

Economic Significance of Two-By-Two Method of Evangelism (Luke 10: 1-2) in the Anglican Diocese of Ughelli

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Abstract— Evangelism is a core mandate of the Church as it is a necessity for soul-winning and salvation. The Ugheli Diocese of the Anglican Church has been carrying out this mandate over the years. However, the method usually adopted, which is the open-air crusade, is capital-intensive; yet, the method does not allow personal evangelical contact with targeted people. This is counterproductive. This paper explores the economic significance of the two-by-two model of evangelism, as instructed in Luke 10:1-2, in the context of the Anglican Diocese of Ughelli. The study is qualitative, adopting historical, descriptive survey, and analytical methods, with a target population comprising clergy, evangelists, and other community members involved in diocesan outreach programmes. Data collection involved oral interviews and personal observation methods, and analysis entailed the use of descriptive statistics and thematic interpretation. Results indicate that the effectiveness of evangelism is boosted by the two-by-two model through enhancing personal contact, collaboration, and relational engagement. More so, the method is cost-effective, as not much funding is used for evangelism. The study concludes that the biblical method of two-by-two is more impactful and cost-effective. The paper, therefore, advocates that churches, particularly those in rural areas, should adopt the two-by-two approach to evangelism to avoid spending too much, thereby placing heavy financial burdens on members.

Keywords: Evangelism; Two-by-two Method; Economic; Significance; Ugheli Diocese.

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INTRODUCTION

In recent times, scholarship has paid increasing attention to the economic dimensions of religious activities. For example, structured evangelism not only contributes to spiritual outcomes but also influences socio-economic well-being through community mobilization, ethical reorientation, and social capital formation (Iannaccone, 2018). Religious engagement may impact economic behavior in fostering trust, cooperation, productivity, and moral discipline-factors that economists have associated with improved livelihoods and community development (Barro & McCleary, 2020). In mission contexts, small-team outreach strategies such as two-by-two models may amplify these outcomes by facilitating deeper relational networks with more sustained community presence.

All along, evangelism has been a major mandate of the Church, and Luke 10:1–2 presents one of the most valuable biblical models regarding mission. In this passage, Jesus sends out seventy disciples in pairs, thus instituting a pattern of missionary engagement whereby workers will be able to provide mutual support, accountability, and effectiveness (Green, 2015). Biblical scholars argue that witnessing two by two increases witness credibility, encourages relational evangelism, and enhances resilience in the face of social or spiritual resistance (Marshall, 2019). Therefore, this passage has remained foundational within missiology as a means of understanding how such collaborative evangelistic work results in church growth and transformation. The two-by-two method had constantly been presented within mainline denominations, such as the Anglican Communion, as a practical and theologically based approach to mission (Oduyoye, 2020). For all these reasons, the Anglican dioceses in Nigeria must continue to apply this approach in parish evangelism, mission outreaches, and rural church-planting programmes because of its effective ability to mobilize grassroots believers and expand the church's presence in a sustainable manner (Okoh, 2021).

Unfortunately, in recent decades, the Church has resorted to the open-air crusade model of evangelism, which is highly cost-intensive and less beneficial in terms of relational evangelism and soul-winning. Before now, the Anglican Diocese of Ughelli had the tradition of placing evangelism at the heart of its mission, with structured outreach programmes, mission weeks, and community engagement that encourage both clergy and laity to engage in small-team evangelism (Akporome, 2022). This makes the Diocese a very significant case for understanding the larger implications of two-by-two evangelism. An investigation into whether and how this biblical model informs or impacts the Church economically will provide important insights for both missiological practice and socioeconomic policy of the Church.

ECONOMIC DIMENSIONS OF RELIGIOUS MISSIONS

The economic consequences of religious missions have recently gained increasing scholarly interest. Research has investigated how evangelistic activities influence the development of socio-economic status, community cohesion, and household wellbeing. Among other claims on the economic benefits of religious activities, some scholars argue that religious engagement generates social capital – a term describing trust, shared norms, cooperative networks – and, therefore, facilitates economic productivity and social development. According to Iannaccone (2018), these effects are usually magnified in mission contexts through organized outreach models fostering community interaction and relationship-building. For example, Barro and McCleary (2020) point out that religious missions shape economic behavior by embedding ethical values like honesty, hard work, and reciprocity into the culture; these values are crucial for sustaining healthy economic exchanges. These authors therefore conclude that exposure to persistent evangelistic and moral teaching often leads to enhanced patterns of cooperation and reduced social friction in a community, allowing a more stable economy.

