn't know anything else He could do to save us. He sent Jesus.

And #4 - He doesn't know a better time than right now.

2) Why Has the World Gone Crazy?

Also Titled: Mother Earth's Labor Pains

The contractions were getting closer together and more intense.

My wife & I raced to the hospital for the birth of our first child.

The Bible says that the signs of the times are like labor pains.

They get closer together and more intense.

These include rumors of wars, financial distress, earthquakes, crazy weather, & new diseases.

And though these things have affected humankind for thousands of years,

As we approach the 2nd coming of Jesus, they, indeed, will get closer together and more intense.

And that is why it seems the world has gone crazy.

3)The Search

I wanted to share this with you.

I enjoy **searching** for arrowheads and this is by far the best artifact I have found.

For several years I looked in fields and **searched** creek banks.

And then one day, I looked down and saw “this one.”

It’s absolutely perfect and, to me, was worth all the effort.

Sometimes we have to **search** for something of value.

Did you know that the Bible says we will find God when we **search** for him with our whole heart?

4) Will Mankind Destroy the Earth?

Humankind has the ability to destroy planet Earth in 2 ways.

The 1st is nuclear weaponry. The 2nd is pollution.

Did you know Revelation 11:18 says when Jesus comes He will destroy those who destroy the Earth?

Sure it’s sin that’s destroying the Earth.

But could this also hint or be a prophecy that points to mankind developing the ability (through weaponry and pollution) to destroy the planet on which we live?

Jesus comes at a time when man is capable of destroying the Earth.

5) Miracles From Hell (1st Edition)

Do you believe in miracles?

The Bible is full of them...

from the origin of life to the resurrection of Jesus.

And miracles can still happen today.

But are all miracles from God?

Revelation 16:14 tells us the spirits of demons work miracles to deceive.

So just because something is supernatural, just because it seems to be a miracle, doesn't mean it's from God.

It could be from the devil himself.

So how do we avoid deception?

How can you make sure you're not led astray by false miracles?

We must check all miracles and miracle workers by the Bible.

6) Miracles From Hell (2nd Edition)

Also Titled: Are All Miracles from God?

Are all miracles from God?

Revelation 16:14 tells us the spirits of demons work miracles to deceive.

So just because something is supernatural, just because it seems to be a miracle, doesn't mean it's from God.

It could be from the devil himself.

So how do we avoid deception?

How can you make sure you're not led astray by false miracles?

We must check all miracles and miracle workers by the Bible.

7) How To Fix Your Spouse (1st Edition)

When a relationship is on the rocks, people often think the other person is the one with the problem.

They might say, if only I could get him to listen.

Or my, if only I could get her to stop complaining.

But I invite you to consider 4 ways to fix your spouse.

#1 - Quit trying to fix your spouse.

The only person you can fix is you and you can't even do that on your own.

The Bible says I can do all things through Christ who strengthens me.

#2 - Don't fixate on your own needs.

Focus on the needs of your spouse.

It's more blessed to give than to receive.

#3 - Communicate with kindness. Proverbs says a soft answer turns away anger.

And #4 - The best way to fix your spouse is to fix your spouse's spouse.

8) 4 Ways to Fix Your Spouse (2nd Edition) **Also Titled: 4 Biblical Ways to Fix You Spouse**

I invite you to consider 4 ways to fix your spouse.

#1 - Quit trying to fix your spouse.

The only person you can fix is you and you can't even do that on your own.

The Bible says I can do all things through Christ who strengthens me.

#2 - Don't fixate on your own needs.

Focus on the needs of your spouse.

It's more blessed to give than to receive.

#3 - Communicate with kindness. Proverbs says a soft answer turns away anger.

And #4 - The best way to fix your spouse is to fix your spouse's spouse.

9) #1 Secret to Victory

A Christian young man found himself shackled with alcohol, drugs, pornography, & other vices.

But he found 1 spiritual principle that, when practiced daily, set him free.

Here it is. Jesus said take up your cross daily and follow me.

A daily walk with Jesus.

Take up your cross. What do you do on a cross?

On a cross you died. The symbol is clear.

We must die to selfishness every day and be renewed in Jesus.

As he did so, this young man gained strength and was freed from his vices.

But he called me a few months later. He had fallen back into them.

I immediately knew he had gotten away from his daily time with God.

I told him get back to your time with Jesus and again you'll rise above it all.

And indeed he did.

Did you have your time with God today?

Do you have something in place to make sure you have your time with Jesus tomorrow or the next day?

That's the #1 secret to spiritual victory.

10) Pastor's Abusing Prophecy

Are you tired of false prophecy?

Like "Jesus is coming this April!"

Or "Israel's gonna be attacked on Tuesday!"

Or "The stock market is gonna crash on the 15th!"

Pastors who are making predictions like these are abusing Bible Prophecy to try and gain followers.

It destroys people's faith because as those prophecies fall flat and go by without happening, many people lose their confidence in the Bible.

So what is the purpose of prophecy?

Jesus said I have told these things before they come to pass so that when they do you can believe.

So, fulfilled prophecy builds our confidence and faith in the Scriptures.

Often times Bible students and prophecy teachers get events wrong when they predict the future, but looking at fulfilled prophecy we can gain confidence in God's Word.

11) What's Missing From the Bible?

Are there missing books of the Bible or can we trust the Scriptures we have today?

For me, 1 Bible passage makes it clear.

Ps. 12:6,7 tells us God's word is pure and He will preserve it forever.

Oh sure, there were some people that were contemporary to Bible authors that wrote things, and things that were written by prophets that are even mentioned in Scripture.

But that doesn't mean they were supposed to be in the Bible or that they're missing.

God has provided His Word and promised to keep it pure.

We can trust the Bible we have today.

What's missing from the Bible? Nothing

12) Hypocrites At Church

I've heard people say they don't go to church because there are too many hypocrites there.

Well where else do you want the hypocrites to be?

We go to the grocery store and guess what, there are hypocrites.

We go out to eat. There are hypocrites at the restaurant.

And sporting events? Yeah, the hypocrites are there too.

You don't let the hypocrites keep you away from anywhere else. Don't let them keep you away from church.

13) The Greatest Super Hero

Who's your favorite super hero?

Is it Captain America? Maybe it's the Hulk.

Or perhaps it's Spider Man.

Countless arguments have been held about which of the super heroes is the greatest.

My son and I argue about it all the time.

But I'm going to give you my opinion.

Maybe I can help settle the argument a little bit today or just spur it on.

But we're gonna talk about a super hero that's above all the others, that is the absolute best ever.

He faced the ultimate evil when the whole world hung in the balance.

He died saving humanity and he came back to life.

He ascended to his realm.

And he's coming again soon with the armies of Heaven to take us to place he's prepared for us.

He's the only super hero that really, truly ever existed and His name is Jesus.

14) Revelation's Focus

What is the focus of the book of Revelation?

Is it the 4 Horsemen, 666, Armageddon?

Hi, I'm Hiram with Study Revelation where we strive to make the best short Bible videos.

And so what is the focus of Revelation?

Is it the tribulation, the beasts, the Antichrist?

All of those are certainly very interesting topics.

And eventually we cover them all.

But they are only there in contrast to the true focus and the real hero of the book of Revelation.

And He's introduced right in the first verse where it says, The revelation, or revealing, of Jesus Christ.

Jesus IS the focus of the book of Revelation.

15) Who Comes Next: Christ or Antichrist?

I've come across a number of Christians that don't even think it's important to study Revelation or Bible Prophecy because they don't think we'll even be here when those events take place.

2 Thessalonians 2:3 though tells us not to be deceived and that before Jesus comes the Antichrist will be revealed.

The purpose of this video is not to discuss precisely when Jesus will come. If it will be a mid-trib, pre-trib, post-trib rapture, glorious coming, etc.

The purpose is simply to point out there will some significant prophetic events take place BEFORE Jesus comes. And we need to study and prepare our hearts to be ready.

Hi, I'm pastor Hiram. Thank you for watching our video today. God bless.

16) Are We Living in The Time of The End?

Have you ever wondered if we are living in The Time Of The End or what that would even look like?

My name is Hiram and I've been teaching on Bible Prophecy for about 25 years.

And I'm excited today to share with you from Daniel 12:4 about The Time Of The End and the increase in both travel and technology that I believe we find spoken of there.

It says in Daniel 12:4,

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.

And so the book of Daniel would be sealed until The Time Of The End, meaning it wouldn't be fully understood until we enter that special time.

Well, what would stand out in this verse to make it clear we're in The Time Of The End?

Many would run to and fro and knowledge would increase.

Could this be talking about the increase in the ability to travel so freely around the world?

You know, hop in our car and go anywhere or even hop on a plane and be on another continent by the end of the day.

Well, then you see knowledge would increase.

Technology is moving forward at an ever faster pace and it's mind boggling what we're seeing in the advance of technology and knowledge today.

So certainly we are living in The Time Of The End.

Now what should we expect during The Time Of The End?

We're going to continue to study together and we're going to delve into all of Bible Prophecy, especially the Book of Revelation.

And I invite you to go to our Study Revelation page and "like" that and look at the videos there so that we can continue to study together on this journey.

17) Revelation's Symbols: What Is A Beast?

Have you ever wondered what a beast is in Bible Prophecy?

My name is Hiram and I've been teaching on the book of Revelation for about 25 years.

And today I'm going to show you what a beast is in Bible Prophecy.

There are several.

The Antichrist Beast of Revelation 13. He's a composite beast. The sea beast.

He comes up out of the sea, out of the water. And he has the body of a leopard, the feet of a bear, the mouth of a lion, and he's got 10 horns.

Well, he's made up of 4 beasts found in Daniel 7.

4 animals. A lion, a bear, a leopard and a beast with 10 horns.

And they all represent something as well.

But specifically what does a beast represent, what is a beast?

Daniel 7:17 tells us, Those great beasts, which are four, are four kings which arise out of the earth.

Then down in verse 23 of Daniel 7: Thus he said: The fourth beast shall be A fourth kingdom on earth.

And so a beast in Bible Prophecy represents a king or its kingdom.

Kings and kingdoms go together. In fact the word kingdom originally meant king's dominion and was shorted, that's the root of that.

We also have 10 Prophetic Symbols. This is 1 of them.

10 Prophetic symbols you need to know in a special PDF we would like to send to you.

If you would like to have the 10 Prophetic Symbols, then message us below and we'll get that to you.

18) Armageddon

Armageddon. Is it a war? It is a natural disaster? Is it coming soon?

My name is Hiram. I've been teaching on the book of Revelation for about 25 years and in this video I will share with you an overview of the Battle of Armageddon and we will see that the whole world is involved in this battle.

In Revelation 16, starting in verse 13

(No subtitles while text slide is up)

So 3 unclean spirits. It says,

(No subtitles while text slide is up)

That battle we will see below is Armageddon.
Verse 15 - Jesus is coming here at this point.

(No subtitles while text slide is up)

Well there it is. The common teaching today, the most popular is that this is a battle in the valley of Megiddo over in Israel and perhaps there will be a battle there but why did they need the Hebrew term for Armageddon.

Its a compound word. The Har Moed which means the mount or assembly of the congregation. And so that's what was actually was battled over, the throne of God in Isaiah chapter 14. Same thing.

This is that battle over who is the ultimate in the universe continued and climaxing at the end of time. In fact, the battle is actually described in great detail in chapter 19. Revelation 19, starting in verse 11 it says

(No subtitles while text slide is up)

Now that's my Jesus. And He makes war. It sounds like a battle.
It says here verse 14:

(No subtitles while text slide is up)

Armies from Heaven? Sounds like a battle. Down in verse 16:

(No subtitles while text slide is up)

That's my Jesus. And it says here in verse 19:

(No subtitles while text slide is up)

Remember in chapter 16 where it talked about the 3 unclean spirits would gather the kings of the Earth and their armies to make war? Here it is. And they're make war... sounds like a battle

(No subtitles while text slide is up)

And so this is Jesus returning and the kings of the Earth, led by the Antichrist power to make war against Jesus. This is an epic battle larger than anything you've ever seen suggested.

But Jesus wins the day and saves His people and takes us home to be with Him. And so, we're going to cover all of this in a future study in much more detail. In the meantime, go to our Study Revelation page and like that, follow it, and watch the videos that are there.

19) Most Expensive Black Friday

I have some friends that are serious Black Friday shoppers.

1 drives. 1 stands in line. The others spread out around the store getting the items they need, to bring them back to the person that's standing in line.

They're then picked up at the front door and they race off to the next place.

Jesus was indeed a very important Black Friday shopper.

I don't say that to belittle what He did at all. It's very serious.

He put time into planning to be at the right time and the right place to make the purchase He wanted.

In fact it was a Black Friday, that Good Friday was, the Bible says the whole Earth was darkened. And 1 Cor. 6 says on the cross we were bought with a price. That price was the blood and life of Jesus Christ.

So on that Black Friday, Jesus made the most expensive purchase ever... and it was you.

Now that's something to be thankful for this week.

20) 5 Miles from Bethlehem

After following the star hundreds of miles, the wise men arrived in Jerusalem.

They inquired where the Messiah was to be born.

Some very educated Jewish scholars had the answer.

He would be born in Bethlehem, only 5 miles away.

The wise men went on to search for baby Jesus.

But those smart men, even knowing the Messiah might only be 5 miles away, didn't care to go look.

Don't just be smart this holiday season. Be wise and seek the Savior.

21) 5 Words That Doomed Hitler

Hitler wanted to conquer all the nations of Europe.

That was one of his goals, to put Europe completely together.

But little did he know that 5 words in an ancient text, some 2500 years before he was even born had already doomed his efforts to reunite Europe and conquer all those nations to absolutely come to nothing.

I'll give you those 5 words in just a moment

But first I want to take you to where those 5 words are found in Daniel 2.

And tell you that at the fall of the Roman Empire there were several nations.

And Bible Prophecy says like iron and clay they can't mix together or stick together anymore.

And that would last all the way until Jesus comes.

Now we're ready for those 5 words.

Daniel 2:43 says they shall not hold together.

Now you know why Hitler was doomed in his efforts to put Europe back together before he was ever born.

22) Antichrist vs Jesus Christ

I gonna give you 5 clues in the next few seconds and you can tell me whether I'm talking about Jesus Christ or the Antichrist.

Hi, I'm pastor Hiram and I've been teaching on the book of Revelation for about 25 years.

And as I give you these 5 clues you can then tell me who we're talking about: Jesus Christ or Antichrist.

So he comes up 1) out of the water for a 2) three and a half year ministry, at the end of which he 3) receives a deadly wound. 4) The wound is healed. All the while 5) he claims to be equal with God.

Am I talking about Jesus Christ or Antichrist? If you answered Jesus Christ, you're right. But you would also be right if you answered Antichrist. How can this be?

Well, Jesus rose up out of the water, baptism, for a three and a half year ministry. At the end of which He received a deadly wound on the cross when He died for my sins and yours.

But then He did not stay dead. He came forth from the tomb and we serve a living Savior because He was resurrected.

All the while He claimed to be equal with God.

But those points that I shared with you come from Revelation 13 describing the Antichrist power because he counterfeits the ministry of Jesus.

Antichrist does not mean overtly opposed to Christ in the Greek. It means a usurper, a counterfeit. And so the Antichrist beast comes up out of the sea, or out of the waters. He rules 42 months. He receives a deadly wound but the wound is healed. And he speaks blasphemy, which is claiming to be equal with God.

All those points are found in Revelation 13:1-5.

And so Jesus is the true but Antichrist is the counterfeit. Don't be deceived by counterfeits. Stay focused on Jesus.

23) How To Study Prophecy

Two very discouraged men were walking from Jerusalem to the town of Emmaus.

They were devastated that Jesus had died, and did not yet know of His resurrection.

What seemed to be a stranger came and began to walk with them and join the conversation.

Then the stranger challenges them and says, "Oh foolish ones, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into His glory." Luke 24: 25, 26.

The stranger was none other than the resurrected Jesus, and it says of Him speaking in the next verse, And beginning at Moses and all the prophets He expounded unto them and all the Scriptures the things concerning Himself. Luke 24:27.

Well, how should we study Bible prophecy? There are many ways to study the Bible. When it comes to prophecy, Jesus took the topic here of Himself as Messiah, and began at Moses, the first Bible writer, and all the prophets and looked at what the whole Scriptures said on the topic.

And so to study Bible Prophecy, especially since Revelation quotes so heavily from the rest of the Bible, Jesus' example of studying by subject and topic on what the whole Bible says on the issue, is really one of the absolute best ways to study Bible Prophecy.

24) What Is Sin?

What is sin? That's an important question for the Bible Prophecy student because the Antichrist is referred to as the Man of Sin.

Hi, my name is Hiram. I've been teaching on Bible Prophecy for about 25 years.

And as we delve into the concept of sin today, its interesting to note that in today's society many people have no concept of sin.

So it's best to sometimes use the word evil because people have a concept of that.

But what is sin or evil in the Bible?

The word sin is the Greek word for missing the mark.

Like if I took my crossbow and I aimed at a target and I missed.

Missing the target, missing the mark.

But what is missing the mark? What is sin?

The Bible also calls all unrighteousness sin and says to him who knows to do good and does not do it, it is sin.

But that still seems a bit ambiguous.

Is there a clear Bible definition to what sin is?

Well, we find it right here in 1 John 3:4.

It says, "for sin is the transgression (or the breaking) of the law."

That means God's 10 Commandment moral law.

It's a sin to break the law.

I mean it's a sin to steal or kill or commit adultery. That makes sense.

25) What Is Blasphemy?

What is blasphemy?

That's important for the Bible Prophecy student because the Antichrist will speak blasphemy.

My name is Hiram and I've been teaching on the Book of Revelation for about 25 years.

And it's interesting when you come to the topic of blasphemy that most folks know its something bad but they don't actually know what it is.

Two times Jesus was accused of speaking blasphemy.

Once he had forgiven someone's sins and the other time he claimed to be equal with the Father.

Well Jesus wasn't speaking blasphemy.

He can and does forgive sins.

And He always has been, always will be fully God and equal with the Father.

But in John 10:33,

The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

Well Jesus certainly was not speaking blasphemy.

But the biblical definition of blasphemy is when a sinful, mortal man such as myself takes upon themselves the prerogatives of God.

So when Antichrist speaks blasphemy, he will be claiming to stand in God's place perhaps claiming to have the power to forgive sins or even to be God.

26) The Bible: What Did God Write?

Did you know there's only one part of the Bible God wrote Himself?

I'm Pastor Hiram. I've been teaching on the Bible for about 25 years.

And you might immediately be thinking, "Hold on a second. I thought the whole Bible came from God."

Well it did.

The Bible declares all Scripture is given by inspiration of God.

It came to us through men and women called prophets who were inspired to be God's mouth pieces and write down what we have in the Scriptures today.

But there's one part of the Bible God wrote down Himself.

So it must be very important.

Here it is in Exodus 31:18,

And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.

There it is. There's a part of the Bible that was written down by God Himself personally.

So it must be very, very important.

What is that part? It's called the 10 Commandments.

27) Scared of Revelation?

When I meet people and they find out that I teach on the book of Revelation, I often get asked "Why is it so scary?"

Well, my friends, it doesn't have to be scary.

I mean yes, it does have Armageddon and Antichrist and the Four Horsemen and it does have some things that certainly could be viewed in a scary light, if you're not ready.

But if you're ready and you've made Jesus your Savior, it's not supposed to be scary.

John 14, speaking about the second coming of Jesus and events that surround it, it says "Let not your heart be troubled."

Now, you know, a lot of people, because it's so scary don't want to study it.

But that doesn't make any sense either.

When something is scary, and for people that aren't ready, it certainly could be. It doesn't mean that because something is scary you should avoid knowing about it.

For instance, if you lived down where I grew up on the Mississippi gulf coast, and a big hurricane like Katrina was coming in, you would want to know everything you could even though it was scary.

So, put the excuses aside. Get into the Bible, study the book of Revelation, know what is coming and be ready for what is ahead, and most of all get to know Jesus.

28) Time of The End vs. The End of Time

Did you know there's a difference between the time of the end and the end of time?

And that a lot of people get those mixed up? But it's actually very simple, I'll share it with you today.

My name is Hiram, I've been teaching on Bible Prophecy for about 25 years and in Daniel 12:4, Daniel was told to "shut up the words and seal the book until the time of the end."

And then, that knowledge would increase and travel would increase.

And there are many other signs of the Time of The End, but that's not the End of Time.

There's a difference.

Let me illustrate: growing up on a farm down south, we had some barnyard turkeys, and we're going to have one for Thanksgiving meal one year.

But Mom didn't like that idea so much because the turkeys were down under the barn cleaning up what the cows had left behind.

And so she wanted it shut up and fed grain for a few weeks—which we did.

So for that turkey, that was the Time Of The End.

But the day before Thanksgiving for that turkey, you guessed it, came the End Of Time.

So the Time Of The End is a special time where signs and prophecy show we're nearing the end, but the end is not yet, for the End Of Time is soon to come.

There are many indicators in our world that we are getting close. So I encourage you to get into the Bible and study for yourself.

29) My Wake-up Call

I was 16 years old.

It was the first day of spring break and I borrowed my Dad's car for the day.

Before that day finished, I had wrecked the car.

I had gone face-first through the windshield, ended up in the hospital, plastic surgery, 147 stitches in my face and neck, ended up with the nickname for the rest of high school, "cheese-grater face."

But you know what? God used that accident, that was my own fault, as a wake up call to get my attention.

God is getting our attention. He says in Ephesians 5:14, "Awake, you who sleep. Arise from the dead and Christ will give you light."

So God is trying to wake us up, and so sometimes He allows things to happen that can serve as a wake-up call.

Is God trying to get your attention?

27) Heaven's Judgment

You have the right to remain silent.

Anything you say can and will be used against you in a court of law
You have the right to an attorney.

If you cannot afford one, one will be appointed for you.

These “rights” as we call them in the United States of America,
which we’re so thankful for, in the Miranda Warning, actually sum up an outline of the judgment
that we see in the Bible in a wonderful way

Hi, my name is Pastor Hiram
I’ve been teaching on the Bible for about 25 years and let’s get right into this

“You have the right to remain silent”
Matthew chapter 22
There’s a marriage feast and the person that comes in unprepared is confronted
and remains speechless (“the right to remain silent”)

That’s right, when confronted with heaven’s judgment, which is what that represents,
all of our wrongs, all of our faults, and all of our issues all at once

There’s nothing to say

We’ll remain silent

Anything you say can and will be used against you in a court of law

Well Matthew chapter 12 says

Every idle word that men shall speak they will give an account thereof in the day of judgment.