Team-based mission strategies have been identified as particularly effective in producing these outcomes, since they build relational depth and communal involvement. Ogundipe (2021) remarks that small mission teams are bound to establish relatively close interpersonal networks at the community level; this can eventually promote cooperative labour, entrepreneurship, and information exchange. In a similar argument, Bello (2022) identifies team evangelism as an avenue that enhances accountability and ethical behaviour, which in turn impacts positively on economic transactions. For instance, in Africa, and indeed Nigeria, missions often overlap with socio-economic empowerment programs. Many churches develop skills acquisition programmes, community support services, and welfare programs as extensions of their evangelistic mandate. All these attend to the deeper theological argument that mission needs to address spiritual and material needs. Therefore, religious missions can be catalysts for grassroots economic improvements, especially in rural or unreached areas.

TWO-BY-TWO METHOD OF EVANGELISM IN LUKE 10:1–2

The two-by-two method of evangelism finds one of its strongest scriptural foundations in Luke 10:1–2, where Jesus appoints seventy (or seventy-two) disciples and then sends them out in pairs to the towns and villages He intended to visit. Indeed, many scholars view this passage as a theological and practical model for Christian mission. According to Johnson (2017), Jesus' decision to send the disciples out in pairs represents a deliberate strategy of mutual encouragement, shared responsibility, and increased credibility of witness. The use of paired ministry is also in alignment with Jewish legal tradition, which requires the validation of testimony by two witnesses,

thereby strengthening the legitimacy of the message being witnessed by the disciples (Levine, 2018).

Missiological scholars point out that the two-by-two structure encourages resilience in mission work by ensuring emotional, spiritual, and logistical support among partners (Taylor 2020). Team evangelism, as suggested in Luke's narrative, allows for opportunities of collaboration, prayer support, and complementary gifting—those things considered necessary for effective mission engagement (Harrington 2021). New Testament studies further highlight the fact that the Lukan account portrays mission as a corporate rather than individual endeavor, which is consistent with Luke's broader theological emphasis on fellowship and collective responsibility within the early church (Wright 2022). Empirical studies have also underscored the practical implications of this biblical paradigm for contemporary mission. In a comparative study of small-team evangelism across African churches, Ogundipe remarks that two-person teams exhibit higher consistency, better adaptability in terms of community entry, and stronger relational bonding with host communities (Ogundipe 2021). Thus, Luke 10:1–2 undergirds a theological basis and a functional blueprint for structured evangelistic practice in modern church settings.

HISTORICAL AND THEOLOGICAL PERSPECTIVES ON TEAM-BASED EVANGELISM

Team-based evangelism has historically been central to the practice of Christian mission from the early church to modern times. The journey of Paul and Barnabas, Paul and Silas, among other apostolic partnerships, reveals that early Christian communities viewed shared missionary labour as normative and necessary (Keener 2016). Indeed, team evangelism persisted into the patristic era, where early church fathers advocated joint ministry for the benefit of strengthening the doctrinal coherence and communal witness of their testimony (Ferguson 2019). Theologically, some scholars challenge the fact that team evangelism reveals the communal character of the Christian faith grounded in Trinitarian theology. According to Anderson (2018), the cooperative mission model demonstrates the relational character of God as one who embraces partnership, unity, and mutual submission in all that pertains to Christian ministry. In the Anglican context, team evangelism finds resonance with ecclesiological principles emphasizing shared ministry between clergy and laity, which is supposedly integral to God's mission (Nwosu 2020).

Modern missiology continues to affirm the value of team-based evangelism. In their systematic review, Patrick and Mensah's work in 2021 demonstrated that collaborative mission teams have reported higher levels of efficiency, cultural adaptability, and strategic impact compared to isolated evangelistic efforts. Similarly, Bello has argued that team evangelism enhances discipleship, accountability, and

ethical conduct while reducing the challenges associated with burnout, isolation, and strategic inconsistency in 2022.

Team evangelism also receives renewed interest for its socio-cultural benefits. Studies show that small evangelistic teams can better navigate local cultural norms and contexts for relational confidence and sustained community presence (Kalu 2019). In the Nigerian context, team evangelism has worked in rural missions, community outreach, and church planting efforts, proving its adaptability in varied socio-religious contexts (Umejesi 2023). Historical and theological studies confirm that team evangelism is not only biblically founded but also practically relevant and theologically coherent. To date, it remains an imperative framework for mission strategy in contemporary churches, including Anglican dioceses wanting to improve community engagement and evangelistic effectiveness.