For by thy words shalt thou be justified and by thy words shalt thou be condemned

And so our words will show up in judgment

Good thing we have a right to an attorney, right?

Well 1 John 2:1 says
We have an Advocate with the Father, Jesus Christ, the Righteous

The word advocate is like an attorney, a go-between

In Hebrews 7:25 it says that Jesus lives to make intercession for us
An intercessor, a go-between, an attorney

And so it goes like this

You have the right to remain silent and you will in heaven's judgment

And every idle word that you've spoken will be used either for or against you
So we're in trouble right?
But through the cross of Christ, you have an attorney

One who can fix it all

And though you cannot afford His services

He offers them freely for you if you so desire

My friends, give your case to Jesus

He never loses a case

He is the one you want representing you in Heaven's Judgment.

30) 5 Facts About Christ's Return

Today I will share with you 5 facts about Christ's return.

I'm Pastor Hiram. I've been teaching on Bible Prophecy for about twenty-five years.

And the Glorious Return of Christ is the focus of all the ages, the hope since the cross. That Jesus is returning for His own.

So #1) Jesus is returning personally. That's right, He was there with his disciples in Acts 1, when He was caught up and a cloud received out of their sight. And Acts 1 says He will come in like manner as you have seen him go into Heaven.

#2) Jesus is coming visibly. Revelation 1:7 says, every eye will see Him. My friends I don't believe that's a prophecy of the television. I believe it a global event and everyone will see Jesus.

#3) Jesus is coming audibly. 1 Thessalonians 4 - it tells us that He comes with a shout, the voice of the archangel & the trumpet of God, which wakes the dead. And then

#4) Jesus is coming gloriously. The book of Matthew tells us that when He comes, he will come with His glory and with all the holy angels with Him. What a climatic event! In fact that is

#5) He's coming climatically. Revelation 6 says when Jesus comes, the heavens will depart like a scroll when it is rolled together and every mountain and every island will be moved out of their places. What a climatic event!

Nothing is more important than being ready for Jesus to come.

31) Prophetic Symbols: Winds, Waters and Beasts

What do waters, wind, and beasts represent in Bible prophecy?

Hi, my name is Hiram. I have been teaching on the book of Revelation for about 25 years, and today we're gonna unpack these special symbols.

So if you're watching on YouTube make sure that you subscribe to the channel. If you're on Facebook make sure you like the Study Revelation page, so you see our future videos.

These three symbols: waters, winds, and beasts are very important, though basic symbols in Bible Prophecy, any Bible student needs to know them and understand them.

We find them all three in many places, but we find them together in this one passage here in Daniel 7:2,3. It says, "Daniel spoke saying, 'I saw in my vision by night, and behold the four winds of Heaven were stirring the great sea.'" So there's the first two symbols. The wind stirring the water, or the great sea. And then it says in verse three, "And four great beasts came up from the sea, each different from the other."

So what do these three symbols mean? Well, winds, according to the book of Jeremiah in at least three places and at least once in Zachariah, tells us that winds represent war and strife. Water, or the sea, represents multitude of people according to Revelation 17: 15 where it says, "...the waters which you saw where the harlot sits are peoples, multitudes, nations, and tongues."

And so you have the winds, or war and strife, moving across the sea, or multitudes of people, and four beasts arise here in Daniel 7. So what is a beast? Daniel 7:23 says, "The fourth beast shall be a fourth kingdom on the earth." In fact, when you study the four beasts of Daniel 7, you discover all of them represent great nations.

And so this makes sense, doesn't it? You have war and strife moving across multitudes of people and beasts, or nations, arise. What are those beasts? What do they represent? How does it all fit together? Make sure you subscribe to our channel to see our other videos, and new ones as they release.

32) Revelation's Stolen Blessing

Millions of Christians have had an important blessing in the Bible hidden or stolen from them and most don't even know it.

Hi my name is Hiram, I've been teaching on the book of Revelation for about 25 years and today I'm going to unpack Revelation's stolen blessing for you.

We look at the verse here in Revelation chapter 1, Revelation 1:3 and it says, "Blessed is he who reads and those who hear the words of this prophecy and keep those things which are written in it

for the time is at hand.” Did you notice that blessing? It’s actually a three-fold blessing: a blessing for those who read and hear and keep the sayings of the book of Revelation.

Yet millions of Christians have been told we don’t need to study Revelation, it doesn’t matter, it’s not for our time, you can’t understand it, and so on and so forth. And yet Jesus Himself gives a three-part or three-fold blessing to those today who study the book of Revelation.

Don’t let the Devil rob you of your promised blessing.

33) The Purpose of Prophecy

What is the purpose of Bible prophecy and Revelation?

Is it to scare people, or set dates, or raise money?

No, Bible prophecy wasn’t given for any of those things.

My name is Hiram, I’ve been teaching on the book of Revelation for about 25 years and I want to get into the topic of the purpose of prophecy for just a few moments today.

Make sure you subscribe to our channel so you get our future videos.

Why was Bible prophecy given? Well, Jesus gave many prophecies and He’s ultimately the one behind the word of God, the Bible, anyway. He’s called the “Living Word” and in John 14:29 Jesus said, “And now I have told you before it comes, that when it does come to pass, you may believe.”

Yes, we certainly can understand what’s coming in the future to some degree when God chooses to reveal it and that’s part of the purpose of prophecy, but the main purpose of prophecy is not to set dates. No one knows the day or the hour of Christ’s coming.

It’s not to scare people, it’s not to raise money.

The main purpose of prophecy is so that when it does come to pass, when it does happen, that it will strengthen our faith in the word of God.

34) Revelation’s Symbols: What Are Horns?

I found the skull of this 9-point buck mushroom hunting in Missouri and was reminded about how antlers and horns are used for protection and in the Bible they’re a fitting symbol of strength and power.

That’s why the Lamb in the book of Revelation that represents Jesus has 7 horns. The number 7 represents completion or totality, and remember Jesus said, “All power is given unto me in Heaven and in Earth.”

Our Revelation Prophecy Conference in Columbia, Missouri is just around the corner. Be watching in your mail for this flier, it’s my personal invitation to you and I want to make sure


you get a chance to be there. We're covering the Countdown To Armageddon, The Antichrist Beast of Revelation 13, 666, Israel, the significance of the Russian-Ukrainian crisis in prophecy and many other topics. If you don't see the flyer in your mail, you can go and find it at StudyRevelation.com

Note: Six project videos did not receive subtitles because of their length or because they were later in the project so people could turn on their sound to hear them. So their audio was not transcribed and transcription is not contained here. Those videos are 1) 7 Lies About Revelation and 2) The Final Superpower. 3) Jesus In Creation 4) The Antichrist Beast Symbols 5) Is Revelation A Closed Book? 6) Unlocking Revelation

APPENDIX C

ADM MONTHLY REPORTS SEPTEMBER 2021 THROUGH MARCH 2022

September:



Overview

09/01/2021 - 09/30/2021

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from September 1st until September 30th. During this period of time, we spent \$246.20 and generated 4,082 post engagements, with an average cost per post engagements of \$0.06. The video posts also got 911 ThruPlays with an average cost per ThruPlay of \$0.08 (filtered by video ads only). We reached 5,445 people and got 16,280 impressions.

The objective of all campaigns is post engagements. We are publishing new posts, graphics, and videos and boosting each post under the post engagement campaigns in order to increase the engagement on the post and reach prospecting audiences. We are doing this for both FB and IG pages in separate campaigns, targeting SDA and Christianity Interests.

Breakdown by post format

- FB and IG Posts - Graphics
- Ad Spend - \$176.20; Post engagements - 923; Cost per post engagement - \$0.19; Impressions - 9,529.
- FB and IG Posts - Videos
- Ad Spend - \$70.00 Post engagements - 3,159; Cost per post engagement - \$0.02; ThruPlays - 911; Cost per ThruPlay - \$0.08; Impressions - 6,751.










Segmented by platform, it can be noted that Facebook is showing better results. Both FB campaigns for graphics and videos got 3,585 engagements, while the IG campaigns got 497 post engagements.

Post with the highest number of engagements is Video Post 5 - Sept 7 (Post preview: <https://fb.me/aZ55jzq3hjchcQ>). This post got 690 post engagements and 221 video views.

Moving into October, we will continue publishing and promoting the social media posts, testing new audiences and ad creatives.

Summary

09/01/2021 - 09/30/2021

 Amount Spent Columbia Church Ad	 Post Engagement Columbia Church Ad	 Cost per Post Engagement Columbia Church Ad
\$246.20	4,082	\$0.06
 ThruPlays Columbia Church Ad	 Video Plays Columbia Church Ad	 Video Average Play Time Columbia Church Ad
911	6,349	00:00:22
 Video Plays at 50% Columbia Church Ad	 Video Plays at 75% Columbia Church Ad	 Video Plays at 100% Columbia Church Ad
923	702	514

1 of 8

Summary

09/01/2021 - 09/30/2021

 Post Reactions
Columbia Church Ad


851

 Post Shares
Columbia Church Ad


78

 Post Comments
Columbia Church Ad

29

 Reach
Columbia Church Ad

5,445

 Impressions
Columbia Church Ad

16,280

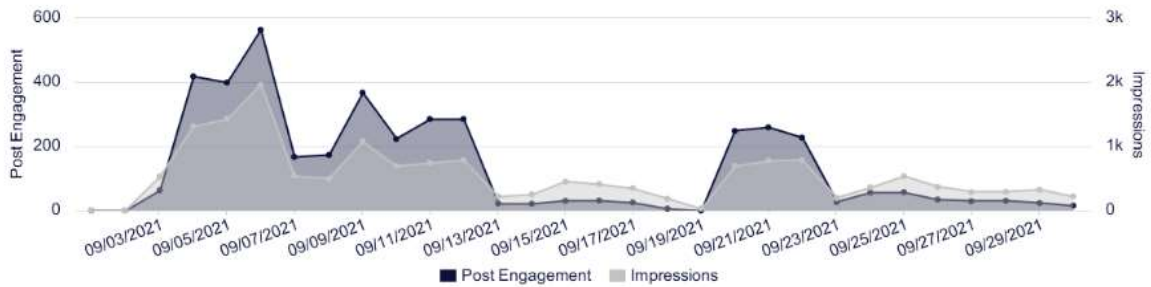
 CPM (Cost per 1,000 Impressions)
Columbia Church Ad

\$15.12

Engagement Performance

09/01/2021 - 09/30/2021

 Post Engagement vs Impressions
Columbia Church Ad

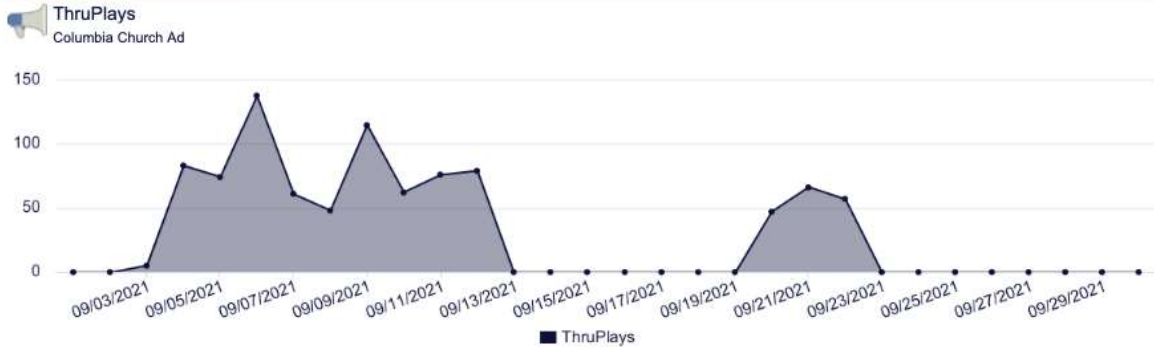


 Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	4,082
Post Reactions	851
Post Comments	29
Post Shares	78
Post Saves	9

Video Performance

09/01/2021 - 09/30/2021



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	4,082
Post Reactions	851
Post Comments	29
Post Shares	78
Post Saves	9

Campaign Performance

09/01/2021 - 09/30/2021

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
DR - US - Post Engagement - FB Posts - Graphics	\$113.92	6,657	680	\$0.17	\$17.11
DR - US - Post Engagement - IG Posts - Graphics	\$62.28	2,872	243	\$0.26	\$21.69
DR - US - Post Engagement - FB Posts - Videos	\$60.00	6,248	2,905	\$0.02	\$9.60
DR - US - Post Engagement - IG Posts - Videos	\$10.00	503	254	\$0.04	\$19.88

Geographic Segmentation

09/01/2021 - 09/30/2021

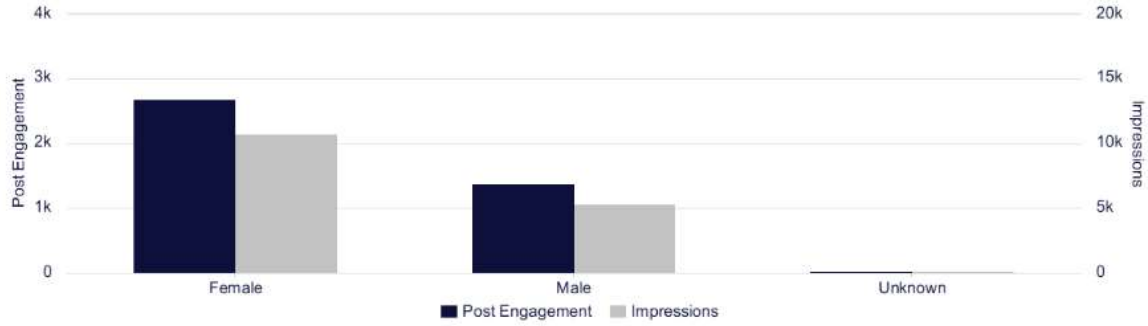
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$246.20	16,280	4,082	\$0.06	\$15.12
> Missouri	\$246.20	16,280	4,082	\$0.06	\$15.12

Gender Segmentation

09/01/2021 - 09/30/2021

Gender performance
Columbia Church Ad



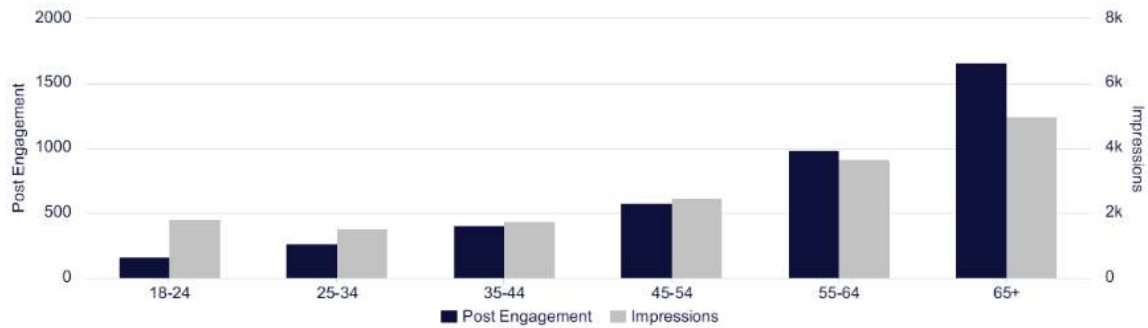
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$246.20	16,280	4,082	\$0.06	\$15.12
> Female	\$167.87	10,775	2,682	\$0.06	\$15.58
> Male	\$75.62	5,359	1,373	\$0.06	\$14.11
> Unknown	\$2.71	146	27	\$0.10	\$18.56

Demographic Segmentation

09/01/2021 - 09/30/2021

Age performance
Columbia Church Ad



Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$246.20	16,280	4,082	\$0.06	\$15.12
> 18-24	\$33.88	1,827	168	\$0.20	\$18.54

Demographic Segmentation




09/01/2021 - 09/30/2021

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 impressions)
> 25-34	\$19.91	1,532	268	\$0.07	\$13.00
> 35-44	\$23.21	1,766	411	\$0.06	\$13.14
> 45-54	\$30.47	2,493	580	\$0.05	\$12.22
> 55-64	\$48.71	3,686	991	\$0.05	\$13.21
> 65+	\$90.03	4,976	1,664	\$0.05	\$18.09

Audiences Performance

09/01/2021 - 09/30/2021

 Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 impressions)
US - SDA and Christianity Interests - MF - 18-65+ - Post 1	\$10.00	515	41	\$0.24	\$19.42
US - SDA and Christianity Interests - MF - 18-65+ - Post 2	\$10.00	518	51	\$0.20	\$19.31
US - SDA and Christianity Interests - MF - 18-65+ - Post 3	\$10.00	281	21	\$0.48	\$35.59
US - SDA and Christianity Interests - MF - 18-65+ - Post 4	\$10.00	884	94	\$0.11	\$11.31
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 1	\$10.00	834	417	\$0.02	\$11.99
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 2	\$10.00	952	393	\$0.03	\$10.50
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 3	\$10.00	851	306	\$0.03	\$11.75
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 4	\$10.00	1,089	495	\$0.02	\$9.18
US - SDA and Christianity Interests - MF - 18-65+ - Post 5	\$10.00	827	115	\$0.09	\$12.09
US - SDA and Christianity Interests - MF - 18-65+ - Post 6	\$10.00	452	34	\$0.29	\$22.12
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 5	\$10.00	1,425	690	\$0.01	\$7.02
US - SDA and Christianity Interests - MF - 18-65+ - Post 1	\$10.00	429	32	\$0.31	\$23.31
US - SDA and Christianity Interests - MF - 18-65+ - Video Post 1	\$10.00	503	254	\$0.04	\$19.88
US - SDA and Christianity Interests - MF - 18-65+ - Post 7	\$10.00	443	38	\$0.26	\$22.57
US - SDA and Christianity Interests - MF - 18-65+ - Post 2	\$10.00	482	33	\$0.30	\$20.75

Ads Performance

09/01/2021 - 09/30/2021

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Post 4 - Sep 02		\$10.00	884	94	\$0.11	\$11.31
Post 2 - Aug 27		\$10.00	518	51	\$0.20	\$19.31
Post 3 - Aug 30		\$10.00	281	21	\$0.48	\$35.59
Post 1 - Aug 24		\$10.00	515	41	\$0.24	\$19.42
Video Post 1 - Sept 3		\$10.00	834	417	\$0.02	\$11.99
Video Post 2 - Sept 3		\$10.00	952	393	\$0.03	\$10.50
Video Post 3 - Sept 3		\$10.00	851	306	\$0.03	\$11.75
Video Post 4 - Sept 4		\$10.00	1,089	495	\$0.02	\$9.18

Ads Performance

09/01/2021 - 09/30/2021



Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Post 5 - Sep 05		\$10.00	827	115	\$0.09	\$12.09
Post 6 - Sep 08		\$10.00	452	34	\$0.29	\$22.12
Video Post 5 - Sept 7		\$10.00	1,425	690	\$0.01	\$7.02
Post 1 - Sept 9		\$10.00	429	32	\$0.31	\$23.31
Video Post 1 - Sept 9		\$10.00	503	254	\$0.04	\$19.88
Post 7 - Sep 11		\$10.00	443	38	\$0.26	\$22.57
Post 2 - Sept 12		\$10.00	482	33	\$0.30	\$20.75
Post 8 - Sep 14		\$10.00	491	34	\$0.29	\$20.37

Ads Performance

09/01/2021 - 09/30/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	CPM (Cost per 1,000 Impressions)
Post 3 - Sept 15		\$10.00	476	30	\$0.33	\$21.01
Post 9 - Sep 20		\$10.00	760	105	\$0.10	\$13.16
Post 3 - Sept 18		\$10.00	408	25	\$0.40	\$24.51
Video Post 6 - Sept 18		\$10.00	1,097	604	\$0.02	\$9.12

Advent Digital Marketing

09/01/2021 - 09/30/2021

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Overview

10/01/2021 - 10/31/2021

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from October 1st until October 31st. During this period of time, we spent \$183.47 and generated 2,150 post engagements, with an average cost per post engagements of \$0.09. The video posts also got 3,915 video plays and 366 ThruPlays with an average cost per ThruPlay of \$0.50. We reached 4,809 people and got 12,329 impressions.

Based on the latest discussions, over the last month, we changed the strategy on how we are promoting the posts. Instead of allocating the budget per post on a single audience, we are dividing the budget across 3 audiences. The first audience is targeting people in the age range 18-40, and it's where we are allocating most of the budget. The second audience is targeting people in the 40+ age range. The third audience is actually retargeting, and is targeting people who watched previous videos or engaged with the page or previous ads. The retargeting audience is targeting the 18-65+ age range. In order to boost the video views, recently we introduced a new campaign optimized for ThruPlays, and it's where we are promoting the videos as well, along with the other campaigns. In the last month, we have also been promoting the graphic posts that are being published on the social media pages.

Breakdown by post format

- FB and IG Posts - Graphics

- Ad Spend - \$124.79; Post engagements - 608; Cost per post engagement - \$0.20; Impressions - 8,056;

- FB and IG Posts - Videos

- Ad Spend - \$58.68; Post engagements - 1,299; Cost per post engagement - \$0.04; ThruPlays - 366; Cost per ThruPlay - \$0.16; Impressions - 4,273;

We published and boosted 11 posts on the IG profile, and 10 posts on the FB page. When it comes to the video posts, we published 4 videos but we removed 1 per client request because the size was not fitting well on some of the placements.

Segmented by platform, it can be noted that Facebook is showing better results. All FB campaigns for graphics and videos got 1,552 engagements, while the IG campaigns got 598 post engagements.

Post with the highest number of engagements is Video Post 7 - Oct 5 (Post preview:

<https://fb.me/1L9c9E4uJA187n6>). This post got 682 post engagements and 148 video views.

Summary

10/01/2021 - 10/31/2021

Amount Spent
Columbia Church Ad

\$183.47

ThruPlays
Columbia Church Ad

366

Post Engagement
Columbia Church Ad

2,105

3-Second Video Plays
Columbia Church Ad

1,423

Cost per Post Engagement
Columbia Church Ad

\$0.09

Video Plays
Columbia Church Ad

3,915

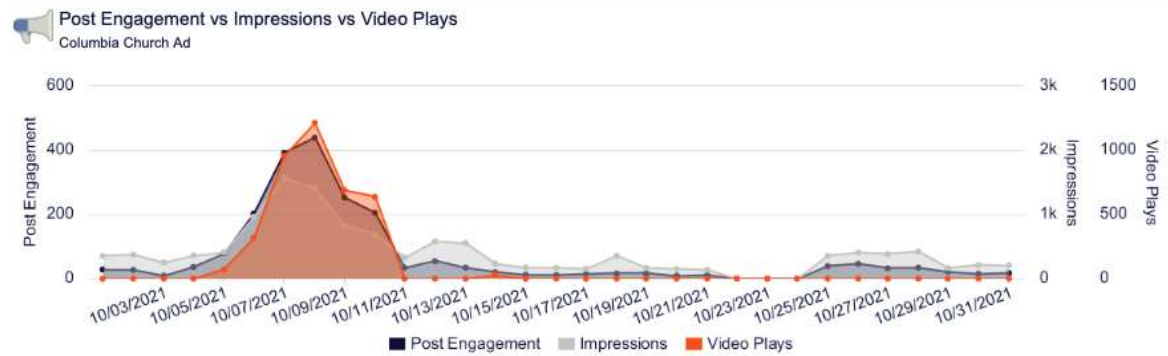
Summary

10/01/2021 - 10/31/2021

Post Reactions Columbia Church Ad	Post Shares Columbia Church Ad	Post Comments Columbia Church Ad
593	37	7
Reach Columbia Church Ad	Impressions Columbia Church Ad	CPM (Cost per 1,000 Impressions) Columbia Church Ad
4,809	12,329	\$14.88

Engagement Performance

10/01/2021 - 10/31/2021



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	2,105
Post Reactions	593
Post Comments	7
Post Shares	37
Post Saves	8

Campaign Performance

10/01/2021 - 10/31/2021

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR - US - Post Engagement - IG Posts - Graphics	\$67.71	3,576	311	\$0.22	0	\$18.93
DR - US - Post Engagement - FB Posts - Graphics	\$57.08	4,480	297	\$0.19	0	\$12.74

Campaign Performance

10/01/2021 - 10/31/2021

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR - US - Post Engagement - FB Posts - Videos (Singles)	\$20.00	1,720	682	\$0.03	1,577	\$11.63
DR & RT - US - Post Engagement - FB Posts - Videos	\$19.68	1,835	575	\$0.03	1,676	\$10.72
DR & RT - US - Post Engagement - IG Posts - Videos	\$19.00	718	240	\$0.08	662	\$26.46

Geographic Segmentation

10/01/2021 - 10/31/2021

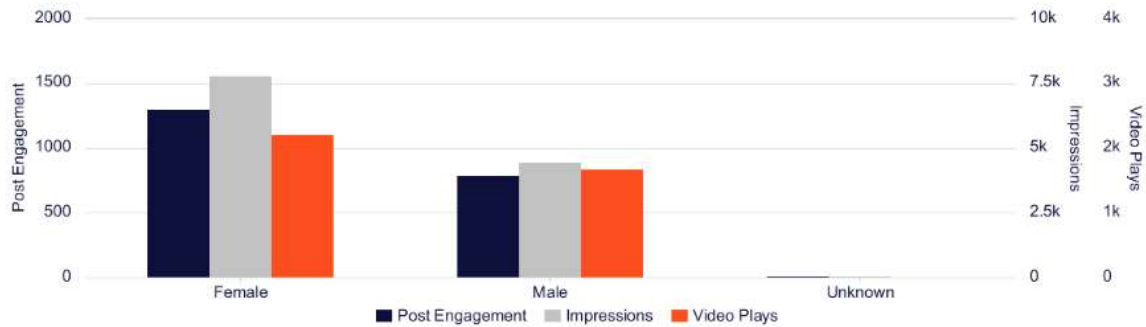
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$183.47	12,329	2,105	\$0.09	3,915	\$14.88
> Missouri	\$183.47	12,329	2,105	\$0.09	0	\$14.88

Gender Segmentation

10/01/2021 - 10/31/2021

Gender performance
Columbia Church Ad



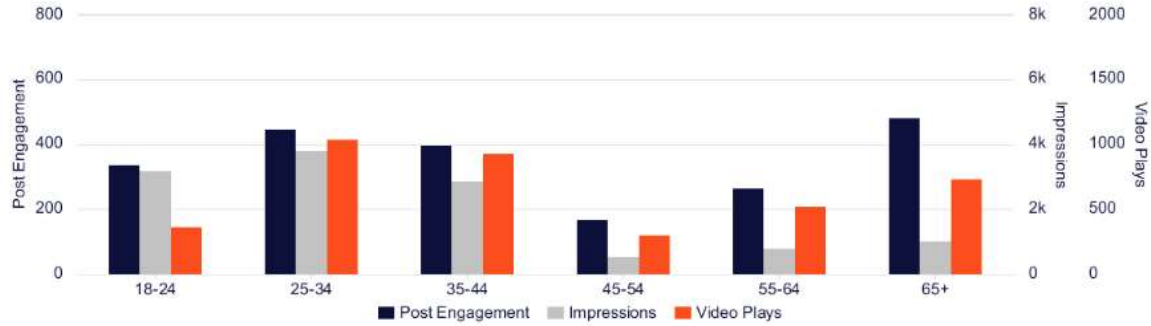
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$183.47	12,329	2,105	\$0.09	3,915	\$14.88
> Female	\$122.57	7,800	1,299	\$0.09	2,206	\$15.71
> Male	\$59.51	4,453	794	\$0.07	1,686	\$13.36
> Unknown	\$1.40	76	12	\$0.12	23	\$18.39

Demographic Segmentation

10/01/2021 - 10/31/2021

Age performance
Columbia Church Ad



Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$183.47	12,329	2,105	\$0.09	3,915	\$14.88
> 18-24	\$50.93	3,207	339	\$0.15	370	\$15.88
> 25-34	\$52.86	3,839	448	\$0.12	1,042	\$13.77
> 35-44	\$40.84	2,895	400	\$0.10	933	\$14.11
> 45-54	\$9.36	560	169	\$0.06	305	\$16.71
> 55-64	\$11.51	802	267	\$0.04	526	\$14.35
> 65+	\$17.98	1,026	482	\$0.04	739	\$17.53

Audiences Performance

10/01/2021 - 10/31/2021

Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
US - SDA and Christianity Interests - MF - 18-65+ - Post 8	\$10.00	457	25	\$0.40	0	\$21.88
US - SDA and Christianity Interests - MF - 18-40 - Post 13	\$10.00	908	63	\$0.16	0	\$11.01
US - SDA and Christianity Interests - MF - 18-40 - Post 9	\$10.00	476	38	\$0.26	0	\$21.01
US - SDA and Christianity Interests - MF - 18-40 - Video Post 7	\$10.00	1,068	399	\$0.03	991	\$9.36
US - SDA and Christianity Interests - MF - 18-40 - Video Post 8	\$10.00	1,120	263	\$0.04	1,027	\$8.93
US - SDA and Christianity Interests - MF - 18-40 - Video Post 8	\$10.00	498	131	\$0.08	445	\$20.08

Audiences Performance

10/01/2021 - 10/31/2021

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
US - SDA and Christianity Interests - MF - 18-65+ - Post 7	\$7.72	398	13	\$0.59	0	\$19.40
US - SDA and Christianity Interests - MF - 18-65+ - Post 12	\$6.08	259	32	\$0.19	0	\$23.47
US - SDA and Christianity Interests - MF - 18-40 - Post 14	\$6.00	474	9	\$0.67	0	\$12.66
US - SDA and Christianity Interests - MF - 41-65+ - Video Post 7	\$5.00	431	193	\$0.03	395	\$11.60
US - SDA and Christianity Interests - MF - 41-65+ - Video Post 8	\$5.00	466	220	\$0.02	439	\$10.73
RT - US - SDA and Christianity Interests - MF - 18-65+ - Video Post 7	\$5.00	221	90	\$0.06	191	\$22.62
US - SDA and Christianity Interests - MF - 41-65+ - Video Post 8	\$5.00	167	91	\$0.05	161	\$29.94
US - SDA and Christianity Interests - MF - 18-40 - Post 15	\$5.00	622	37	\$0.14	0	\$8.04
US - SDA and Christianity Interests - MF - 18-40 - Post 16	\$5.00	442	37	\$0.14	0	\$11.31

Ads Performance

10/01/2021 - 10/31/2021

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Post 8 - Sept 30		\$10.00	457	25	\$0.40	0	\$21.88
Post 13 - Oct 02		\$10.00	908	63	\$0.16	0	\$11.01
Post 9 - Oct 03		\$10.00	476	38	\$0.26	0	\$21.01
Video Post 7 - Oct 5		\$10.00	1,068	399	\$0.03	991	\$9.36

Ads Performance

10/01/2021 - 10/31/2021











Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video Post 8 - Oct 7		\$10.00	1,120	263	\$0.04	1,027	\$8.93
Video Post 8 - Oct 7		\$10.00	498	131	\$0.08	445	\$20.08
Post 7 - Sept 27		\$7.72	398	13	\$0.59	0	\$19.40
Post 12 - Sep 29		\$6.08	259	32	\$0.19	0	\$23.47
Post 14 - Oct 05		\$6.00	474	9	\$0.67	0	\$12.66
Video Post 7 - Oct 5		\$5.00	431	193	\$0.03	395	\$11.60
Video Post 8 - Oct 7		\$5.00	466	220	\$0.02	439	\$10.73
Video Post 7 - Oct 5		\$5.00	221	90	\$0.06	191	\$22.62

Ads Performance

10/01/2021 - 10/31/2021

ADM

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video Post 8 - Oct 7		\$5.00	167	91	\$0.05	161	\$29.94
Post 15 - Oct 08		\$5.00	622	37	\$0.14	0	\$8.04
Post 16 - Oct 11		\$5.00	442	37	\$0.14	0	\$11.31
Post 10 - Oct 06		\$5.00	335	40	\$0.13	0	\$14.93
Post 11 - Oct 09		\$5.00	252	20	\$0.25	0	\$19.84
Post 17 - Oct 14		\$5.00	390	21	\$0.24	0	\$12.82
Post 12 - Oct 12		\$5.00	264	20	\$0.25	0	\$18.94
Post 18 - Oct 17		\$5.00	271	4	\$1.25	0	\$18.45

Advent Digital Marketing

10/01/2021 - 10/31/2021

ADM

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Overview

11/01/2021 - 11/30/2021

Overall, in November, we spent \$3,145.94 and generated 43,200 ThruPlays and 64,606 post engagements. We reached 40,697 people and got 118,942 impressions. Frequency is 2.92.

The average cost per ThruPlay is \$0.07, while the cost per post engagement is \$0.05. The average CPM (cost per thousand impressions) is \$26.45.

Breakdown by video percentages watched:

- 3-seconds video plays - 64,418;
- Video plays at 25% - 48,157;
- Video plays at 50% - 23,593;
- Video plays at 75% - 7,984;
- Video plays at 95% - 6,193;
- Video plays at 100% - 5,971;

Over the last period, we ran 3 types of campaigns:

- Video Views campaigns
 - Ad Spend - \$2,875.66; ThruPlays - 41,318; Cost per ThruPlay - \$0.07; Post Engagement - 60,431; Cost per Post Engagement - \$0.05; Impressions - 105,936;
- Post engagement campaigns promoting boosted video posts
 - Ad Spend - \$193.99; ThruPlays - 1,882; Cost per ThruPlay - \$0.10; Post Engagement - 4,175; Cost per Post Engagement - \$0.05; Impressions - 9,010;
- Post engagement campaigns promoting boosted graphic posts
 - Ad Spend - \$76.29; Post Engagement - 362; Cost per Post Engagement - \$0.21; Impressions - 3,996;

For promoting "Black Friday" post (preview link <https://fb.me/1JtZvnlS6QTdk86>), we spent \$452.94 and got 6,901 ThruPlays with an average cost per ThruPlay of \$0.07 and 9,187 post engagements with an average cost per post engagement of \$0.05. These ads got 13,529 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 9,165;
- Video plays at 25% - 6,984;
- Video plays at 50% - 138;
- Video plays at 75% - 81;
- Video plays at 95% - 53;
- Video plays at 100% - 53;

Overview

11/01/2021 - 11/30/2021

For promoting "How To Fix Your Spouse" video (preview link <https://fb.me/1RUz0wRihe24F9c>), we spent \$371.00 and got 5,699 ThruPlays with an average cost per ThruPlay of \$0.07 and 7,311 post engagements with an average cost per post engagement of \$0.05. This video ad got 11,441 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,302;
- Video plays at 25% - 5,833;
- Video plays at 50% - 188;
- Video plays at 75% - 92;
- Video plays at 95% - 53;
- Video plays at 100% - 52;

For promoting "Pastors Abusing Prophecy" video (preview link <https://fb.me/21RiJ0QpTci0tES>), we spent \$286.36 and got 4,185 ThruPlays with an average cost per ThruPlay of \$0.07 and 5,926 post engagements with an average cost per post engagement of \$0.05. This video ad got 9,185 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 5,908;
- Video plays at 25% - 4,206;
- Video plays at 50% - 164;
- Video plays at 75% - 99;
- Video plays at 95% - 76;
- Video plays at 100% - 73;

For promoting "The Search" video (preview link <https://fb.me/1Lm7zaOyVAC71q1>), we spent \$1,038.17 and got 14,181 ThruPlays with an average cost per ThruPlay of \$0.07 and 21,211 post engagements with an average cost per post engagement of \$0.05. This video ad got 45,358 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 21,166;
- Video plays at 25% - 16,237;
- Video plays at 50% - 14,243;
- Video plays at 75% - 2,151;
- Video plays at 95% - 1,097;
- Video plays at 100% - 994;

For promoting "4 Things God Doesn't Know" video (preview link <https://fb.me/aqBLLs5i1NrhYU>), we spent \$568.62 and got 7,688 ThruPlays with an average cost per ThruPlay of \$0.07 and 14,078 post engagements with an average cost per post engagement of \$0.04. This video ad got 23,047 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 14,034;
- Video plays at 25% - 9,950;
- Video plays at 50% - 8,321;
- Video plays at 75% - 5,155;
- Video plays at 95% - 4,624;
- Video plays at 100% - 4,523;

Overview

11/01/2021 - 11/30/2021

For promoting "What's missing from the bible?" video (preview link <https://fb.me/rdMy6jHd9U0G7hb>), we spent \$195.80 and got 3,291 ThruPlays with an average cost per ThruPlay of \$0.06 and 4,170 post engagements with an average cost per post engagement of \$0.05. This video ad got 6,251 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,166;
- Video plays at 25% - 3,476;
- Video plays at 50% - 164;
- Video plays at 75% - 142;
- Video plays at 95% - 97;
- Video plays at 100% - 91;

For promoting "#1 Secret To Victory" video (preview link <https://fb.me/1J8t3EQRmOGDPao>), we spent \$34.99 and got 239 ThruPlays with an average cost per ThruPlay of \$0.15 and 596 post engagements with an average cost per post engagement of \$0.06. This video ad got 1,530 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 581;
- Video plays at 25% - 242;
- Video plays at 50% - 32;
- Video plays at 75% - 17;
- Video plays at 95% - 12;
- Video plays at 100% - 12;

When it comes to audiences, it can be noted that in November we have been focusing on the SDA and Christians interests. Moving into December, we are planning on opening up the targeting, and test even broad audiences in order to reach more people. We will also test lookalike audiences as well.

Summary

11/01/2021 - 11/30/2021

 Amount Spent Columbia Church Ad	 Post Engagement Columbia Church Ad	 Cost per Post Engagement Columbia Church Ad
\$3,145.94	64,973	\$0.05
 ThruPlays Columbia Church Ad	 3-Second Video Plays Columbia Church Ad	 Video Plays Columbia Church Ad
43,202	64,418	109,051
 Video Plays at 25% Columbia Church Ad	 Video Plays at 50% Columbia Church Ad	 Video Plays at 75% Columbia Church Ad
48,157	23,593	7,984
 Video Plays at 95% Columbia Church Ad	 Video Plays at 100% Columbia Church Ad	 Video Average Play Time Columbia Church Ad
6,193	5,971	00:00:09

Summary

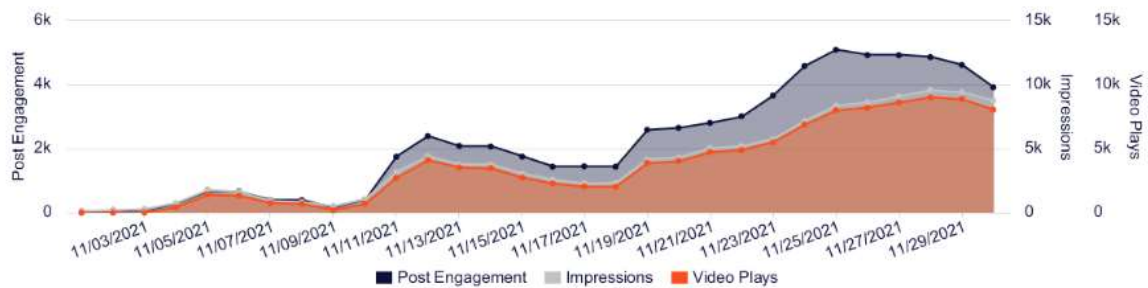
11/01/2021 - 11/30/2021

Post Reactions Columbia Church Ad	Post Shares Columbia Church Ad	Post Comments Columbia Church Ad
463	41	18
Reach Columbia Church Ad	Impressions Columbia Church Ad	CPM (Cost per 1,000 Impressions) Columbia Church Ad
40,696	118,947	\$26.45

Engagement Performance

11/01/2021 - 11/30/2021

Post Engagement vs Impressions vs Video Plays
Columbia Church Ad



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	64,973
Post Reactions	463
Post Comments	18
Post Shares	41
Post Saves	11

Campaign Performance

11/01/2021 - 11/30/2021

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR & RT - US - Video Views - Ongoing - Videos	\$2,022.73	80,452	43,639	\$0.05	75,889	\$25.14
DR & RT - US - Video Views - FB Posts - Videos	\$472.13	13,973	9,984	\$0.05	13,750	\$33.79

Campaign Performance

11/01/2021 - 11/30/2021

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
RT - US - Video Views - Ongoing - Videos	\$280.88	7,545	5,383	\$0.05	7,399	\$37.23
DR & RT - US - Post Engagement - FB Posts - Videos	\$112.00	6,139	3,185	\$0.04	5,749	\$18.24
DR & RT - US - Post Engagement - IG Posts - Videos	\$81.99	2,871	990	\$0.08	2,546	\$28.56
DR & RT - US - Video Views - IG Posts - Videos	\$74.80	2,735	1,033	\$0.07	2,532	\$27.35
DR - US - Post Engagement - IG Posts - Graphics	\$41.29	1,803	208	\$0.20	0	\$22.90
DR - US - Post Engagement - FB Posts - Graphics	\$35.00	2,193	154	\$0.23	0	\$15.96
DR & RT - US - Video Views - Vertical Videos	\$25.12	1,236	397	\$0.06	1,186	\$20.32

Geographic Segmentation

11/01/2021 - 11/30/2021

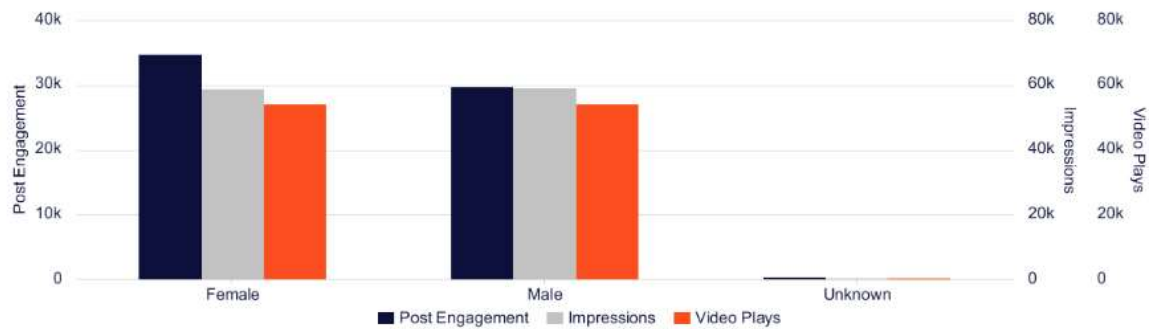
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,145.94	118,947	64,973	\$0.05	109,051	\$26.45
> Missouri	\$3,144.87	118,909	64,971	\$0.05	0	\$26.45
> Unknown	\$1.07	38	2	\$0.53	0	\$28.15

Gender Segmentation

11/01/2021 - 11/30/2021

Gender performance
Columbia Church Ad



Gender Segmentation

11/01/2021 - 11/30/2021

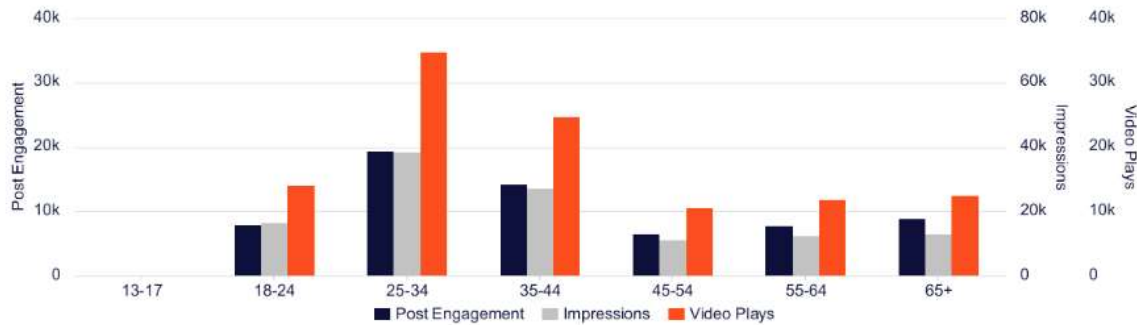
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,145.94	118,947	64,973	\$0.05	109,051	\$26.45
> Female	\$1,693.77	59,046	34,813	\$0.05	54,133	\$28.69
> Male	\$1,434.61	59,191	29,760	\$0.05	54,256	\$24.24
> Unknown	\$17.56	710	400	\$0.04	662	\$24.73

Demographic Segmentation

11/01/2021 - 11/30/2021

Age performance
Columbia Church Ad



Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,145.94	118,947	64,973	\$0.05	109,051	\$26.45
> 13-17	\$0.05	2	0	\$0.00	0	\$25.00
> 18-24	\$441.51	16,529	7,940	\$0.06	14,186	\$26.71
> 25-34	\$1,044.49	38,455	19,443	\$0.05	34,883	\$27.16
> 35-44	\$715.61	27,178	14,227	\$0.05	24,835	\$26.33
> 45-54	\$288.19	11,199	6,602	\$0.04	10,676	\$25.73
> 55-64	\$315.23	12,537	7,876	\$0.04	11,965	\$25.14
> 65+	\$340.86	13,047	8,885	\$0.04	12,506	\$26.13