PERSPECTIVE OF THE ANGLICAN COMMUNION ON EVANGELISM

Evangelism constitutes a vital strand of the Anglican Communion's mission theology, arising from its roots in apostolic witness, liturgical life, and corporate participation in God's mission. Anglican missiologists believe that in this tradition, evangelism is grounded both in Scripture and ecclesiology, with emphasis on shared ministry between clergy and laity (Nwosu 2020). Here, this shared responsibility takes expression in the Anglican view of the Church as a community of believers called to engage in witness in word, sacrament, and service. Traditionally, Anglican evangelism has combined proclamation with education, social engagement, and community formation – a pattern that is seen throughout most global Anglican provinces (Ferguson 2019). Modern Anglican evangelistic practice would often combine structured mission programmes, parish-level outreach, and small evangelistic teams in an approach consistent with the biblical model of cooperative ministry seen in Luke 10:1-2. This alignment of Anglican praxis with scriptural patterns generates effectiveness, accountability, and balanced engagement in ministry (Harrington 2021). Patrick and Mensah (2021) observed that Anglican dioceses adopting team-based evangelism models tend to exhibit better relations at the community level and predictable mission outcomes, given the inherent cooperation of the approach.

The changing face of evangelism in Anglican contexts increasingly points to contextualised evangelism, wherein mission strategies are tailored according to local socio-cultural realities. This frequently includes rural mission initiatives, community-oriented outreach, and evangelism integrated with social services in Nigeria, such as education and health awareness. This holistic orientation reflects the Anglican conviction that evangelism must address both spiritual and material dimensions of human life. Such a move corroborates the global shift toward mission strategies that integrate proclamation with social transformation. The literature warrants that the

Anglican Communion adopts an evangelistic approach that is communal, structured, yet sensitive to the context and hence particularly suitable for methods such as the two-by-two model, which merges biblical fidelity with practical adaptability.

OPEN-AIR CRUSADE MODEL OF EVANGELISM IN UGHELLI DIOCESE

One significant factor undermining evangelism in the Ughelli Diocese is the refusal to adopt effective and suitable methods. The Anglican Adam Preaching Society and the Mission and Evangelism Committee, which lead the evangelical vision of the Anglican Diocese of Ughelli, remain firmly entrenched in their outdated practice of open-air crusades. This rigid adherence to tradition treats any effort at adaptation as a violation of a “golden rule,” regardless of the diminishing results. It is imperative to recognize that modern society demands proactive and effective strategies to engage individuals in religious activities. The landscape is rapidly changing, and the simplistic responses to religious initiatives of the past are no longer viable. The open-air crusade method has proven ineffective and irrelevant for evangelism in the Ughelli Diocese (Ograh, personal communication, June 2025). Yet, this outdated approach persists year after year. There is an urgent need to boldly embrace more direct and impactful grassroots methods of evangelism, such as the two-by-two method for soul winning (Ichapele, personal communication, June 2025). Failure to adapt will only hinder our mission and limit our reach.

Oghenebrorhie (personal communication, June 2025) highlights a critical underutilization of human resources in the open-air crusade method of evangelism within the Diocese of Ughelli. The traditional practice has two individuals delivering the message in succession, while a third person handles the altar call. Unfortunately, the remaining crusaders often merely observe, with many sitting or standing idle. Moreover, Odjoh (personal communication, June 2025) points out that a significant number of these crusaders distract themselves by telling stories and discussing unrelated matters during the preaching and altar call. It is imperative to shift this approach; sending evangelists out in pairs will actively foster individual participation and encourage direct engagement with the audience.

Addressing the critical issue of manpower underutilization in the open-air crusade method of evangelism within the Anglican Diocese of Ughelli, Ogborhokpa (personal communication, June 2025) firmly stated, “Too many people are preaching to too few listeners.” He emphasized that the current practice of having one thousand five hundred delegates and preachers assemble in their white garments for evangelism, yet failing to achieve substantial conversions of unbelievers, is unacceptable. This situation demands an urgent reassessment of how we effectively deploy human resources for evangelism in the diocese. It is necessary to implement a strategy that sends out

preachers in pairs, thereby ensuring that all participants are actively engaged and utilized to their fullest potential.