Audiences Performance

11/01/2021 - 11/30/2021

Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
US - SDA and Christianity Interests - MF - 18-40 - Video	\$1,386.20	53,665	27,395	\$0.05	50,550	\$25.83
US - SDA and Christianity Interests - MF - 41-65+ - Video	\$636.53	26,787	16,244	\$0.04	25,339	\$23.76
US - 50% Video Views For Retargeting - MF - 18-65+	\$280.88	7,545	5,383	\$0.05	7,399	\$37.23
US - SDA and Christianity Interests - MF - 18-40 - Video Post 14	\$179.02	4,824	3,355	\$0.05	4,754	\$37.11
US - SDA and Christianity Interests - MF - 41-65+ - Video Post 14	\$138.06	4,283	3,177	\$0.04	4,229	\$32.23
US - All Warm Audiences - MF - 18-65+ - Video Post 14	\$90.05	2,691	1,979	\$0.05	2,647	\$33.46
US - Broad - MF - 25-65+ - Video Post 13	\$25.12	1,236	397	\$0.06	1,186	\$20.32
US - SDA and Christianity Interests - MF - 18-40 - Video Post 13	\$22.60	1,020	293	\$0.08	931	\$22.16
US - SDA and Christianity Interests - MF - 18-40 - Video Post 11	\$20.00	1,172	593	\$0.03	1,114	\$17.06
US - SDA and Christianity Interests - MF - 18-40 - Video Post 11	\$20.00	844	265	\$0.08	750	\$23.70
US - SDA and Christianity Interests - MF - 18-40 - Video Post 13	\$20.00	579	391	\$0.05	562	\$34.54
US - SDA and Christianity Interests - MF - 18-40 - Video Post 12	\$15.00	680	341	\$0.04	636	\$22.06
US - SDA and Christianity Interests - MF - 18-40 - Video Post 12	\$15.00	605	150	\$0.10	531	\$24.79
US - SDA and Christianity Interests - MF - 18-40 - Video Post 12	\$15.00	440	300	\$0.05	433	\$34.09
US - SDA and Christianity Interests - MF - 18-40 - Video Post 12	\$15.00	661	181	\$0.08	586	\$22.69

Ads Performance









11/01/2021 - 11/30/2021

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 1 - Video 4 (The Search)		\$803.82	34,177	15,782	\$0.05	31,897	\$23.52

Ads Performance

11/01/2021 - 11/30/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 1 - Video 5 (4 Things God Doesn't Know)		\$297.16	11,607	6,202	\$0.05	11,003	\$25.60
Round 2 - Video 13 (How To Fix Your Spouse)		\$280.88	7,545	5,383	\$0.05	7,399	\$37.23
Round 1 - Video 5 (4 Things God Doesn't Know)		\$271.46	11,442	7,877	\$0.03	10,968	\$23.72
Round 1 - Video 4 (The Search)		\$234.35	11,184	5,430	\$0.04	10,348	\$20.95
Video Post 14 - Nov 22 (Black Friday)		\$179.02	4,824	3,355	\$0.05	4,754	\$37.11
Round 1 - Video 11 (Pastors Abusing Prophecy)		\$157.65	3,971	2,935	\$0.05	3,882	\$39.70
Video Post 14 - Nov 22 (Black Friday)		\$138.06	4,283	3,177	\$0.04	4,229	\$32.23
Round 1 - Video 12 (What's missing from the bible?)		\$96.40	2,676	1,860	\$0.05	2,612	\$36.02

Ads Performance



11/01/2021 - 11/30/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video Post 14 - Nov 22 (Black Friday)		\$90.05	2,691	1,979	\$0.05	2,647	\$33.46
Round 1 - Video 11 (Pastors Abusing Prophecy)		\$56.71	1,546	1,197	\$0.05	1,522	\$36.68
Round 1 - Video 12 (What's missing from the bible?)		\$53.40	1,662	1,212	\$0.04	1,628	\$32.13
Round 1 - Video 6 (Why has the world gone crazy)		\$31.17	1,234	616	\$0.05	1,156	\$25.26
Video Post 13 - Nov 11 (How To Fix Your Spouse))		\$25.12	1,236	397	\$0.06	1,186	\$20.32
Video Post 13 - Nov 22 (Black Friday)		\$22.60	1,020	293	\$0.08	931	\$22.16
Round 1 - Video 6 (Why has the world gone crazy)		\$20.61	953	528	\$0.04	873	\$21.63
Video Post 11 - Nov 4 (#Pastors Abusing Prophecy)		\$20.00	1,172	593	\$0.03	1,114	\$17.06

Ads Performance

11/01/2021 - 11/30/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video Post 11 - Nov 4 (Pastors Abusing Prophecy)		\$20.00	844	265	\$0.08	750	\$23.70
Video Post 13 - Nov 11 (How To Fix Your Spouse)		\$20.00	579	391	\$0.05	562	\$34.54
Video Post 12 - Nov 9 (What's missing from the bible?)		\$15.00	680	341	\$0.04	636	\$22.06

Advent Digital Marketing

11/01/2021 - 11/30/2021

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Overview

12/01/2021 - 12/31/2021

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from December 1st until December 31st. Overall, in December, we spent \$3,914.43 and generated 57,809 ThruPlays and 83,045 post engagements. We reached 53,793 people and got 147,139 impressions. The frequency is 2.74.

The average cost per ThruPlay is \$0.07, while the cost per post engagement is \$0.05. The average CPM (cost per thousand impressions) is \$26.60. When it comes to audiences, it can be noted that in December we have been focusing on the SDA and Christian interests. We will also test lookalike audiences as well.

Breakdown by video percentages watched:

- 3-seconds video plays - 82,719;
- Video plays at 25% - 64,047;
- Video plays at 50% - 34,486;
- Video plays at 75% - 16,325;
- Video plays at 95% - 14,035;
- Video plays at 100% - 13,740;

Over the last period, we ran 2 types of campaigns:

- Video Views campaigns
 - Ad Spend - \$3,836.27; ThruPlays - 57,809; Cost per ThruPlay - \$0.07; Post Engagement - 82,844; Cost per Post Engagement - \$0.05; Impressions - 143,517;
- Post engagement campaigns promoting boosted graphic posts
 - Ad Spend - \$78.16; Post Engagement - 201; Cost per Post Engagement - \$0.39; Impressions - 3,622;

**Please note that from the middle of December, there is a problem with publishing IG posts. We double-checked the integrations, and everything seems to be connected perfectly, but it's not letting us publish new posts.*

For promoting "How To Fix Your Spouse" video (preview link: <https://fb.me/1Wrc7Gt5Rqu6VDz>), we spent \$208.01 and got 4,885 ThruPlays with an average cost per ThruPlay of \$0.04 and 5,615 post engagements with an average cost per post engagement of \$0.04. This video ad got 7,136 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 5,612;
- Video plays at 25% - 4,885;
- Video plays at 50% - 59;
- Video plays at 75% - 16;
- Video plays at 95% - 13;
- Video plays at 100% - 11;

Overview

12/01/2021 - 12/31/2021

For promoting "Pastors Abusing Prophecy" video (preview link: <https://fb.me/1Wrc7Gt5Rqu6VDz>), we spent \$301.14 and got 4,064 ThruPlays with an average cost per ThruPlay of \$0.07 and 5,295 post engagements with an average cost per post engagement of \$0.06. This video ad got 7,916 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 5,290;
- Video plays at 25% - 4,076;
- Video plays at 50% - 367;
- Video plays at 75% - 152;
- Video plays at 95% - 117;
- Video plays at 100% - 101;

For promoting "The Search" video (preview link: <https://fb.me/1G7aoupzxA1mKvc>), we spent \$625.53 and got 9,334 ThruPlays with an average cost per ThruPlay of \$0.07 and 14,344 post engagements with an average cost per post engagement of \$0.04. This video ad got 32,982 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 14,304;
- Video plays at 25% - 10,717;
- Video plays at 50% - 9,374;
- Video plays at 75% - 1,880;
- Video plays at 95% - 960;
- Video plays at 100% - 867;

For promoting "4 Things God Doesn't Know" video (preview link: <https://fb.me/1MMqkgrPCTECZsB>), we spent \$601.68 and got 11,097 ThruPlays with an average cost per ThruPlay of \$0.05 and 16,565 post engagements with an average cost per post engagement of \$0.04. This video ad got 26,979 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 16,539;
- Video plays at 25% - 13,145;
- Video plays at 50% - 11,672;
- Video plays at 75% - 8,525;
- Video plays at 95% - 7,886;
- Video plays at 100% - 7,809;

For promoting "(What's missing from the bible?)" video (preview link: <https://fb.me/1lIXncrTS2EilyT>), we spent \$261.57 and got 3,200 ThruPlays with an average cost per ThruPlay of \$0.08 and 4,265 post engagements with an average cost per post engagement of \$0.06. This video ad got 7,217 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,260;
- Video plays at 25% - 3,421;
- Video plays at 50% - 519;
- Video plays at 75% - 476;
- Video plays at 95% - 274;
- Video plays at 100% - 253;

Overview

12/01/2021 - 12/31/2021

For promoting "#1 Secret To Victory" video (preview link: <https://fb.me/1FivwNfkYH257wr>), we spent \$150.00 and got 2,857 ThruPlays with an average cost per ThruPlay of \$0.05 and 3,460 post engagements with an average cost per post engagement of \$0.04. This video ad got 4,771 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 3,457;
- Video plays at 25% - 2,881;
- Video plays at 50% - 54;
- Video plays at 75% - 37;
- Video plays at 95% - 29;
- Video plays at 100% - 27;

For promoting "Why has the world gone crazy" video (preview link: <https://fb.me/1O05byo0KQT4bsu>), we spent \$227.23 and got 2,471 ThruPlays with an average cost per ThruPlay of \$0.09 and 3,580 post engagements with an average cost per post engagement of \$0.06. This video ad got 6,293 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 3,575;
- Video plays at 25% - 2,762;
- Video plays at 50% - 607;
- Video plays at 75% - 443;
- Video plays at 95% - 292;
- Video plays at 100% - 277;

For promoting "Mother's Earth's Labor Pains" video (preview link: <https://fb.me/bYehBj5djKjMS8>), we spent \$211.11 and got 4,641 ThruPlays with an average cost per ThruPlay of \$0.05 and 5,956 post engagements with an average cost per post engagement of \$0.04. This video ad got 8,573 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 5,949;
- Video plays at 25% - 5,037;
- Video plays at 50% - 1,188;
- Video plays at 75% - 204;
- Video plays at 95% - 176;
- Video plays at 100% - 162;

For promoting "Miracles From Hell Part 2" video (preview link: <https://fb.me/1HXCho3UZ4hqvVW>), we spent \$300.00 and got 4,170 ThruPlays with an average cost per ThruPlay of \$0.07 and 6,064 post engagements with an average cost per post engagement of \$0.05. This video ad got 9,316 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 6,057;
- Video plays at 25% - 4,628;
- Video plays at 50% - 4,239;
- Video plays at 75% - 3,441;
- Video plays at 95% - 3,284;
- Video plays at 100% - 3,272;

Overview

12/01/2021 - 12/31/2021

For promoting "5 Miles From Bethlehem (Redo)" video (preview link: <https://fb.me/1JrQOqsYEh0Tqbq>), we spent \$485.00 and got 4,969 ThruPlays with an average cost per ThruPlay of \$0.10 and 8,626 post engagements with an average cost per post engagement of \$0.06. This video ad got 14,162 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 8,614;
- Video plays at 25% - 5,815;
- Video plays at 50% - 4,098;
- Video plays at 75% - 588;
- Video plays at 95% - 531;
- Video plays at 100% - 498;

For promoting "5 Miles From Bethlehem" video (preview link: <https://fb.me/1MWO0QjOGVXsWkP>), we spent \$15.00 and got 163 ThruPlays with an average cost per ThruPlay of \$0.09 and 225 post engagements with an average cost per post engagement of \$0.07. This video ad got 382 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 225;
- Video plays at 25% - 184;
- Video plays at 50% - 52;
- Video plays at 75% - 37;
- Video plays at 95% - 25;
- Video plays at 100% - 20;

For promoting "4 Biblical Ways To Fix Your Spouse" video (preview link: <https://fb.me/1MedLWnYkkEsB6u>), we spent \$100.00 and got 775 ThruPlays with an average cost per ThruPlay of \$0.13 and 2,052 post engagements with an average cost per post engagement of \$0.05. This video ad got 6,457 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 2,046;
- Video plays at 25% - 933;
- Video plays at 50% - 237;
- Video plays at 75% - 151;
- Video plays at 95% - 125;
- Video plays at 100% - 123;

For promoting "Are All Miracles From God" video (preview link: <https://fb.me/1F2B3Yb4fR21m6U>), we spent \$100.00 and got 1,034 ThruPlays with an average cost per ThruPlay of \$0.10 and 1,499 post engagements with an average cost per post engagement of \$0.07. This video ad got 2,743 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,498;
- Video plays at 25% - 1,210;
- Video plays at 50% - 1,063;
- Video plays at 75% - 217;
- Video plays at 95% - 201;
- Video plays at 100% - 201;

Overview

12/01/2021 - 12/31/2021

For promoting "4 Ways To Fix Your Spouse Part 2" video (preview link: <https://fb.me/1LCPTP1DizWb3Yr>), we spent \$100.00 and got 944 ThruPlays with an average cost per ThruPlay of \$0.11 and 1,611 post engagements with an average cost per post engagement of \$0.06. This video ad got 3,806 impressions. Breakdown by percentages watched:













- 3-seconds video plays - 1,607;
- Video plays at 25% - 1,010;
- Video plays at 50% - 242;
- Video plays at 75% - 142;
- Video plays at 95% - 108;
- Video plays at 100% - 106;

For promoting "Video Post 2 - Sept 3" video (preview link: <https://fb.me/1FBu1TOfn7Y5hzZ>), we spent \$150.00 and got 3,205 ThruPlays with an average cost per ThruPlay of \$0.05 and 3,687 post engagements with an average cost per post engagement of \$0.04. This video ad got 4,784 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 3,686;
- Video plays at 25% - 3,343;
- Video plays at 50% - 715;
- Video plays at 75% - 16;
- Video plays at 95% - 14;
- Video plays at 100% - 13;

Summary

12/01/2021 - 12/31/2021

 Amount Spent Columbia Church Ad \$3,914.43	 Post Engagement Columbia Church Ad 83,045	 Cost per Post Engagement Columbia Church Ad \$0.05
 ThruPlays Columbia Church Ad 57,809	 3-Second Video Plays Columbia Church Ad 82,719	 Video Plays Columbia Church Ad 136,084
 Video Plays at 25% Columbia Church Ad 64,047	 Video Plays at 50% Columbia Church Ad 34,486	 Video Plays at 75% Columbia Church Ad 16,325
 Video Plays at 95% Columbia Church Ad 14,035	 Video Plays at 100% Columbia Church Ad 13,740	 Video Average Play Time Columbia Church Ad 00:00:10
 Post Reactions Columbia Church Ad 255	 Post Shares Columbia Church Ad 33	 Post Comments Columbia Church Ad 14

Summary

12/01/2021 - 12/31/2021

Reach
Columbia Church Ad

Impressions
Columbia Church Ad

CPM (Cost per 1,000 Impressions)
Columbia Church Ad

53,793

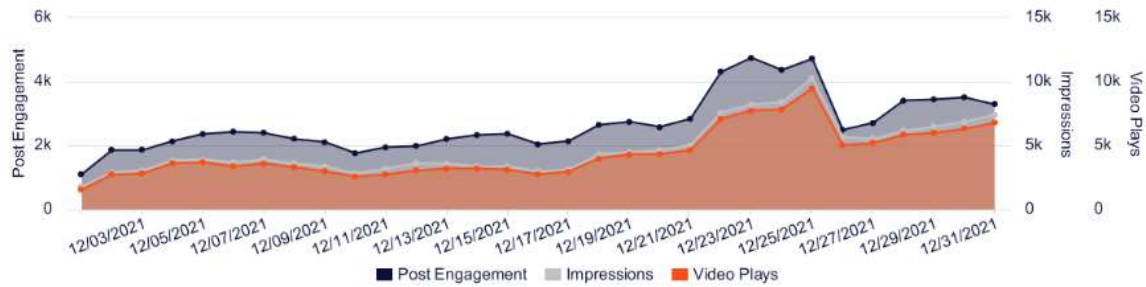
147,139

\$26.60

Engagement Performance

12/01/2021 - 12/31/2021

Post Engagement vs Impressions vs Video Plays
Columbia Church Ad



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	83,045
Post Reactions	255
Post Comments	14
Post Shares	33
Post Saves	8

Video Engagement performance
Columbia Church Ad

Metric	Value
Video Plays	136,084
3-Second Video Plays	82,719
ThruPlays	57,809
Video Plays at 25%	64,047
Video Plays at 50%	34,486
Video Plays at 75%	16,325
Video Plays at 95%	14,035
Video Plays at 100%	13,740

Campaign Performance

12/01/2021 - 12/31/2021

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR - US - Video Views - Ongoing - Segmented	\$1,200.00	44,584	20,676	\$0.06	41,564	\$26.92
DR - US - Video Views - Ongoing - Consolidated	\$1,017.15	43,101	26,947	\$0.04	40,864	\$23.60
RT - US - Video Views - Ongoing	\$719.12	25,264	18,718	\$0.04	24,577	\$28.46
DR - US - Video Views - 5 Miles From Bethlehem (Christmas)	\$470.00	13,738	8,395	\$0.06	13,333	\$34.21
DR - US - Video Views - Testing New Videos	\$430.00	16,830	8,108	\$0.05	15,746	\$25.55
DR - US - Post Engagement - FB Posts - Graphics	\$45.00	2,555	125	\$0.36	0	\$17.61
DR - US - Post Engagement - IG Posts - Graphics	\$33.16	1,067	76	\$0.44	0	\$31.08

Geographic Segmentation

12/01/2021 - 12/31/2021

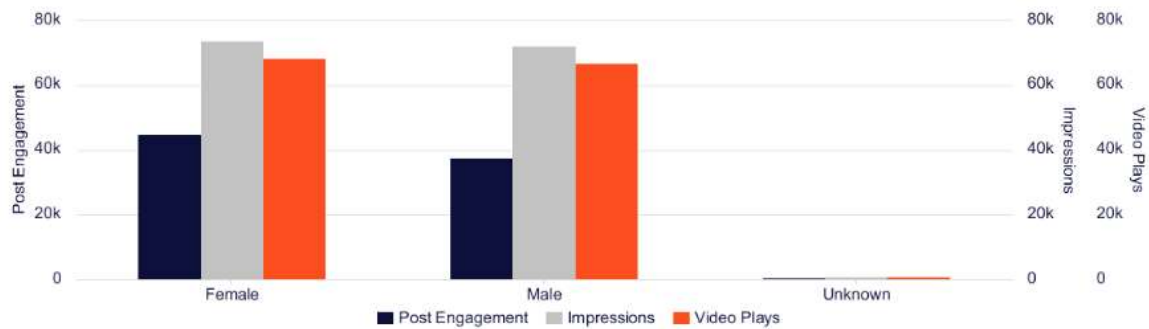
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,914.43	147,139	83,045	\$0.05	136,084	\$26.60
> Missouri	\$3,914.43	147,139	83,045	\$0.05	0	\$26.60

Gender Segmentation

12/01/2021 - 12/31/2021

Gender performance
Columbia Church Ad



Gender Segmentation

12/01/2021 - 12/31/2021

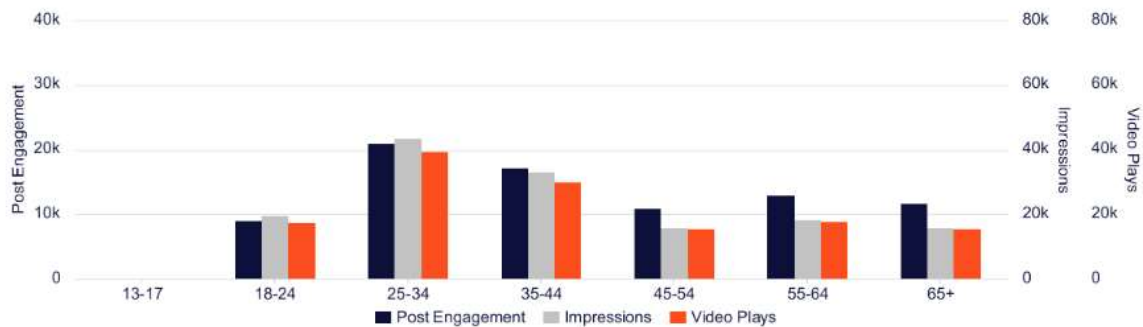
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,914.43	147,139	83,045	\$0.05	136,084	\$26.60
> Female	\$2,132.12	73,849	44,735	\$0.05	68,354	\$28.87
> Male	\$1,756.49	72,290	37,708	\$0.05	66,791	\$24.30
> Unknown	\$25.82	1,000	602	\$0.04	939	\$25.82

Demographic Segmentation

12/01/2021 - 12/31/2021

Age performance
Columbia Church Ad




Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$3,914.43	147,139	83,045	\$0.05	136,084	\$26.60
> 13-17	\$0.51	27	0	\$0.00	0	\$18.94
> 18-24	\$540.74	19,717	9,082	\$0.06	17,454	\$27.43
> 25-34	\$1,225.23	43,519	20,962	\$0.06	39,433	\$28.15
> 35-44	\$901.82	33,101	17,246	\$0.05	30,086	\$27.24
> 45-54	\$427.69	16,146	10,995	\$0.04	15,607	\$26.49
> 55-64	\$442.13	18,546	13,032	\$0.03	17,942	\$23.84
> 65+	\$376.30	16,083	11,728	\$0.03	15,562	\$23.40