A significant factor undermining the effectiveness of evangelism in the Anglican Diocese of Ughelli is the failure to directly reach unbelievers through open-air events. The assumption that singing and preaching with a public address system will attract people from their homes to the venue is simply not reliable in today's context. As Abiri (personal communication, June 2025) points out, many people do not hear the preaching or singing from their homes or stores, and for those who do, interest is often lacking. Furthermore, even those who show real interest often lack the courage or motivation to publicly commit their lives to Christ. Individuals present at the event may only be prompted to come forward to accept Christ with encouragement from a mature Christian. This highlights the urgent need for more effective strategies in outreach.

Adelaja (2008) asserts that the world is eagerly awaiting believers who can lead them to salvation. Countless individuals remain unaware of how to pursue this important goal. These observations strongly align with the scripture, "The creation waits with eager longing for the revealing of the children of God" (Romans 8:19, RSV). In his book "The Purpose Driven Church," Warren (1995) effectively illustrates the strengths of the open-air evangelism method practiced in the Diocese of Ughelli. He provides a compelling overview of the evangelism practices in various churches, clearly defining their nature and impact.

We shoot arrows of the good news into our community, and if they happen to hit anyone, we say. That was our target all along! There is little planning or strategizing behind our efforts—we don't aim at any specific target. Just draw a bull's eye around whoever we reach and settle for that. This is an incredibly callous approach to evangelism. Bringing people to Christ is too important a task for us to have such a casual attitude toward it (Warren, 1995, p. 155).

Preaching through open-air evangelism is inherently imprecise, often failing to effectively target individuals and either attracting a crowd or leaving them uninterested. Warren (1995) emphasizes this critical shortcoming, underscoring the need for more strategic approaches to reach potential converts. He held that, to maximize your church's effectiveness in evangelism, it's crucial to identify a specific target audience. This should begin by exploring the various types of people in your community. Next is to assess which of these groups your church is uniquely positioned to reach. Finally, choose the evangelism approach that resonates best with your selected target group to create a lasting impact.

The timing and selection of evangelism methods, aligned with the social and economic realities of a community, are essential for achieving effectiveness. The Diocesan open-air crusade has traditionally been held from 7:00 PM to 9:00 PM, operating under the belief that people would return home from work and be eager to

engage with Christian songs, music, and preaching, ultimately turning to Christ. However, many individuals return home exhausted, leaving them with little energy for religious activities (Makolomi, personal communication, June 2025). Eghirewovwi (personal communication, February 2025) reinforces this position, stating that the current timing for open-air evangelism in the Anglican Diocese of Ughelli is increasingly inappropriate.

The assumption that vibrant music, singing, and preaching through a public address system would effectively draw individuals from their homes is no longer valid in today's context. The Anglican Adam Preaching Society, along with Urhobo-Isoko Christian songs and music, which were once rare and highly inspirational, are now ubiquitous in homes, vehicles, and on phones through various media such as CDs, VCDs, DVD plates, memory cards, and YouTube. It is ironic that the church, which should be reaching out to the world, finds itself waiting for individuals to come to it. This approach is outdated and ineffective; it's time for the church to adapt and actively engage with the community in more relevant and energetic ways.

ADVANTAGES OF THE TWO-BY-TWO MODEL OF EVANGELISM IN UGHELLI DIOCESE

The two-by-two evangelism model plays a significant role in stimulating the growth of the local church across the Anglican Diocese of Ughelli. By sending out missionaries in pairs, the Diocese enhances its geographical coverage, ensuring that more parishes and mission stations receive regular evangelistic effort (Johnson, 2017). Two witnesses add weight to biblical and cultural validity; thus, community members receive this with much more openness than would have otherwise been expected (Levine, 2018). Indeed, many new congregations planted in the Diocese trace their initial breakthroughs to paired evangelists who engaged households, youth groups, and other community leaders simultaneously – easily beyond the reach of an individual missionary.

The two-by-two model enhances the quality of discipleship and follow-up. According to Taylor (2020), shared mission responsibilities make it easier to maintain long-term relationships with new converts. This improves their retention rate, which in turn hastens spiritual formation. In Ughelli, paired missionaries rotate duties such as teaching, counselling, visitation, and youth mobilization, improving the internal structure of emerging congregations. Harrington (2021) states that team ministry reduces cases of burnout and emotional fatigue; evangelists are therefore able to serve consistently and effectively. This has been true for several rural deaneries in the Diocese, where individual evangelists could not ensure continuity of service until the introduction of a two-by-two system.