Audiences Performance



12/01/2021 - 12/31/2021









 Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
US - SDA and Christianity Interests - MF - 18-40 - Video	\$599.29	22,410	12,477	\$0.05	21,110	\$26.74
Ad Set 1 - US - ThruPlays Viewers from DR - MF - 18-65+	\$419.12	15,709	11,571	\$0.04	15,302	\$26.68
US - SDA and Christianity Interests - MF - 41-65+ - Video	\$417.86	20,691	14,470	\$0.03	19,754	\$20.20
Test Video 6 - Broad - MF - 18-65+ - 5 Miles From Bethlehem (Redo)	\$170.00	5,028	3,040	\$0.06	4,888	\$33.81
Ad Set 2 - ThruPlay Viewers from Ad Set 1 - MF - 18-65+	\$150.00	4,771	3,460	\$0.04	4,600	\$31.44
Ad Set 3 - ThruPlay Viewers from Ad Set 2 - MF - 18-65+	\$150.00	4,784	3,687	\$0.04	4,675	\$31.35
Test Video 6 - Related Interests + DTE - MF - 18-65+ - 5 Miles From Bethlehem (Redo)	\$150.00	4,158	2,630	\$0.06	4,033	\$36.08
Test Video 6 - 10% LLA ThruPlays Video Views 365 Days - MF - 18-65+ - 5 Miles From Bethlehem (Redo)	\$150.00	4,552	2,725	\$0.06	4,412	\$32.95
Video 1 - Related Interests + DTE - MF - 25-40 - The Search	\$140.00	8,901	2,339	\$0.06	7,997	\$15.73
Video 2 - Related Interests + DTE - MF - 25-40 - 4 Things God Doesn't Know	\$140.00	6,353	2,600	\$0.05	5,815	\$22.04
Video 3 - Related Interests + DTE - MF - 25-40 - Why has the world gone crazy	\$140.00	3,577	1,796	\$0.08	3,394	\$39.14
Video 4 - Related Interests + DTE - MF - 25-40 - Pastors Abusing Prophecy	\$140.00	3,122	1,831	\$0.08	2,993	\$44.84
Video 5 - Related Interests + DTE - MF - 25-40 - What's missing from the bible?	\$140.00	3,384	1,730	\$0.08	3,213	\$41.37
Video 6 - Related Interests + DTE - MF - 25-40 - Miracles From Hell Part 2	\$140.00	4,028	1,946	\$0.07	3,751	\$34.76
Test Video 1 - Related Interests + DTE - MF - 25-40 - Are All Miracles From God	\$60.00	1,517	740	\$0.08	1,451	\$39.55

Ads Performance

12/01/2021 - 12/31/2021

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 1 - Video 4 (The Search)		\$306.57	12,036	6,278	\$0.05	11,278	\$25.47
Round 1 - Video 5 (4 Things God Doesn't Know)		\$219.73	10,301	7,990	\$0.03	9,968	\$21.33
Round 1 - Video 2 (Mother's Earth's Labor Pains)		\$211.11	8,573	5,956	\$0.04	8,350	\$24.62
Round 2 - Video 13 (How To Fix Your Spouse)		\$208.01	7,136	5,615	\$0.04	6,952	\$29.15
Round 1 - Video 5 (4 Things God Doesn't Know)		\$181.95	7,516	4,112	\$0.04	7,057	\$24.21
Round 4 - Video 19 (5 Miles From Bethlehem (Redo))		\$170.00	5,028	3,040	\$0.06	4,888	\$33.81
Video Post 10 - Oct 27 (#1 Secret To Victory)		\$150.00	4,771	3,460	\$0.04	4,600	\$31.44
Video Post 2 - Sept 3		\$150.00	4,784	3,687	\$0.04	4,675	\$31.35

Ads Performance

12/01/2021 - 12/31/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 4 - Video 19 (5 Miles From Bethlehem (Redo))		\$150.00	4,158	2,630	\$0.06	4,033	\$36.08
Round 4 - Video 19 (5 Miles From Bethlehem (Redo))		\$150.00	4,552	2,725	\$0.06	4,412	\$32.95
Round 1 - Video 4 (The Search)		\$140.00	8,901	2,339	\$0.06	7,997	\$15.73
Round 1 - Video 5 (4 Things God Doesn't Know)		\$140.00	6,353	2,600	\$0.05	5,815	\$22.04
Round 1 - Video 6 (Why has the world gone crazy?)		\$140.00	3,577	1,796	\$0.08	3,394	\$39.14
Round 1 - Video 11 (Pastors Abusing Prophecy)		\$140.00	3,122	1,831	\$0.08	2,993	\$44.84
Round 1 - Video 12 (What's missing from the bible?)		\$140.00	3,384	1,730	\$0.08	3,213	\$41.37
Round 3 - Video 15 (Miracles From Hell Part 2)		\$140.00	4,028	1,946	\$0.07	3,751	\$34.76

Ads Performance

12/01/2021 - 12/31/2021

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 1 - Video 4 (The Search)		\$118.96	7,614	4,249	\$0.03	7,080	\$15.62
Round 1 - Video 11 (Pastors Abusing Prophecy)		\$64.73	1,639	1,240	\$0.05	1,600	\$39.49
Round 3 - Video 14 (Are All Miracles From God)		\$60.00	1,517	740	\$0.08	1,451	\$39.55
Round 3 - Video 15 (Miracles From Hell Part 2)		\$60.00	1,461	1,189	\$0.05	1,430	\$41.07

Advent Digital Marketing

12/01/2021 - 12/31/2021

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Overview

01/01/2022 - 01/31/2022

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from January 1st until January 31st. Overall, in January, we spent \$5,169.27 and generated 62,849 ThruPlays and 112,189 post engagements. We reached 66,588 people and got 275,591 impressions. The frequency was 4.14.

The average cost per ThruPlay was \$0.07, while the cost per post engagement was \$0.05. The average CPM (cost per thousand impressions) was \$18.76. When it comes to audiences, it can be noted that in January we have been focusing on the SDA, Christian interests and lookalike audiences as well.

Compared to the previous month (December), it can be noted that in January, the amount spent increased by 32% (from \$3,914.43 to \$5,169.27), while ThruPlays increased by 9% (from 57,809 to 62,849). It can be noted that the cost per ThruPlay remained the same (\$0.07). On the other hand, the number of people who watched at least 50% increased by 8%, however, video plays at 50% decreased by 17%, while video plays at 95% decreased by 7%.

Overall breakdown by video percentages watched:

- 3-seconds video plays - 111,652;
- ThruPlays - 62,849;
- Video plays at 25% - 69,309;
- Video plays at 50% - 28,521;
- Video plays at 75% - 15,467;
- Video plays at 95% - 13,008;
- Video plays at 100% - 12,550;

Prospecting campaigns video percentages watched:

- 3-seconds video plays - 87,894;
- ThruPlays - 42,181;
- Video plays at 25% - 47,926;
- Video plays at 50% - 24,583;
- Video plays at 75% - 15,044;
- Video plays at 95% - 12,649;
- Video plays at 100% - 12,226;

Retargeting campaigns video percentages watched:

- 3-seconds video plays - 23,750;
- ThruPlays - 20,664;
- Video plays at 25% - 21,380;
- Video plays at 50% - 3,935;
- Video plays at 75% - 421;
- Video plays at 95% - 359;
- Video plays at 100% - 324;

Overview

01/01/2022 - 01/31/2022



Over the last period, we kept the structure and we ran 2 types of campaigns:

- Video Views campaigns
 - Ad Spend - \$4,722.40; ThruPlays - 60,718; Cost per ThruPlay - \$0.08; Post Engagement - 100,385; Cost per Post Engagement - \$0.05; Impressions - 236,971;

- Post engagement campaigns promoting boosted graphic posts
 - Ad Spend - \$446.87; Post Engagement - 11,804; Cost per Post Engagement - \$0.04; Impressions - 38,620;

Prospecting videos breakdown:

For promoting "Time Of The End" (preview link: <https://fb.me/24rp8nLex3A03BS>), we spent \$0.51 and got 4 ThruPlays with an average cost per ThruPlay of \$0.13 and 8 post engagements with an average cost per post engagement of \$0.06. This video ad got 18 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 8;
- Video plays at 25% -3;
- Video plays at 50% - 3;
- Video plays at 75% - 2;
- Video plays at 95% - 0;
- Video plays at 100% - 0;

For promoting "Who Comes Next" (preview link: <https://fb.me/1OpZ0CMkrKnDlzg>), we spent \$600.00 and got 5,826 ThruPlays with an average cost per ThruPlay of \$0.10 and 10,799 post engagements with an average cost per post engagement of \$0.06. This video ad got 24,700 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 10,790;
- Video plays at 25% -5,985;
- Video plays at 50% - 3,208;
- Video plays at 75% - 1,703;
- Video plays at 95% - 1,273;
- Video plays at 100% - 1,243;

For promoting "Revelation's Focus" (preview link: <https://fb.me/1K23Apk84QUGk8U>), we spent \$599.99 and got 5,856 ThruPlays with an average cost per ThruPlay of \$0.10 and 11,028 post engagements with an average cost per post engagement of \$0.05. This video ad got 24,684 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 11,022;
- Video plays at 25% -6,074;
- Video plays at 50% - 3,329;
- Video plays at 75% - 2,023;
- Video plays at 95% - 1,561;
- Video plays at 100% - 1,464;

Overview

01/01/2022 - 01/31/2022

For promoting "The Greatest Superhero" (preview link: <https://fb.me/1UUdUaSbRrwha5E>), we spent \$600.00 and got 4,090 ThruPlays with an average cost per ThruPlay of \$0.15 and 8,396 post engagements with an average cost per post engagement of \$0.07. This video ad got 31,200 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 8,376;
- Video plays at 25% - 4,134;
- Video plays at 50% - 894;
- Video plays at 75% - 550;
- Video plays at 95% - 452;
- Video plays at 100% - 410;

For promoting "Hypocrites At Church" (preview link: <https://fb.me/aT0lxvjVji3G7B>), we spent \$600.00 and got 4,717 ThruPlays with an average cost per ThruPlay of \$0.13 and 10,684 post engagements with an average cost per post engagement of \$0.06. This video ad got 41,076 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 10,614;
- Video plays at 25% - 7,392;
- Video plays at 50% - 5,369;
- Video plays at 75% - 2,187;
- Video plays at 95% - 1,715;
- Video plays at 100% - 1,652;

For promoting "Pastors Abusing Prophecy" video (preview link: <https://fb.me/1OqjbSyey5stDbN>), we spent \$56.00 and got 529 ThruPlays with an average cost per ThruPlay of \$0.11 and 1,013 post engagements with an average cost per post engagement of \$0.06. This video ad got 2,161 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,011;
- Video plays at 25% - 532;
- Video plays at 50% - 124;
- Video plays at 75% - 59;
- Video plays at 95% - 49;
- Video plays at 100% - 44;

For promoting "4 Things God Doesn't Know" video (preview link: <https://fb.me/1FnQxkox5prhEfQ>), we spent \$56.13 and got 869 ThruPlays with an average cost per ThruPlay of \$0.06 and 1,413 post engagements with an average cost per post engagement of \$0.04. This video ad got 3,533 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,412;
- Video plays at 25% - 1,073;
- Video plays at 50% - 907;
- Video plays at 75% - 796;
- Video plays at 95% - 743;
- Video plays at 100% - 736;

Overview

01/01/2022 - 01/31/2022

For promoting "What's missing from the bible?" video (preview link: <https://fb.me/1TU4Wk2RAVzc32s>), we spent \$300.00 and got 2,761 ThruPlays with an average cost per ThruPlay of \$0.11 and 4,587 post engagements with an average cost per post engagement of \$0.07. This video ad got 11,610 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,574;
- Video plays at 25% - 3,044;
- Video plays at 50% - 526;
- Video plays at 75% - 415;
- Video plays at 95% - 265;
- Video plays at 100% - 249;

For promoting "Why has the world gone crazy" (preview link: <https://fb.me/1ME4NM2S4rx0Un0>), we spent \$55.54 and got 492 ThruPlays with an average cost per ThruPlay of \$0.11 and 1,053 post engagements with an average cost per post engagement of \$0.05. This video ad got 3,016 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,050;
- Video plays at 25% - 614;
- Video plays at 50% - 196;
- Video plays at 75% - 146;
- Video plays at 95% - 106;
- Video plays at 100% - 104;

For promoting "Miracles From Hell Part 2" video (preview link: <https://fb.me/1UnrywSStD0JoNS>), we spent \$300.00 and got 6,192 ThruPlays with an average cost per ThruPlay of \$0.05 and 8,602 post engagements with an average cost per post engagement of \$0.03. This video ad got 14,274 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 8,591;
- Video plays at 25% - 6,820;
- Video plays at 50% - 6,310;
- Video plays at 75% - 4,482;
- Video plays at 95% - 4,329;
- Video plays at 100% - 4,312;

For promoting "5 Words That Doomed Hitler" (preview link: <https://fb.me/2b7JTPrSKaQleXp>), we spent \$1,015.00 and got 8,718 ThruPlays with an average cost per ThruPlay of \$0.12 and 19,047 post engagements with an average cost per post engagement of \$0.05. This video ad got 51,119 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 19,001;
- Video plays at 25% - 8,647;
- Video plays at 50% - 1,688;
- Video plays at 75% - 1,201;
- Video plays at 95% - 943;
- Video plays at 100% - 875;

Overview

01/01/2022 - 01/31/2022

Retargeting videos breakdown:

For promoting "Mother's Earth's Labor Pains" video (preview link: <https://fb.me/qHP05PyxbXj2azB>), we spent \$391.93 and got 15,005 ThruPlays with an average cost per ThruPlay of \$0.03 and 17,413 post engagements with an average cost per post engagement of \$0.02. This video ad got 22,134 impressions. Breakdown by percentages watched:





- 3-seconds video plays - 17,409;
- Video plays at 25% - 15,699;
- Video plays at 50% - 3,864;
- Video plays at 75% - 373;
- Video plays at 95% - 322;
- Video plays at 100% - 290;

For promoting "#1 Secret To Victory" (preview link: <https://fb.me/1VAwmbh51Rqckr9>), we spent \$147.30 and got 5,659 ThruPlays with an average cost per ThruPlay of \$0.03 and 6,342 post engagements with an average cost per post engagement of \$0.02. This video ad got 7,446 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 6,341;
- Video plays at 25% - 5,681;
- Video plays at 50% - 71;
- Video plays at 75% - 48;
- Video plays at 95% - 37;
- Video plays at 100% - 34;

Summary

01/01/2022 - 01/31/2022

 Amount Spent Columbia Church Ad	 Post Engagement Columbia Church Ad	 Cost per Post Engagement Columbia Church Ad
\$5,169.27	112,189	\$0.05
 ThruPlays Columbia Church Ad	 3-Second Video Plays Columbia Church Ad	 Video Plays Columbia Church Ad
62,849	111,652	251,523
 Video Plays at 25% Columbia Church Ad	 Video Plays at 50% Columbia Church Ad	 Video Plays at 75% Columbia Church Ad
69,309	28,521	15,467
 Video Plays at 95% Columbia Church Ad	 Video Plays at 100% Columbia Church Ad	 Video Average Play Time Columbia Church Ad
13,008	12,550	00:00:07

Summary

01/01/2022 - 01/31/2022

Post Reactions
Columbia Church Ad

378

Post Shares
Columbia Church Ad

70

Post Comments
Columbia Church Ad

37

Reach
Columbia Church Ad

66,588

Impressions
Columbia Church Ad

275,591

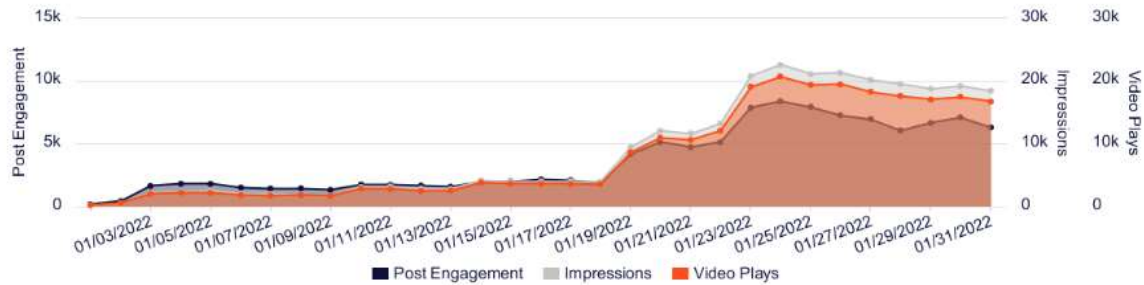
CPM (Cost per 1,000 Impressions)
Columbia Church Ad

\$18.76

Engagement Performance

01/01/2022 - 01/31/2022

Post Engagement vs Impressions vs Video Plays
Columbia Church Ad



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	112,189
Post Reactions	378
Post Comments	37
Post Shares	70
Post Saves	19

Video Engagement performance
Columbia Church Ad

Metric	Value
Video Plays	251,523
3-Second Video Plays	111,652
ThruPlays	62,849
Video Plays at 25%	69,309
Video Plays at 50%	28,521
Video Plays at 75%	15,467
Video Plays at 95%	13,008

Engagement Performance

01/01/2022 - 01/31/2022

Metric	Value
Video Plays at 100%	12,550

Campaign Performance

01/01/2022 - 01/31/2022

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR - US - Video Views - Videos - January	\$2,399.99	121,660	40,907	\$0.06	111,589	\$19.73
DR - US - Video Views - Ongoing - Segmented	\$1,767.67	84,621	34,844	\$0.05	77,584	\$20.89
RT - US - Video Views - Ongoing	\$539.23	29,580	23,755	\$0.02	29,230	\$18.23
DR - US - Post Engagement - Videos - January	\$400.00	34,552	11,541	\$0.03	32,031	\$11.58
DR - US - Post Engagement - FB Posts - Graphics	\$46.87	4,068	263	\$0.18	0	\$11.52
DR - US - Video Views - Testing New Videos	\$15.00	1,092	871	\$0.02	1,072	\$13.74
DR - US - Video Views - Videos - Feb	\$0.51	18	8	\$0.06	17	\$28.33

Geographic Segmentation

01/01/2022 - 01/31/2022

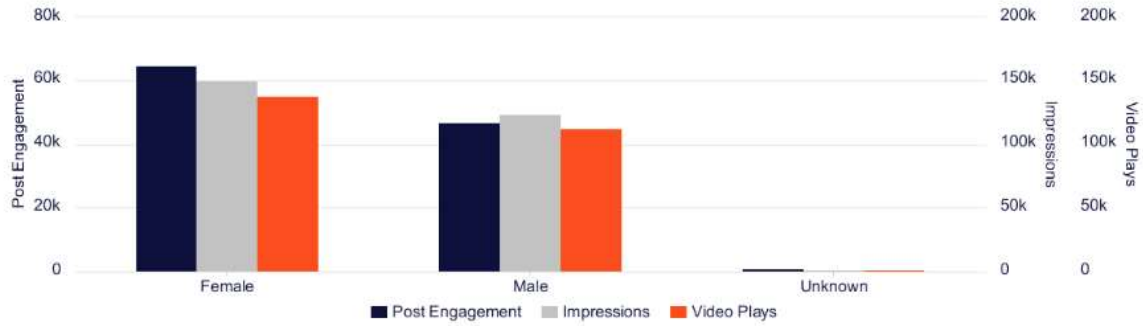
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,169.27	275,591	112,189	\$0.05	251,523	\$18.76
> Missouri	\$5,169.18	275,590	112,188	\$0.05	0	\$18.76
> Unknown	\$0.09	1	1	\$0.09	0	\$89.95

Gender Segmentation

01/01/2022 - 01/31/2022

Gender performance
Columbia Church Ad



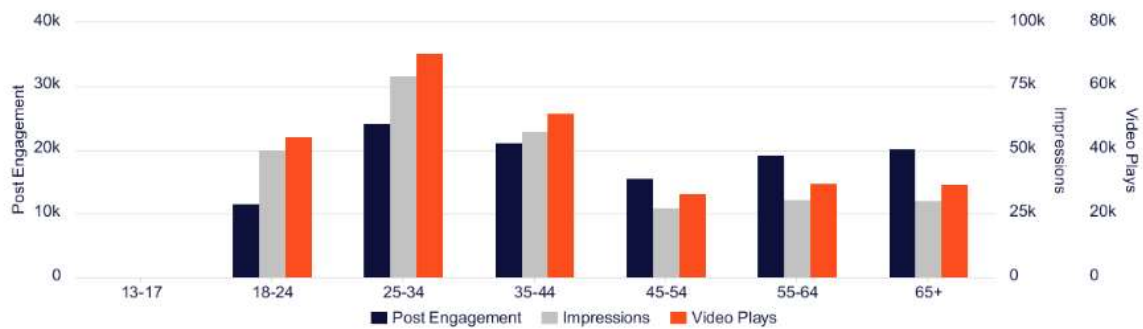
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,169.27	275,591	112,189	\$0.05	251,523	\$18.76
> Female	\$2,862.61	149,736	64,616	\$0.04	137,587	\$19.12
> Male	\$2,268.42	123,877	46,725	\$0.05	112,125	\$18.31
> Unknown	\$38.24	1,978	848	\$0.05	1,811	\$19.33

Demographic Segmentation

01/01/2022 - 01/31/2022

Age performance
Columbia Church Ad



Demographic Segmentation

01/01/2022 - 01/31/2022

Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,169.27	275,591	112,189	\$0.05	251,523	\$18.76
> 13-17	\$1.52	58	0	\$0.00	0	\$26.19
> 18-24	\$981.61	50,093	11,583	\$0.08	44,321	\$19.60
> 25-34	\$1,618.94	79,407	24,255	\$0.07	70,287	\$20.39
> 35-44	\$1,087.50	57,366	21,210	\$0.05	51,501	\$18.96
> 45-54	\$460.91	27,480	15,640	\$0.03	26,415	\$16.77
> 55-64	\$502.15	30,746	19,283	\$0.03	29,635	\$16.33
> 65+	\$516.63	30,441	20,218	\$0.03	29,364	\$16.97

Audiences Performance

01/01/2022 - 01/31/2022

Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video 6 - Related Interests + DTE - MF - 25-40 - 5 Words That Doomed Hitler	\$700.00	34,251	9,921	\$0.07	30,775	\$20.44
Ad Set 1 - US - ThruPlays Viewers from DR - MF - 18-65+	\$295.18	16,921	13,094	\$0.02	16,669	\$17.44
Video 5 - Related Interests + DTE - MF - 25-40 - What's missing from the bible?	\$160.00	6,150	1,968	\$0.08	5,448	\$26.02
Video 6 - Related Interests + DTE - MF - 25-40 - Miracles From Hell Part 2	\$160.00	6,991	3,945	\$0.04	6,586	\$22.89
Video 6 - Related Interests + DTE - MF - 41-65+ - 5 Words That Doomed Hitler	\$150.00	9,147	6,310	\$0.02	8,844	\$16.40
Video 6 - Related Interests + DTE - MF - 18-24 - 5 Words That Doomed Hitler	\$150.00	6,629	1,945	\$0.08	6,035	\$22.63
Video 21 - Related Interests + DTE - MF - 25-40 - Hypocrites At Church	\$150.00	10,717	1,904	\$0.08	9,340	\$14.00
Video 21 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-40 - Hypocrites At Church	\$150.00	11,424	2,263	\$0.07	10,104	\$13.13
Video 22 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-40 - The Greatest Superhero	\$150.00	8,330	1,715	\$0.09	7,554	\$18.01
Video 22 - Related Interests + DTE - MF - 25-40 - The Greatest Superhero	\$150.00	8,042	1,431	\$0.10	7,272	\$18.65
Video 23 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-40 - Revelation's Focus	\$150.00	5,371	1,948	\$0.08	5,023	\$27.93
Video 23 - Related Interests + DTE - MF - 25-40 - Revelation's Focus	\$150.00	5,125	1,793	\$0.08	4,757	\$29.27