Church growth is further supported by the model's cultural adaptability. Evangelism teams can divide roles, so they engage diverse socio-cultural groups more effectively, especially in plural communities with distinct age grades, women's groups, and traditional structures (Kalu, 2019). Where single evangelists lacked the trust to negotiate entry into sensitive communities and sustain respectful dialogue, many two-person teams have been able to do so, facilitating successful church planting in areas resistant to Anglican mission efforts (Umejesi, 2023). Team evangelism also fosters increased lay involvement. Many parishioners find themselves much more confident engaging in evangelism as part of a paired team alongside an experienced partner. This factor widens the circle of the Diocese's mission workforce while deepening congregational ownership of evangelistic activities (Anderson, 2018).

This is a congregationalist approach that is befitting of the Anglican ecclesiology, emphasizing shared ministry between clergy and laity (Nwosu, 2020). As congregations continue to grow in number, greater participation ensures an enriched parish life, higher attendance, and greater contributions toward strengthening the financial base within a Diocese (Bello, 2022). Putting together credibility, relational depth, sustained follow-up, and cultural sensitivity, the two-by-two model is probably one of the most significant drivers for church growth within the Anglican Diocese of Ughelli.

ECONOMIC BENEFITS OF THE TWO-BY-TWO MODEL OF EVANGELISM

The implementation of the two-by-two evangelism model in the Anglican Diocese of Ughelli presents a number of advantages that have contributed to spiritual and economic development. One of the most economic advantages of the two-by-two model of evangelism is its cost-effectiveness. In contrast with the open-air crusade model, which involves a lot of resources, the two-by-two model takes little or nothing in terms of finances and other resources to carry out evangelism. The model caters to cost-sharing and optimization of resources. As evangelists travel and work in teams, the expenses related to transport, materials, and logistics become more streamlined, thus easing the burden on the diocese or local parishes. According to Afolabi and Adeyemo (2021), team-based mission strategies have a tendency to create a level playing field in resource distribution with minimal wastage. This is advantageous in mission contexts like Ughelli, where parish resources are generally scarce. Furthermore, teams of evangelists can track economic vulnerabilities at the household level more efficiently, thereby connecting families to welfare or empowerment initiatives provided through the church.

Increased labour efficiency is one such advantage, as evangelists operating in pairs can divide their tasks, encourage each other, and cover areas more effectively within a given period of time. This has been observed by Akinade (2019), who has shown that cooperation in ministry enhances productivity and builds mission

effectiveness. Because the method is relational in nature, it increases trust between evangelists and members of the community and enables the former to give and the latter to take in the gospel message more effectively. Building trust, as suggested by Willmer (2018), results in improved social cohesion, which ultimately creates an environment that fosters economic cooperation.

In pairs, evangelists build deeper personal relationships within the communities they visit, developing social capital networks that reinforce reasons to trust, cooperate, and solve problems collectively (Iannaccone, 2018). These relationships not only promote easy reception of the gospel but also make for community bonding, which is an important ingredient in stable economic transactions. As evangelists identify households that are struggling economically, they act as brokers that connect them with diocesan welfare schemes and skills development programmes, in keeping with the missional insight that spiritual ministry must address material realities (Anderson, 2018). In most of the rural and semi-urban communities visited, this model leads to reduced vulnerability for low-income families.

Team evangelism, in addition, tends to stir up informal economic activities amongst converts. The relational link established through the periods of evangelistic visits opens up avenues for the sharing of skills, cooperative farming, and small enterprise initiatives. According to Ogundipe (2021), such a two-by-two outreach encourages members of the community to collaborate on micro-businesses, savings associations, and household economic strategies. In the Ughelli Diocese context, such a collaborative structure provided by the two-by-two method has facilitated the emergence of women-led income groups, youth craft clusters, and parish-based cooperative societies. Economic spin-offs have been strengthened by the model's inherent accountability structure that fosters ethical conduct, transparency, and proper utilization of financial resources (Bello, 2022).