Audiences Performance

01/01/2022 - 01/31/2022

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video 24 - Related Interests + DTE - MF - 25-40 - Who Comes Next	\$150.00	4,940	1,840	\$0.08	4,539	\$30.36
Video 24 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-40 - Who Comes Next	\$150.00	5,972	2,124	\$0.07	5,480	\$25.12
Ad Set 2 - ThruPlay Viewers from Ad Set 1 - MF - 18-65+	\$147.30	7,446	6,342	\$0.02	7,388	\$19.78

Ads Performance

01/01/2022 - 01/31/2022

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 5 - Video 20 (5 Words That Doomed Hitler)	DOOMED HITLER	\$700.00	34,251	9,921	\$0.07	30,775	\$20.44
Round 1 - Video 2 (Mother's Earth's Labor Pains)	LABOR PAINS	\$295.18	16,921	13,094	\$0.02	16,669	\$17.44
Round 1 - Video 12 (What's missing from the bible?)	FROM THE BIBLE?	\$160.00	6,150	1,968	\$0.08	5,448	\$26.02
Round 3 - Video 15 (Miracles From Hell Part 2)	HELL	\$160.00	6,991	3,945	\$0.04	6,586	\$22.89
Round 5 - Video 20 (5 Words That Doomed Hitler)	DOOMED HITLER	\$150.00	9,147	6,310	\$0.02	8,844	\$16.40
Round 5 - Video 20 (5 Words That Doomed Hitler)	DOOMED HITLER	\$150.00	6,629	1,945	\$0.08	6,035	\$22.63

Ads Performance



01/01/2022 - 01/31/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 6 - Video 21 (Hypocrites At Church)		\$150.00	10,717	1,904	\$0.08	9,340	\$14.00
Round 6 - Video 21 (Hypocrites At Church)		\$150.00	11,424	2,263	\$0.07	10,104	\$13.13
Round 6 - Video 22 (The Greatest Superhero)		\$150.00	8,042	1,431	\$0.10	7,272	\$18.65
Round 6 - Video 22 (The Greatest Superhero)		\$150.00	8,330	1,715	\$0.09	7,554	\$18.01
Round 6 - Video 23 (Revelation's Focus)		\$150.00	5,125	1,793	\$0.08	4,757	\$29.27
Round 6 - Video 23 (Revelation's Focus)		\$150.00	5,371	1,948	\$0.08	5,023	\$27.93
Round 6 - Video 24 (Who Comes Next)		\$150.00	4,940	1,840	\$0.08	4,539	\$30.36
Round 6 - Video 24 (Who Comes Next)		\$150.00	5,972	2,124	\$0.07	5,480	\$25.12

Ads Performance

01/01/2022 - 01/31/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video Post 10 - Oct 27 (#1 Secret To Victory)		\$147.30	7,446	6,342	\$0.02	7,388	\$19.78
Video Post 2 - Sept 3		\$96.75	5,213	4,319	\$0.02	5,173	\$18.56
Round 6 - Video 21 (Hypocrites At Church)		\$75.00	4,703	766	\$0.10	4,173	\$15.95
Round 6 - Video 21 (Hypocrites At Church)		\$75.00	4,180	2,403	\$0.03	3,960	\$17.94
Round 6 - Video 21 (Hypocrites At Church)		\$75.00	4,915	2,494	\$0.03	4,615	\$15.26
Round 6 - Video 21 (Hypocrites At Church)		\$75.00	5,137	854	\$0.09	4,549	\$14.60

Advent Digital Marketing

01/01/2022 - 01/31/2022

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Overview

02/01/2022 - 02/28/2022

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from February 1st until February 28th. Overall, in February, we spent \$8,652.33 and generated 101,580 ThruPlays and 174,674 post engagements. We reached 73,484 people and got 333,091 impressions. The frequency was 4.53.

The average cost per ThruPlay was \$0.09, while the cost per post engagement was \$0.05. The average CPM (cost per thousand impressions) was \$25.98. When it comes to audiences, it can be noted that in January we have been focusing on the SDA, Christian interests, lookalikes and broad audience as well. Please note that SDA and Christianity Interests will be available until 17th March as a result of the latest updates of the business manager.

Compared to the previous month (January), it can be noted that in February the amount spent increased by 67.38% (from \$5,169.27 to \$8,652.33), while ThruPlays increased by 61.63% (from 62,849 to 101,580). It can be noted that the cost per ThruPlay increased by 3.56% (from \$0.08 to \$0.08). On the other hand, the number of people who watched at least 50% increased by 44.72%, video plays at 75% increased by 78.60%, while video plays at 95% increased by 87.95%.

Overall breakdown by video percentages watched:

- 3-seconds video plays - 174,201;
- ThruPlays - 101,580;
- Video plays at 25% - 74,540;
- Video plays at 50% - 41,277;
- Video plays at 75% - 27,624;
- Video plays at 95% - 24,449;
- Video plays at 100% - 23,863;

Prospecting campaigns video percentages watched:

- 3-seconds video plays - 125,757;
- ThruPlays - 65,379;
- Video plays at 25% - 51,812;
- Video plays at 50% - 37,996;
- Video plays at 75% - 25,565;
- Video plays at 95% - 22,957;
- Video plays at 100% - 22,501;

Retargeting campaigns video percentages watched:

- 3-seconds video plays - 49,628;
- ThruPlays - 37,127;
- Video plays at 25% - 23,298;
- Video plays at 50% - 3,305;
- Video plays at 75% - 2,078;
- Video plays at 95% - 1,503;
- Video plays at 100% - 1,373;

Overview

02/01/2022 - 02/28/2022

Over the last period, we kept the structure and we ran 2 types of campaigns:

- Video Views campaigns
 - Ad Spend - \$8,401.94; ThruPlays - 101,286; Cost per ThruPlay - \$0.08; Post Engagement - 172,830; Cost per Post Engagement - \$0.05; Impressions - 323,084;
- Post engagement campaigns promoting boosted graphic posts
 - Ad Spend - \$83.86; Post Engagement - 1,030; Cost per Post Engagement - \$0.08; Impressions - 6,588;

Prospecting videos breakdown:

For promoting "Who Comes Next" (preview link: <https://fb.me/1OpZ0CMkrKnDlzg>), we spent \$1,068.70 and got 13,405 ThruPlays with an average cost per ThruPlay of \$0.08 and 16,220 post engagements with an average cost per post engagement of \$0.07. This video ad got 22,433 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 16,209;
- Video plays at 25% -13,558;
- Video plays at 50% - 6,976;
- Video plays at 75% - 3,475;
- Video plays at 95% - 2,471;
- Video plays at 100% - 2,412;

For promoting "Hypocrites At Church" (preview link: <https://fb.me/aT0lxvjVji3G7B>), we spent \$702.06 and got 9,964 ThruPlays with an average cost per ThruPlay of \$0.07 and 15,020 post engagements with an average cost per post engagement of \$0.05. This video ad got 30,221 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 14,961;
- Video plays at 25% -12,300;
- Video plays at 50% - 10,517;
- Video plays at 75% - 7,305;
- Video plays at 95% - 6,686;
- Video plays at 100% - 6,616;

For promoting "4 Things God Doesn't Know" video (preview link: <https://fb.me/1FnQxkox5prhEfQ>), we spent \$600.00 and got 7,866 ThruPlays with an average cost per ThruPlay of \$0.08 and 13,153 post engagements with an average cost per post engagement of \$0.05. This video ad got 29,662 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 13,097;
- Video plays at 25% - 10,256;
- Video plays at 50% - 8,352;
- Video plays at 75% - 6,112;
- Video plays at 95% - 5,613;
- Video plays at 100% - 5,486;

Overview

02/01/2022 - 02/28/2022

For promoting "Miracles From Hell Part 2" video (preview link: <https://fb.me/1UnrywSStD0JoNS>), we spent \$550.00 and got 8,266 ThruPlays with an average cost per ThruPlay of \$0.07 and 10,181 post engagements with an average cost per post engagement of \$0.05. This video ad got 13,782 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 10,179;
- Video plays at 25% - 9,121;
- Video plays at 50% - 8,392;
- Video plays at 75% - 5,753;
- Video plays at 95% - 5,618;
- Video plays at 100% - 5,605;

For promoting "What Is A Beast" video (preview link: <https://fb.me/boWPF3D6jJwJh>), we spent \$166.53 and got 11 message conversation started with an average cost per message conversation started of \$15.14 and 814 post engagements with an average cost per post engagement of \$0.20. This video ad got 3,419 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 766;
- Video plays at 25% - 123;
- Video plays at 50% - 91;
- Video plays at 75% - 67;
- Video plays at 95% - 65;
- Video plays at 100% - 60;

For promoting "Is Earth In Danger" video (preview link: <https://fb.me/1THwMuYXVq1C2CK>), we spent \$20.00 and got 528 ThruPlays with an average cost per ThruPlay of \$0.04 and 671 post engagements with an average cost per post engagement of \$0.03. This video ad got 978 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 670;
- Video plays at 25% - 563;
- Video plays at 50% - 19;
- Video plays at 75% - 16;
- Video plays at 95% - 9;
- Video plays at 100% - 9;

For promoting "Antichrist vs Jesus Christ" video (preview link: <https://fb.me/1N8LJra2Lqno9Pv>), we spent \$867.26 and got 6,831 ThruPlays with an average cost per ThruPlay of \$0.13 and 15,775 post engagements with an average cost per post engagement of \$0.05. This video ad got 34,683 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 15,764;
- Video plays at 25% - 870;
- Video plays at 50% - 587;
- Video plays at 75% - 471;
- Video plays at 95% - 416;
- Video plays at 100% - 405;

Overview



02/01/2022 - 02/28/2022

For promoting "Armageddon" video (preview link: <https://fb.me/1lRgrgvJWnVDdG9>), we spent \$37.12 and got 128 ThruPlays with an average cost per ThruPlay of \$0.29 and 859 post engagements with an average cost per post engagement of \$0.04. This video ad got 3,403 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 856;
- Video plays at 25% - 56;
- Video plays at 50% - 44;
- Video plays at 75% - 37;
- Video plays at 95% - 34;
- Video plays at 100% - 28;

For promoting "What Is Sin" video (preview link: <https://fb.me/1OTMMXNfSa8Uzd0>), we spent \$1,319.45 and got 4,850 ThruPlays with an average cost per ThruPlay of \$0.27 and 29,762 post engagements with an average cost per post engagement of \$0.04. This video ad got 75,190 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 29,727;
- Video plays at 25% - 3,896;
- Video plays at 50% - 2,383;
- Video plays at 75% - 1,818;
- Video plays at 95% - 1,622;
- Video plays at 100% - 1,479;

For promoting "7 Lies About Revelation" video (preview link: <https://fb.me/1MnKUG0Q9qF9kf0>), we spent \$20.00 and got 398 ThruPlays with an average cost per ThruPlay of \$0.05 and 514 post engagements with an average cost per post engagement of \$0.04. This video ad got 733 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 514;
- Video plays at 25% - 7;
- Video plays at 50% - 5;
- Video plays at 75% - 3;
- Video plays at 95% - 2;
- Video plays at 100% - 2;

For promoting "What Is Blasphemy" video (preview link: <https://fb.me/1FNdYtQRrc99v8n>), we spent \$235.06 and got 2,194 ThruPlays with an average cost per ThruPlay of \$0.11 and 3,208 post engagements with an average cost per post engagement of \$0.07. This video ad got 5,750 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 3,207
- Video plays at 25% - 55;
- Video plays at 50% - 40;
- Video plays at 75% - 32;
- Video plays at 95% - 31;
- Video plays at 100% - 30;

Overview

02/01/2022 - 02/28/2022

For promoting "What Did God Write" video (preview link: <https://fb.me/1GiHOrUMzUkfG6e>), we spent \$503.37 and got 4,408 ThruPlays with an average cost per ThruPlay of \$0.11 and 7,685 post engagements with an average cost per post engagement of \$0.07. This video ad got 16,858 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,679;
- Video plays at 25% - 478;
- Video plays at 50% - 236;
- Video plays at 75% - 201;
- Video plays at 95% - 151;
- Video plays at 100% - 143;

For promoting "Time Of The End" video (preview link: <https://fb.me/2GjYJ4jYWn4q4za>), we spent \$677.06 and got 6,375 ThruPlays with an average cost per ThruPlay of \$0.11 and 12,139 post engagements with an average cost per post engagement of \$0.06. This video ad got 24,503 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 12,128;
- Video plays at 25% - 529;
- Video plays at 50% - 354;
- Video plays at 75% - 275;
- Video plays at 95% - 239;
- Video plays at 100% - 226;

Retargeting videos breakdown:

For promoting "Time Of The End" (preview link: <https://fb.me/24rp8nLex3A03BS>), we spent \$265.22 and got 5,834 ThruPlays with an average cost per ThruPlay of \$0.05 and 7,482 post engagements with an average cost per post engagement of \$0.04. This video ad got 9,753 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,478;
- Video plays at 25% - 76;
- Video plays at 50% - 52;
- Video plays at 75% - 41;
- Video plays at 95% - 39;
- Video plays at 100% - 36;

For promoting "Why has the world gone crazy" (preview link: <https://fb.me/1ME4NM2S4rx0Un0>), we spent \$492.34 and got 10,549 ThruPlays with an average cost per ThruPlay of \$0.05 and 14,511 post engagements with an average cost per post engagement of \$0.03. This video ad got 19,138 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 14,500;
- Video plays at 25% - 11,444;
- Video plays at 50% - 1,924;
- Video plays at 75% - 1,202;
- Video plays at 95% - 830;
- Video plays at 100% - 762;

Overview

02/01/2022 - 02/28/2022

For promoting "Revelation's Focus" (preview link: <https://fb.me/1K23Apk84QUGk8U>), we spent \$492.46 and got 10,692 ThruPlays with an average cost per ThruPlay of \$0.05 and 13,084 post engagements with an average cost per post engagement of \$0.04. This video ad got 16,224 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 13,084;
- Video plays at 25% -10,892;
- Video plays at 50% - 1,054;
- Video plays at 75% - 593;
- Video plays at 95% - 430;
- Video plays at 100% - 397;

For promoting "7 Lies About Revelation" video (preview link: <https://fb.me/btYg22MgozeQw3>), we spent \$343.97 and got 3,784 ThruPlays with an average cost per ThruPlay of \$0.09 and 6,627 post engagements with an average cost per post engagement of \$0.05. This video ad got 12,808 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 6,593;
- Video plays at 25% - 227;
- Video plays at 50% - 171;
- Video plays at 75% - 155;
- Video plays at 95% - 131;
- Video plays at 100% - 119;

For promoting "Is Earth In Danger"(preview link: <https://fb.me/1THwMuYXVq1C2CK>), we spent \$20.00 and got 528 ThruPlays with an average cost per ThruPlay of \$0.04 and 671 post engagements with an average cost per post engagement of \$0.03. This video ad got 978 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 670;
- Video plays at 25% - 563;
- Video plays at 50% - 19;
- Video plays at 75% - 16;
- Video plays at 95% - 9;
- Video plays at 100% - 9;

For promoting "Armageddon" (preview link: <https://fb.me/bFXGRueMLJ9MuA>), we spent \$264.99 and got 5,740 ThruPlays with an average cost per ThruPlay of \$0.05 and 7,312 post engagements with an average cost per post engagement of \$0.04. This video ad got 11,101 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,303;
- Video plays at 25% - 96;
- Video plays at 50% - 85;
- Video plays at 75% - 71;
- Video plays at 95% - 64;
- Video plays at 100% - 50;

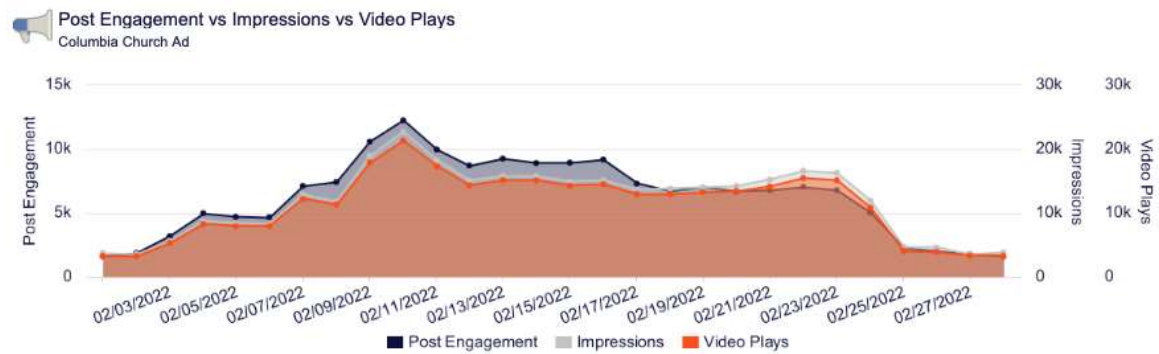
Summary

02/01/2022 - 02/28/2022

Amount Spent Columbia Church Ad	Post Engagement Columbia Church Ad	Cost per Post Engagement Columbia Church Ad
\$8,652.33	174,674	\$0.05
ThruPlays Columbia Church Ad	3-Second Video Plays Columbia Church Ad	Video Plays Columbia Church Ad
101,580	174,201	313,050
Video Plays at 25% Columbia Church Ad	Video Plays at 50% Columbia Church Ad	Video Plays at 75% Columbia Church Ad
74,540	41,277	27,624
Video Plays at 95% Columbia Church Ad	Video Plays at 100% Columbia Church Ad	Video Average Play Time Columbia Church Ad
24,449	23,863	00:00:09
Post Reactions Columbia Church Ad	Post Shares Columbia Church Ad	Post Comments Columbia Church Ad
318	56	41
Reach Columbia Church Ad	Impressions Columbia Church Ad	CPM (Cost per 1,000 Impressions) Columbia Church Ad
73,484	333,091	\$25.98

Engagement Performance

02/01/2022 - 02/28/2022



Metric	Value
Post Engagement	174,674

Engagement Performance

02/01/2022 - 02/28/2022

Metric	Value
Post Reactions	318
Post Comments	41
Post Shares	56
Post Saves	15

 Video Engagement performance
Columbia Church Ad

Metric	Value
Video Plays	313,050
3-Second Video Plays	174,201
ThruPlays	101,580
Video Plays at 25%	74,540
Video Plays at 50%	41,277
Video Plays at 75%	27,624
Video Plays at 95%	24,449
Video Plays at 100%	23,863

Campaign Performance

02/01/2022 - 02/28/2022

 Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
DR - US - Video Views - Videos - Feb - Columbia MO	\$4,483.83	162,067	76,659	\$0.06	152,508	\$27.67
DR - US - Video Views - Videos - Feb	\$2,039.13	91,015	46,484	\$0.04	86,244	\$22.40
RT - US - Video Views - Feb	\$1,838.98	68,291	48,502	\$0.04	66,982	\$26.93
DR - US - Messages - Videos - Feb	\$166.53	3,419	814	\$0.20	2,452	\$48.71
DR - US - Post Engagement - FB Posts - Graphics	\$46.74	3,185	171	\$0.27	0	\$14.68
DR & RT - US - Video Views - FB Posts - Videos	\$40.00	1,711	1,185	\$0.03	1,668	\$23.38
DR - US - Post Engagement - Videos	\$37.12	3,403	859	\$0.04	3,196	\$10.91

Geographic Segmentation

02/01/2022 - 02/28/2022

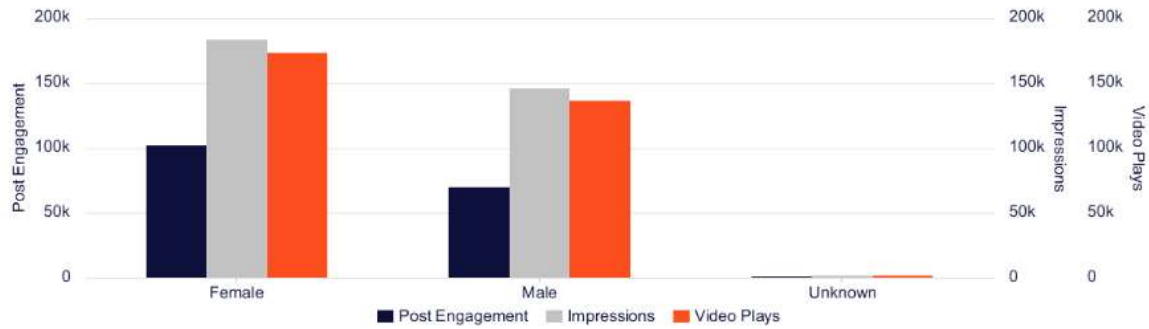
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$8,652.33	333,091	174,674	\$0.05	313,050	\$25.98
> Missouri	\$8,652.28	333,088	174,671	\$0.05	0	\$25.98
> Unknown	\$0.03	1	1	\$0.03	0	\$30.00
> Texas	\$0.01	1	1	\$0.01	0	\$10.00
> Kansas	\$0.01	1	1	\$0.01	0	\$10.00

Gender Segmentation

02/01/2022 - 02/28/2022

Gender performance
Columbia Church Ad



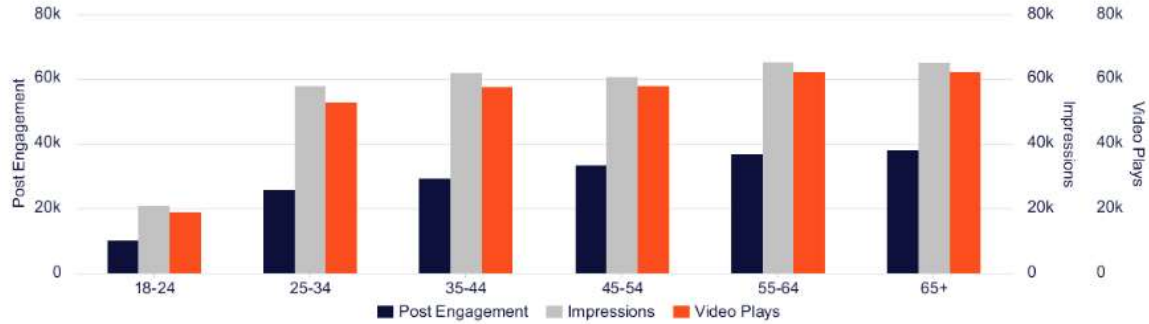
Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$8,652.33	333,091	174,674	\$0.05	313,050	\$25.98
> Female	\$5,012.55	184,235	103,121	\$0.05	173,885	\$27.21
> Male	\$3,586.90	146,550	70,292	\$0.05	136,987	\$24.48
> Unknown	\$52.88	2,306	1,261	\$0.04	2,178	\$22.93

Demographic Segmentation

02/01/2022 - 02/28/2022

Age performance
Columbia Church Ad



Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$8,652.33	333,091	174,674	\$0.05	313,050	\$25.98
> 18-24	\$663.71	21,045	10,249	\$0.06	19,210	\$31.54
> 25-34	\$1,680.43	57,933	26,119	\$0.06	53,104	\$29.01
> 35-44	\$1,621.97	62,262	29,619	\$0.05	57,835	\$26.05
> 45-54	\$1,576.08	60,882	33,455	\$0.05	58,057	\$25.89
> 55-64	\$1,537.84	65,656	36,983	\$0.04	62,546	\$23.42
> 65+	\$1,572.30	65,313	38,249	\$0.04	62,298	\$24.07

Audiences Performance

02/01/2022 - 02/28/2022

Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video 21 - Broad + DTE - MF - 18-65+ - Hypocrites At Church	\$700.00	30,145	14,973	\$0.05	27,937	\$23.22
Video 30 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-65+ - What Is Sin	\$674.75	37,217	21,322	\$0.03	35,561	\$18.13
Video 5 - Broad + DTE - MF - 18-65+ - 4 Things God Doesn't Know	\$600.00	29,862	13,153	\$0.05	27,778	\$20.23
Video 30 - Broad + DTE - MF - 25-65+ - What Is Sin	\$600.00	35,454	7,071	\$0.08	31,941	\$16.92
Video 24 - Broad + DTE - MF - 18-65+ - Who Comes Next	\$554.82	10,812	7,849	\$0.07	10,608	\$51.32
Video 15 - Broad + DTE - MF - 18-65+ - Miracles From Hell Part 2	\$550.00	13,782	10,181	\$0.05	13,478	\$39.91

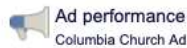
Audiences Performance

02/01/2022 - 02/28/2022

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Video 29 - 10% LLA ThruPlays Video Views 365 Days + DTE - MF - 25-40 - Antichrist vs. Jesus Christ	\$518.12	19,619	6,431	\$0.08	18,146	\$26.41
Video 24 - Broad + DTE - MF - 18-65+ - Who Comes Next	\$513.88	11,621	8,371	\$0.06	11,401	\$44.22
Video 31 - Broad + DTE - MF - 18-65+ - What Did God Write	\$503.37	16,858	7,685	\$0.07	16,148	\$29.86
US - ThruPlays Video Views for RT - MF - 18-65+ - Revelation's Focus	\$492.46	16,224	13,084	\$0.04	16,149	\$30.35
US - ThruPlays Video Views for RT - MF - 18-65+ - Why has the world gone crazy	\$492.34	19,138	14,511	\$0.03	18,916	\$25.73
US - 95% Video Views 365 Days - 7 Lies About Revelation	\$323.97	12,075	6,113	\$0.05	11,432	\$26.83
US - ThruPlays Video Views for RT - MF - 18-65+ - Time Of The End	\$265.22	9,753	7,482	\$0.04	9,652	\$27.19
US - ThruPlays Video Views for RT - MF - 18-65+ - Armageddon	\$264.99	11,101	7,312	\$0.04	10,833	\$23.87
Video 33 - Broad + DTE - MF - 18-65+ - What Is Blasphemy	\$235.06	5,750	3,208	\$0.07	5,603	\$40.88

Ads Performance

02/01/2022 - 02/28/2022









Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 6 - Video 21 (Hypocrites At Church)		\$700.00	30,145	14,973	\$0.05	27,937	\$23.22
Round 11 - Video 30 (What Is Sin)		\$674.75	37,217	21,322	\$0.03	35,561	\$18.13
Round 1 - Video 5 (4 Things God Doesn't Know)		\$600.00	29,662	13,153	\$0.05	27,778	\$20.23

Ads Performance

02/01/2022 - 02/28/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 11 - Video 30 (What Is Sin)		\$600.00	35,454	7,071	\$0.08	31,941	\$16.92
Round 6 - Video 24 (Who Comes Next)		\$554.82	10,812	7,849	\$0.07	10,608	\$51.32
Round 3 - Video 15 (Miracles From Hell Part 2)		\$550.00	13,782	10,181	\$0.05	13,478	\$39.91
Round 11 - Video 29 (Antichrist vs Jesus Christ)		\$518.12	19,619	6,431	\$0.08	18,146	\$26.41
Round 6 - Video 24 (Who Comes Next)		\$513.88	11,621	8,371	\$0.06	11,401	\$44.22
Round 12 - Video 31 (What Did God Write)		\$503.37	16,858	7,685	\$0.07	16,148	\$29.86
Round 6 - Video 23 (Revelation's Focus)		\$492.46	16,224	13,084	\$0.04	16,149	\$30.35
Round 1 - Video 6 (Why has the world gone crazy)		\$492.34	19,138	14,511	\$0.03	18,916	\$25.73

Ads Performance



02/01/2022 - 02/28/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 12 - Video 32 (7 Lies About Revelation)		\$323.97	12,075	6,113	\$0.05	11,432	\$26.83
Round 9 - Video 27 (Time Of The End)		\$265.22	9,753	7,482	\$0.04	9,652	\$27.19
Round 7 - Video 25 (Armageddon)		\$264.99	11,101	7,312	\$0.04	10,833	\$23.87
Round 12 - Video 33 (What Is Blasphemy)		\$235.06	5,750	3,208	\$0.07	5,603	\$40.88
Round 9 - Video 27 (Time Of The End)		\$224.64	7,907	4,121	\$0.05	7,540	\$28.41
Round 11 - Video 29 (Antichrist vs Jesus Christ)		\$189.09	8,417	6,410	\$0.03	8,316	\$22.47
Round 9 - Video 27 (Time Of The End)		\$129.62	3,695	1,584	\$0.08	3,453	\$35.08
Round 9 - Video 27 (Time Of The End)		\$128.07	4,249	1,842	\$0.07	3,975	\$30.14

Ads Performance



02/01/2022 - 02/28/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 11 - Video 29 (Antichrist vs Jesus Christ)		\$91.04	3,219	1,111	\$0.08	2,934	\$28.28

Advent Digital Marketing

02/01/2022 - 02/28/2022

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Website: adventdigitalmarketing.com
Social: [@chrismatts](#) [@adventdigitalmarketing](#)

Overview

03/01/2022 - 03/31/2022

This report is a comprehensive look into Facebook advertising conducted by Advent Digital Marketing for Columbia Church from March 1st until March 31st. Overall, in March, we spent \$5,634.47 and generated 82,358 ThruPlays and 135,077 post engagements. We reached 33,600 people and got 265,953 impressions. The frequency was 7.92.

The average cost per ThruPlay was \$0.07, while the cost per post engagement was \$0.04. The average CPM (cost per thousand impressions) was \$21.19. When it comes to audiences in the prospecting campaigns, it can be noted that in March we have been focusing on LLA audiences. As you know, most of the relevant interests are no longer available with the last updates of the facebook manager.

Compared to the previous month (February), it can be noted that in March the amount spent decreased by 34.88% (from \$8,652.33 to \$5,634.47), while ThruPlays decreased by 18.92% (from 101,580 to 82,358). It can be noted that the cost per ThruPlay decreased by 19.68% (from \$0.09 to \$0.07). On the other hand, the number of people who watched at least 50% increased by 27.53%, video plays at 75% decreased by 54.11%, while video plays at 95% decreased by 55.11%.

During this period of time, we promoted video ads only to the warm audiences and the FB posts were boosted in post engaged campaigns where we targeted cold audiences (10% LLA all engagers and video views by the past 365 days).

Overall breakdown by video percentages watched:

- 3-seconds video plays - 134,109;
- ThruPlays - 82,358;
- Video plays at 25% - 81,232;
- Video plays at 50% - 52,641;
- Video plays at 75% - 12,678;
- Video plays at 95% - 10,974;
- Video plays at 100% - 10,523;

Over the last period, we ran 4 types of campaigns:

- Video Views campaigns
 - Ad Spend - \$5,453.41; ThruPlays - 82,222; Cost per ThruPlay - \$0.07; Post Engagement - 134,000; Cost per Post Engagement - \$0.04; Impressions - 254,947;
- Traffic campaign (promoted "Youtube Video Link" video)
 - Ad Spend - \$50.00; Link Clicks -133; CPC - \$42.36; Impressions - 265,953;
- Post engagement campaigns promoting boosted graphic posts
 - Ad Spend - \$53.07; Post Engagement - 387; Cost per Post Engagement - \$0.14; Impressions - 5,274;
- Messaging conversation started (promoted "What is a beast" video)
 - Ad Spend - \$77.99; Message conversation started - 10; CPA - \$7.80; Impressions - 2,179;

Overview

03/01/2022 - 03/31/2022

Videos breakdown:

For promoting "4 Things God Doesn't Know" video (preview link: <https://fb.me/1FnQxkox5prhEfQ>), we spent \$136.23 and got 2,874 ThruPlays with an average cost per ThruPlay of \$0.05 and 4,597 post engagements with an average cost per post engagement of \$0.03. This video ad got 7,776 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,588;
- Video plays at 25% - 3,599;
- Video plays at 50% - 3,049;
- Video plays at 75% - 1,101;
- Video plays at 95% - 979;
- Video plays at 100% - 961;

For promoting "Miracles From Hell Part 2" video (preview link: <https://fb.me/1UnrywSStD0JoNS>), we spent \$134.70 and got 3,071 ThruPlays with an average cost per ThruPlay of \$0.04 and 4,124 post engagements with an average cost per post engagement of \$0.03. This video ad got 5,470 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,121;
- Video plays at 25% - 3,467;
- Video plays at 50% - 3,151;
- Video plays at 75% - 780;
- Video plays at 95% - 748;
- Video plays at 100% - 745;

For promoting "What Is A Beast" video (preview link: <https://fb.me/boWPf3D6jJwJh>), we spent \$669.38 and got 10 message conversation started with an average cost per message conversation started of \$7.80 (filtered by message conversation started campaign) and 15,222 post engagements with an average cost per post engagement of \$0.04. This video ad got 9,034 ThruPlays with an average cost per ThruPlay of \$0.07 and 30,553 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 15,150;
- Video plays at 25% - 9,059;
- Video plays at 50% - 1,812;
- Video plays at 75% - 1,008;
- Video plays at 95% - 830;
- Video plays at 100% - 774;

Overview

03/01/2022 - 03/31/2022

For promoting "Is Earth In Danger" video (preview link: <https://fb.me/1THwMuYXVq1C2CK>), we spent \$110.85 and got 2,147 ThruPlays with an average cost per ThruPlay of \$0.05 and 2,795 post engagements with an average cost per post engagement of \$0.04. This video ad got 3,810 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 2,795;
- Video plays at 25% - 2,293;
- Video plays at 50% - 413;
- Video plays at 75% - 383;
- Video plays at 95% - 260;
- Video plays at 100% - 239;

For promoting "Antichrist vs Jesus Christ" video (preview link: <https://fb.me/1N8LJra2Lqno9Pv>), we spent \$39.70 and got 1,161 ThruPlays with an average cost per ThruPlay of \$0.05 and 1,161 post engagements with an average cost per post engagement of \$0.03. This video ad got 1,539 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,161;
- Video plays at 25% - 36;
- Video plays at 50% - 25;
- Video plays at 75% - 21;
- Video plays at 95% - 16;
- Video plays at 100% - 14;

For promoting "What Is Sin" video (preview link: <https://fb.me/1OTMMXNfSa8Uzd0>), we spent \$10.56 and got 86 ThruPlays with an average cost per ThruPlay of \$0.12 and 322 post engagements with an average cost per post engagement of \$0.03. This video ad got 756 impressions. Breakdown by percentages watched:

- 3-seconds video plays -321;
- Video plays at 25% - 52;
- Video plays at 50% - 28;
- Video plays at 75% - 19;
- Video plays at 95% - 15;
- Video plays at 100% - 14;

For promoting "Time Of The End" video (preview link: <https://fb.me/2GjYJ4jYWn4q4za>), we spent \$54.93 and got 262 ThruPlays with an average cost per ThruPlay of \$0.21 and 1,160 post engagements with an average cost per post engagement of \$0.05. This video ad got 2,927 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,147;
- Video plays at 25% - 169;
- Video plays at 50% - 111;
- Video plays at 75% - 90;
- Video plays at 95% - 74;
- Video plays at 100% - 69;

Overview



03/01/2022 - 03/31/2022

For promoting "Why has the world gone crazy" (preview link: <https://fb.me/1ME4NM2S4rx0Un0>), we spent \$137.07 and got 2,778 ThruPlays with an average cost per ThruPlay of \$0.05 and 4,292 post engagements with an average cost per post engagement of \$0.03. This video ad got 6,219 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 4,289;
- Video plays at 25% - 3,128;
- Video plays at 50% - 776;
- Video plays at 75% - 658;
- Video plays at 95% - 453;
- Video plays at 100% - 415;

For promoting "Revelation's Focus" (preview link: <https://fb.me/1K23Apk84QUGk8U>), we spent \$136.82 and got 2,991 ThruPlays with an average cost per ThruPlay of \$0.05 and 3,729 post engagements with an average cost per post engagement of \$0.04. This video ad got 4,740 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 3,729;
- Video plays at 25% - 3,035;
- Video plays at 50% - 633;
- Video plays at 75% - 361;
- Video plays at 95% - 282;
- Video plays at 100% - 267;

For promoting "Scared Of Revelation" (preview link: <https://fb.me/1H9YVQDKHd0e7Hy>), we spent \$385.35 and got 3,200 ThruPlays with an average cost per ThruPlay of \$0.12 and 7,134 post engagements with an average cost per post engagement of \$0.05. This video ad got 17,784 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,096;
- Video plays at 25% - 602;
- Video plays at 50% - 341;
- Video plays at 75% - 238;
- Video plays at 95% - 206;
- Video plays at 100% - 200;

For promoting "5 Facts About Christ's Return" (preview link: <https://fb.me/1NvznitzJjiY8tU>), we spent \$331.42 and got 3,643 ThruPlays with an average cost per ThruPlay of \$0.09 and 7,977 post engagements with an average cost per post engagement of \$0.04. This video ad got 18,296 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 7,893;
- Video plays at 25% - 759;
- Video plays at 50% - 514;
- Video plays at 75% - 444;
- Video plays at 95% - 421;
- Video plays at 100% - 399;

Overview

03/01/2022 - 03/31/2022

For promoting "What Are Horns" (preview link: <https://fb.me/1HSIYVys4uJsBan>), we spent \$1,137.19 and got 22,064 ThruPlays with an average cost per ThruPlay of \$0.05 and 34,280 post engagements with an average cost per post engagement of \$0.03. This video ad got 62,246 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 34,218;
- Video plays at 25% - 26,777;
- Video plays at 50% - 22,614;
- Video plays at 75% - 4,647;
- Video plays at 95% - 4,056;
- Video plays at 100% - 3,993;

For promoting "How To Study Bible Prophecy" (preview link: <https://fb.me/1VSkwB96kf2Vtac>), we spent \$55.27 and got 397 ThruPlays with an average cost per ThruPlay of \$0.14 and 1,029 post engagements with an average cost per post engagement of \$0.05. This video ad got 2,460 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,020;
- Video plays at 25% - 94;
- Video plays at 50% - 52;
- Video plays at 75% - 36;
- Video plays at 95% - 28;
- Video plays at 100% - 27;

For promoting "My Wake-Up Call" (preview link: <https://fb.me/1F0Zc5SgwiDTsrZ>), we spent \$100.00 and got 793 ThruPlays with an average cost per ThruPlay of \$0.13 and 1,952 post engagements with an average cost per post engagement of \$0.05. This video ad got 4,977 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,941;
- Video plays at 25% - 826;
- Video plays at 50% - 237;
- Video plays at 75% - 147;
- Video plays at 95% - 113;
- Video plays at 100% - 103;

For promoting "The Purpose Of Bible Prophecy" (preview link: <https://fb.me/qDhsNlyn1tknfCe>), we spent \$77.09 and got 949 ThruPlays with an average cost per ThruPlay of \$0.08 and 2,056 post engagements with an average cost per post engagement of \$0.04. This video ad got 3,906 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 2,049;
- Video plays at 25% - 122;
- Video plays at 50% - 76;
- Video plays at 75% - 55;
- Video plays at 95% - 50;
- Video plays at 100% - 48;

Overview

03/01/2022 - 03/31/2022

For promoting "Winds, Waters, And Beasts" (preview link: <https://fb.me/bTq9b9SqubfMOU>), we spent \$77.50 and got 998 ThruPlays with an average cost per ThruPlay of \$0.08 and 1,789 post engagements with an average cost per post engagement of \$0.04. This video ad got 3,660 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 1,779;
- Video plays at 25% - 77;
- Video plays at 50% - 54;
- Video plays at 75% - 51;
- Video plays at 95% - 46;
- Video plays at 100% - 45;

For promoting "Heaven's Judgment" (preview link: <https://fb.me/c4WkoyiTK32ZQs>), we spent \$132.87 and got 1,454 ThruPlays with an average cost per ThruPlay of \$0.09 and 2,363 post engagements with an average cost per post engagement of \$0.06. This video ad got 6,003 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 2,341;
- Video plays at 25% - 150;
- Video plays at 50% - 94;
- Video plays at 75% - 73;
- Video plays at 95% - 63;
- Video plays at 100% - 63;

For promoting "Revelation's Stolen Blessing" (preview link: <https://fb.me/1MNZN8S8qWGH5B0>), we spent \$131.82 and got 1,313 ThruPlays with an average cost per ThruPlay of \$0.10 and 2,867 post engagements with an average cost per post engagement of \$0.05. This video ad got 6,825 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 2,837;
- Video plays at 25% - 267;
- Video plays at 50% - 185;
- Video plays at 75% - 158;
- Video plays at 95% - 136;
- Video plays at 100% - 132;

For promoting "1st Invite" (preview link: <https://fb.me/1TT1uZ1zCplWU0F>), we spent \$1,672.65 and got 23,488 ThruPlays with an average cost per ThruPlay of \$0.07 and 35,701 post engagements with an average cost per post engagement of \$0.05. This video ad got 67,179 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 35,634;
- Video plays at 25% - 26,720;
- Video plays at 50% - 18,476;
- Video plays at 75% - 2,408;
- Video plays at 95% - 2,198;
- Video plays at 100% - 2,015;

Overview

03/01/2022 - 03/31/2022

For promoting "1st Invite" (preview link: <https://fb.me/1TT1uZ1zCplWU0F>), we spent \$1,672.65 and got 23,488 ThruPlays with an average cost per ThruPlay of \$0.07 and 35,701 post engagements with an average cost per post engagement of \$0.05. This video ad got 67,179 impressions. Breakdown by percentages watched:

- 3-seconds video plays - 35,634;
- Video plays at 25% - 26,720;
- Video plays at 50% - 18,476;
- Video plays at 75% - 2,408;
- Video plays at 95% - 2,198;
- Video plays at 100% - 2,015;

For promoting "YouTube Video Link" (preview link: <https://fb.me/1GTw4FwjUiGzuQh>), we spent \$50.00 and 101 link clicks were tracked but 0 ThryPlays. Please note that this video was used in traffic campaigns. CPA was \$0.50.

Summary

03/01/2022 - 03/31/2022

Amount Spent Columbia Church Ad	Post Engagement Columbia Church Ad	Cost per Post Engagement Columbia Church Ad
\$5,634.47	135,077	\$0.04
ThruPlays Columbia Church Ad	3-Second Video Plays Columbia Church Ad	Video Plays Columbia Church Ad
82,358	134,109	239,325
Video Plays at 25% Columbia Church Ad	Video Plays at 50% Columbia Church Ad	Video Plays at 75% Columbia Church Ad
81,232	52,641	12,678
Video Plays at 95% Columbia Church Ad	Video Plays at 100% Columbia Church Ad	Video Average Play Time Columbia Church Ad
10,974	10,523	00:00:09
Post Reactions Columbia Church Ad	Post Shares Columbia Church Ad	Post Comments Columbia Church Ad
601	144	25
Reach Columbia Church Ad	Impressions Columbia Church Ad	CPM (Cost per 1,000 Impressions) Columbia Church Ad
33,600	265,953	\$21.19

Engagement Performance

03/01/2022 - 03/31/2022

Post Engagement vs Impressions vs Video Plays
Columbia Church Ad



Engagement performance
Columbia Church Ad

Metric	Value
Post Engagement	135,077
Post Reactions	601
Post Comments	25
Post Shares	144
Post Saves	25

Video Engagement performance
Columbia Church Ad

Metric	Value
Video Plays	239,325
3-Second Video Plays	134,109
ThruPlays	82,358
Video Plays at 25%	81,232
Video Plays at 50%	52,641
Video Plays at 75%	12,678
Video Plays at 95%	10,974
Video Plays at 100%	10,523

Campaign Performance

03/01/2022 - 03/31/2022

Campaign performance
Columbia Church Ad

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
RT - US - Video Views - March	\$2,120.28	112,393	45,263	\$0.05	101,875	\$18.86

Campaign Performance

03/01/2022 - 03/31/2022

Campaign Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
RT - US - Video Views - March - 1st Invite	\$1,672.65	67,179	35,701	\$0.05	63,225	\$24.90
RT - US - Video Views - March - ThruPlays	\$1,660.48	75,375	53,036	\$0.03	72,595	\$22.03
RT - US - Messages - Video - What Is A Beast	\$77.99	2,179	550	\$0.14	1,630	\$35.79
DR - US - Post Engagement - FB Posts - Graphics	\$53.07	5,274	387	\$0.14	0	\$10.06
RT - US - Traffic - March - YT Post	\$50.00	3,553	140	\$0.36	0	\$14.07

Geographic Segmentation

03/01/2022 - 03/31/2022

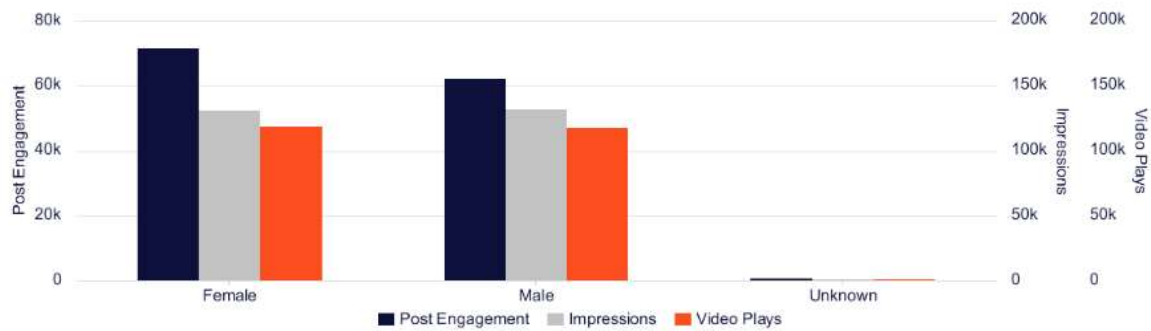
Geo performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,634.47	265,953	135,077	\$0.04	239,325	\$21.19
> Missouri	\$5,611.14	264,831	134,954	\$0.04	0	\$21.19
> Unknown	\$23.33	1,122	123	\$0.19	0	\$20.79

Gender Segmentation

03/01/2022 - 03/31/2022

Gender performance
Columbia Church Ad



Gender performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,634.47	265,953	135,077	\$0.04	239,325	\$21.19

Gender Segmentation

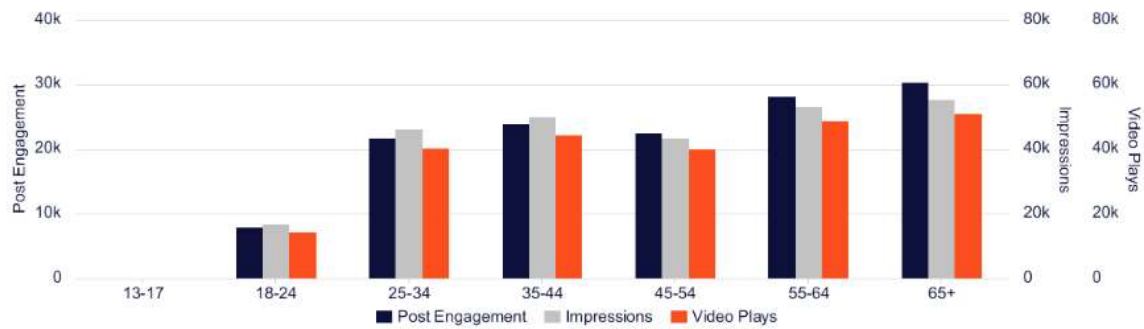
03/01/2022 - 03/31/2022

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
> Female	\$2,952.81	132,013	71,909	\$0.04	119,568	\$22.37
> Male	\$2,650.49	132,492	62,368	\$0.04	118,445	\$20.00
> Unknown	\$31.17	1,448	800	\$0.04	1,312	\$21.53

Demographic Segmentation

03/01/2022 - 03/31/2022

Age performance
Columbia Church Ad



Age performance
Columbia Church Ad

Account	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Columbia Church Ad	\$5,634.47	265,953	135,077	\$0.04	239,325	\$21.19
> 13-17	\$0.46	17	0	\$0.00	0	\$27.06
> 18-24	\$405.76	16,967	7,944	\$0.05	14,284	\$23.91
> 25-34	\$1,051.48	46,473	21,800	\$0.05	40,409	\$22.63
> 35-44	\$1,079.99	50,137	24,078	\$0.04	44,613	\$21.54
> 45-54	\$879.52	43,478	22,650	\$0.04	40,006	\$20.23
> 55-64	\$1,023.43	53,205	28,217	\$0.04	48,895	\$19.24
> 65+	\$1,193.82	55,676	30,388	\$0.04	51,118	\$21.44

Audiences Performance

03/01/2022 - 03/31/2022

Ad set performance
Columbia Church Ad

Ad Set Name	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
US - 95% Video Views 365 Days - 1st Invite	\$861.97	38,442	13,428	\$0.06	34,923	\$22.42
US - ThruPlays Video Views for RT - 1st Invite	\$810.68	28,737	22,273	\$0.04	28,302	\$28.21
US - ThruPlays Video Views for RT - What Are Horns	\$700.00	31,707	23,673	\$0.03	30,894	\$22.08
US - 95% Video Views 365 Days - What Are Horns (March 1 - March 12)	\$400.00	28,966	9,355	\$0.04	25,978	\$13.81
US - 95% Video Views 365 Days - Scared Of Revelation (March 1 - March 12)	\$350.00	16,391	6,054	\$0.06	14,766	\$21.35
US - 95% Video Views 365 Days - 5 Facts About Christ's Return (March 1 - March 12)	\$300.00	17,120	7,035	\$0.04	15,691	\$17.52
US - 95% Video Views 365 Days - What Is A Beast (March 11 - March 17)	\$300.00	13,538	5,070	\$0.06	11,925	\$22.16
US - ThruPlays Video Views for RT - What Is A Beast	\$254.55	13,358	8,343	\$0.03	12,462	\$19.06
US - ThruPlays Video Views for RT - Why has the world gone crazy	\$137.07	6,219	4,292	\$0.03	5,959	\$22.04
US - ThruPlays Video Views for RT - Revelation's Focus	\$136.82	4,740	3,729	\$0.04	4,669	\$28.86
US - ThruPlays Video Views for RT - 4 Things God Doesn't Know	\$136.23	7,776	4,597	\$0.03	7,380	\$17.52
US - ThruPlays Video Views for RT - Miracles From Hell Part 2	\$134.70	5,470	4,124	\$0.03	5,349	\$24.63
US - ThruPlays Video Views for RT - Is Earth In Danger	\$110.85	3,810	2,795	\$0.04	3,700	\$29.09
US - 95% Video Views 365 Days - My Wake-Up Call (March 1 - March 12)	\$100.00	4,977	1,952	\$0.05	4,474	\$20.09
US - 95% Video Views 365 Days - Heaven's Judgment (March 11 - March 17)	\$100.00	4,848	1,478	\$0.07	4,243	\$20.63

Ads Performance

03/01/2022 - 03/31/2022

Ad performance
Columbia Church Ad

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 15 - Video 44 (1st Invite)		\$861.97	38,442	13,428	\$0.06	34,923	\$22.42

Ads Performance

03/01/2022 - 03/31/2022



Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 15 - Video 44 (1st Invite)		\$810.68	28,737	22,273	\$0.04	28,302	\$28.21
Round 13 - Video 34 (What Are Horns)		\$700.00	31,707	23,673	\$0.03	30,894	\$22.08
Round 13 - Video 34 (What Are Horns)		\$400.00	28,966	9,355	\$0.04	25,978	\$13.81
Round 13 - Video 38 (Scared Of Revelation)		\$350.00	16,391	6,054	\$0.06	14,766	\$21.35
Round 13 - Video 36 (5 Facts About Christ's Return)		\$300.00	17,120	7,035	\$0.04	15,691	\$17.52
Round 8 - Video 26 (What Is A Beast)		\$300.00	13,538	5,070	\$0.06	11,925	\$22.16
Round 8 - Video 26 (What Is A Beast)		\$254.55	13,358	8,343	\$0.03	12,462	\$19.06
Round 1 - Video 6 (Why has the world gone crazy)		\$137.07	6,219	4,292	\$0.03	5,959	\$22.04

Ads Performance

03/01/2022 - 03/31/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 6 - Video 23 (Revelation's Focus)		\$136.82	4,740	3,729	\$0.04	4,669	\$28.86
Round 1 - Video 5 (4 Things God Doesn't Know)		\$136.23	7,776	4,597	\$0.03	7,380	\$17.52
Round 3 - Video 15 (Miracles From Hell Part 2)		\$134.70	5,470	4,124	\$0.03	5,349	\$24.63
Round 10 - Video 28 (Is Earth In Danger)		\$110.85	3,810	2,795	\$0.04	3,700	\$29.09
Round 13 - Video 33 (My Wake-Up Call)		\$100.00	4,977	1,952	\$0.05	4,474	\$20.09
Round 14 - Video 42 (Heaven's Judgment)		\$100.00	4,848	1,478	\$0.07	4,243	\$20.63
Round 14 - Video 43 (Revelation's Stolen Blessing)		\$100.00	5,630	1,895	\$0.05	5,070	\$17.76
Round 8 - Video 26 (What Is A Beast)		\$77.99	2,179	550	\$0.14	1,630	\$35.79

Ads Performance

03/01/2022 - 03/31/2022

Ad Name	Ad Creative Thumbnail	Amount Spent	Impressions	Post Engagement	Cost per Post Engagement	Video Plays	CPM (Cost per 1,000 Impressions)
Round 13 - Video 41 (Winds, Waters, And Beasts)		\$77.50	3,660	1,789	\$0.04	3,376	\$21.17
Round 13 - Video 40 (The Purpose Of Bible Prophecy)		\$77.09	3,906	2,056	\$0.04	3,639	\$19.74
Round 13 - Video 37 (How To Study Bible Prophecy)		\$55.27	2,460	1,029	\$0.05	2,233	\$22.47

Advent Digital Marketing

03/01/2022 - 03/31/2022

For Inquires please contact Chris Matts
 Phone: (517) 488-7372
 Email: chris@adventdigitalmarketing.com
 Website: adventdigitalmarketing.com
 Social: @chrismatts @adventdigitalmarketing

APPENDIX D

CHURCH BOARD REPORT MARCH 2022



1



2



3

02/01/2022 - 02/28/2022

Gender performance
Columbia Church Ad

Account	Video Plays
Columbia Church Ad	313,090
> Female	173,885
> Male	136,987
> Unknown	2,178

4

02/01/2022 - 02/28/2022

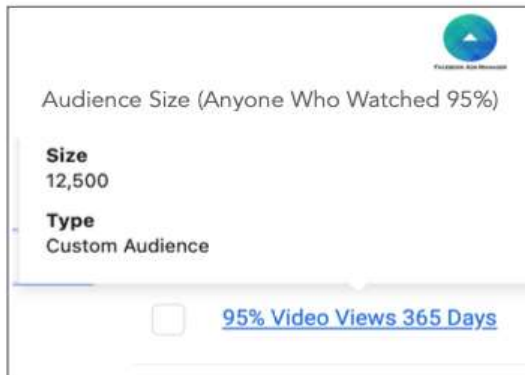
Age	Views
> 18-24	19,210
> 25-34	53,104
> 35-44	57,835
> 45-54	58,057
> 55-64	62,546
> 65+	62,298

5

Total Spent on Facebook Ads \$22,084.
Total ThruPlays 272,451
95% Views 59,687

* ThruPlay = 15 Second View
* 95% View-Watched 95% or more of a video

6



Audience Size (Anyone Who Watched 95%)

Size
12,500

Type
Custom Audience

[95% Video Views 365 Days](#)

7



Retargeting The Audience of previous 95% ThruPlays (12,500)

Results [Learn about metrics](#)

ThruPlays	5,958
Cost per ThruPlay	\$0.11
Amount spent	\$662.65
Frequency	5.24
Video plays at 95%	1,241
Impressions	36,372

8

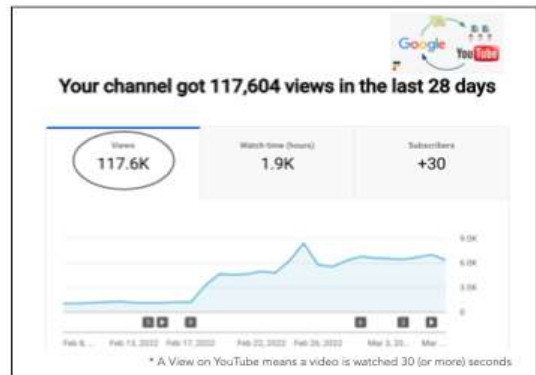


Results For Google Ads With YouTube




Total Spent With Google / YouTube:
\$5,087

9



Your channel got 117,604 views in the last 28 days

Views	117.6K	Watch time (hours)	1.9K	Subscribers	+30
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* A View on YouTube means a video is watched 30 (or more) seconds.

10



Locations Targeting Columbia, 652...



11



Views For 1 Video in 1 Zip Code (last 30 days)

Locations Targeting Columbia, 652... (14)



12



13



14



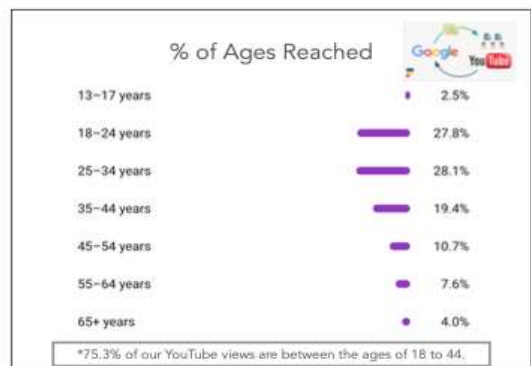
15



16



17



18

Sample of How Videos Ads Are Performing: Views

Video Title	Status	Target	Start Date	Views
None of The End	Public	None	Jan 27, 2022	3,936
The Greatest Super Hero	Public	None	Jan 27, 2022	16,760
Who Comes Next Christ or Antichrist?	Public	None	Jan 27, 2022	13,490
Miracles From Hell	Public	None	Jan 27, 2022	9,308
Armageddon	Public	None	Jan 27, 2022	4,372
What's Missing From The Bible	Public	None	Nov 10, 2021	2,572
Pastor's Moving Prophecy	Public	None	Nov 10, 2021	3,261

19



20



21

1 Day's Results

Campaign	Cost	Impressions	Views	Avg. CPV
Video - Mankind Destroy Earth	\$42.80	2.86K	1.2K	\$0.04
Video - Home In Prophecy	\$45.36	3.64K	1.3K	\$0.03
Video 15 - Miracles From Hell - Broad	\$43.76	3.5K	1.3K	\$0.03

* CPV = Cost Per View

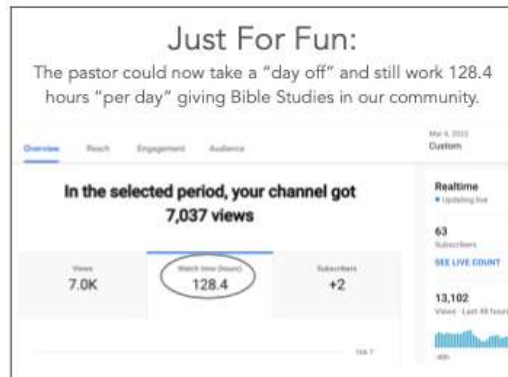
22

1 Day's Results

Campaign	Cost	Impressions	Views	Avg. CPV
RT - Video 10 - 7 Lies About Revelation	\$35.10	1.7K	918	\$0.04
Video 3 - Why Has The World Gone Crazy	\$43.08	2.7K	1,156	\$0.04
Video 1 - The Search - Broad	\$34.40	1,79K	792	\$0.03

* RT=Retargeting

23



24

APPENDIX E

REGISTRATION CARD WITH AGE AND ADVERTISING SURVEY



Welcome To The
Revelation Prophecy Conference!

Name: _____

Cell Phone: _____

Email: _____

Your generation:
 Gen Z (Ages 18-25)
 Millennial (Ages 26-41)
 Gen X (Ages 42-57)
 Boomer (Ages 58-76)
 WW2 or Post War (77-100)

I've seen Pastor Hiram's videos on:
 Youtube Facebook Instagram

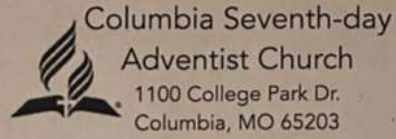
If you saw Pastor Hiram's videos, do you think you saw:
 1-3 Different Videos
 3-6 Different Videos
 7+ Different Videos

Did you receive a flier in the mail? Y or N

What is your zip code? _____

APPENDIX F

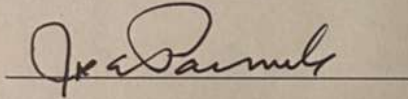
INSTITUTIONAL CONSENT LETTER



Attention:
Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

To Whom It May Concern:

The church board of the Columbia Seventh-day Adventist Church has approved the implementation of Hiram Rester's doctoral project titled DEVELOPING SHORT ONLINE EVANGELISTIC VIDEOS TO REACH MILLENNIALS AND GENERATION Z by approving the Revised Media Ministry Outreach Budget on July 13, 2021.



Joe Parmele
Church Board Chair

Date: 9/16/2021

APPENDIX G

PROJECT BUDGET

Media Ministry Outreach-(Revised Budget)

Columbia SDA

Aim: Produce and promote short message-based video clips online and specifically via social media to share with a broader and specifically younger audience.

COPY

Investment:

\$ 16,200 - Professional Development, Add Placement

& \$500 per month for adds

(6 months-approx. August - January)

\$ 21,000 - \$3500 per month (approx. Nov.-April)

\$37,200 - Total

Income:

\$ 8500 - IA-MO Conference

26,200 - Columbia SDA Local Evangelism Funds (Currently \$56,350)

2,500 - Direct Giving

\$37,200 - Total

**Reference point. We spent \$42,000 for a 2018 series. The local church portion was \$27,000. We spent almost no church funds on evangelism in 2019 due to COVID.

Lee Rockholly (PAW)
9-14-2021

APPENDIX H

FACEBOOK ATTORNEY LETTER REGARDING HACKING AND LOSS OF ACCESS TO PROJECT DATA



June 6, 2022

Facebook Headquarters
Legal Department
1 Hacker Way
Menlo Park, CA 94025

Re: Reinstatement Request for Hiram Rester's Facebook Account

Dear Sir or Madam:

I represent Hiram Rester. For many years, Mr. Rester had a Facebook account which he used for documenting his personal life, including many memories of his family and friends. Mr. Rester also used his Facebook account for his professional pursuits. Mr. Rester's email associated with his Facebook account is sabbathrester@gmail.com.

Starting in August of 2021, Mr. Rester began to implement an academic research project for a doctoral degree through Andrews University on Facebook and Instagram. Mr. Rester is the pastor of the Columbia Seventh-day Adventist Church (the Church) in Columbia, Missouri. The academic project was done in partnership with his church. As part of the research project, Mr. Rester and his church spent \$30,883.78 in Facebook ads, etc. As detailed below, Mr. Rester's Facebook account was permanently disabled causing him to lose access to all of his doctoral research contained in Meta ads, and the Church has lost the ability to retarget interested persons in the community through data which it spent tens of thousands of dollars to develop.

On April 13 at 9:36 am, Mr. Rester received an email (a screenshot of which is attached as **Exhibit A**) where a hacker joined the Church Facebook ads. Notice that the email lists Mr. Rester's name but shows the email "mohanakumaran155@outlook.com." This email is not Mr. Rester's email. In fact, Mr. Rester's email is seen below in the same screenshot as "sabbathrester@gmail.com." The time and date are clear in the screenshot. This is important because 8 minutes later Mr. Rester's account was suspended by Facebook. Mr. Rester didn't see this email until much later after which he realized his account had been hacked by the owner of the "mohanakumaran155@outlook.com" email (the Hacker).

That same day, at 9:42 am, Mr. Rester's sister called in a panic telling him that his Facebook account had apparently been hacked and that horrible stuff had been posted on his page. Mr. Rester immediately checked his Facebook page but Mr. Rester was already blocked out by Facebook and could not access his account or see what the hacker had posted.

One minute later, a friend texted Mr. Rester saying: "Bro check your Facebook asap. You've been hacked." See **Exhibit B**. Notice Mr. Rester's response regarding his sister and already having his account suspended shown in the same screenshot showing the date and time.

At 9:44 am, another friend texted a similar message and Mr. Rester responded. See **Exhibit C**, showing the date and time of the text message.

Also at 9:44 am Mr. Rester received an email from Facebook stating that his account was disabled and that he had 30 days to appeal. See **Exhibit D**.

Mr. Rester appealed the decision and was notified on April 17 that his appeal was rejected. See **Exhibit E**. On April 17, Mr. Rester sent an email to an email Facebook has for disabled accounts. As of yet he has received no response.

On both April 17 and April 19 Mr. Rester submitted his Driver's License to Facebook and received notification from Facebook that his identification did not match the information on the account. Mr. Rester suspects that the hacker changed his account settings to create this result.

There is no question that Mr. Rester's account was hacked. However, Facebook has been unhelpful in rectifying the situation. In addition to losing his personal Facebook account, which is tragic for him, Mr. Rester has lost access to his doctoral research contained in Meta ads and his church has lost over \$30k in advertising data investment.

We request that you reinstate Mr. Rester's Facebook account immediately. At the very least, Mr. Rester needs access to his personal and doctoral research project data and ad data that was stored in his Facebook account. Mr. Rester is desperate to access this information in order to complete his academic degree. He is considering all of his legal options.

Please contact me at steve@allredlaw.org or Mr. Rester at sabbathrester@gmail.com.

Sincerely,



Stephen N. Allred
Attorney for Hiram Rester

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VITA

Name: Hiram S. Rester
Date of Birth: September 8, 1976
Place of Birth: Hattiesburg, Mississippi
Married: December 7, 1997 to Libby DeLong
Children: Lauren (2001), Savannah (2005), Jackson (2010)

Education:

2017-Present DMin, Andrews University
2004-2016 MA P.Min. from Andrews University
1998-2002 Bachelor of Theological Studies from Christian Bible College and Seminary
1995-1997 Undergrad courses at Mississippi Gulf Coast Community College, Union College, Weimar College, and Mission College of Evangelism

Ordained:

2002 Ordained by Texico Conference of Seventh-day Adventists

Experience:

2017-Present Pastor, Columbia Seventh-day Adventist Church (Columbia, MO)
2016-2017 Conference Evangelist, Washington Conference (Auburn, WA)
2014-2016 Restart Pastor, South Tacoma Adventist Fellowship (Tacoma, WA)
2009-2014 Senior Pastor, Springfield SDA Church (Springfield, MO)
2003-2006 Contract Evangelism (USA)
2000-2003 Conference Evangelist, Texico Conference (Texas and New Mexico)
1999-2000 Conference Evangelist, Gulf States (Mississippi, Alabama, and Florida)
1998-1999 District Pastor, Gulf States Conference (Tupelo, Corinth, Water Valley, MS)
1997-1998 Task Force Pastor/Church Planter, Gulf States Conference (Picayune, MS)