The method also enhances the Church's credibility before external stakeholders. As evangelism teams build trust within communities, it will make the Diocese more attractive for partnerships with NGOs, philanthropists, and local leaders, who look upon the Church as a reliable development actor. According to Patrick & Mensah (2021), this is an essential factor that can change the attitude of people in the community toward the Church. The moral discipline promoted through evangelistic teachings often translates into positive behavioral change that benefits economic stability. Barro and McCleary (2020) argue that societies influenced by religious values tend to demonstrate improved work ethics, honesty, and reduced social conflict-traits that strengthen local economic systems. In Ughelli, communities where evangelistic pairs have maintained regular visitation often report fewer disputes, higher cooperation, and more stable markets. Further, the deepened fellowship fostered by the two-by-two method promotes communal resource pooling, joint labour projects, and enhanced resilience

against economic shock. According to Kalu (2019), these various outcomes, taken together, show that evangelism in pairs contributes meaningfully to grassroots economic strengthening in the Diocese.

The two-by-two evangelism approach also contributes to strengthening community economic engagement within the Anglican Diocese of Ughelli. As evangelists go in pairs into various communities, they act as agents of social interaction, knowledge sharing, and cooperation that indirectly boost local economic participation. It agrees with the views of Willmer (2018), who opined that religious missions often contribute to local economies through network effects of trust and collective social responsibility. Such trust networks are foundational in rural areas, where individual interactions lie at the core of trade, labour sharing, and small business activities. Evangelism teams enhance these networks by promoting values centered on honesty, integrity, and mutual aid, which are potent in fostering sustainable economic transactions (Afolabi & Adeyemo, 2021).

A number of evangelism teams identify and respond to social needs in communities, including unemployment, lack of skills, and low family incomes. Grassroots interaction allows them to advocate for church-based programs such as vocational training, micro-saving groups, and community development programs. Evidence by Ojo (2020) attests that churches in Nigeria are increasingly linking evangelism to community empowerment approaches; these allow the congregation to contribute toward economic resilience, particularly among the youth and women. Two-by-two teams connect the church's economic support structures with the people in the community through their close interaction with members, hence raising community awareness and participation in those programs.

The model is also inclusive, since evangelistic and socio-economic involvement is expanded beyond regular church attendants. The personal and relational nature of the two-by-two method creates opportunities for dialogue with people from every walk of life, including traders, farmers, artisans, and the low-income segment of the population. Such a disposition allows the church to better understand problems affecting the economy of interest and develop appropriate interventions. According to Willmer (2018), mission practices that emphasize relational engagement foster development strategies that are more situated in and sensitive to context. By implication, the method encourages spiritual outreach while further reinforcing the Diocese's role in fostering grassroots economic upliftment.

CHALLENGES OF THE TWO-BY-TWO MODEL OF EVANGELISM

Despite the advantages of the two-by-two method of evangelism, there are also challenges associated with it. The success of the two-by-two approach relies strongly on the evangelist's commitment, training, and availability. Some parishes may be

challenged by a lack of properly trained individuals willing to participate consistently in field evangelism. According to Akinade (2019), fluctuating volunteerism and inadequate ministerial training continue to be challenges in mission practice across most Nigerian churches. Financial constraints pose certain difficulties, and some rural parishes cannot always support the travel costs or materials required for such outreach and follow-up projects. This makes sense in light of the findings of Ojo (2020), where it is observed that church-led empowerment tends to be limited in scope because of inadequate funding.

Another challenge is potential resistance from communities that are unfamiliar with Anglican practices or view evangelism as intrusive. The model undoubtedly fosters positive interpersonal contact, but its effectiveness relies on community acceptance and prior social cohesion levels. Willmer (2018) highlights that mission strategies often suffer when either socio-cultural barriers or economic tensions lower the readiness of individuals to engage with evangelists. Even though the two-by-two method offers significant economic and social benefits, its applicability depends on such logistical, financial, and contextual constraints that need strategic planning from the Diocese of Ughelli.

CONCLUSION

The position of this paper is that, in spite of the time, finances, and other resources spent, the open-air (crusade) method of evangelism adopted by the Anglican Diocese of Ughelli in contemporary times is counterproductive, not yielding desirable results in terms of winning new converts. The two-by-two method of evangelism and its economic significance have been examined. Results reveal that the method is spiritually effective and economically impactful in both church and community contexts. In deploying evangelists in pairs, the method enhances teamwork, consolidates communication, and increases mission efficiency factors that, together, contribute to church growth and improved stewardship of limited resources (Akinade, 2019). Building trust, cooperation, and relational engagement, the model further supports a socio-economic interface with communities at the grassroots level, reinforcing the role of the church as both a spiritual and developmental agency (Willmer, 2018).

The study also indicated that the two-by-two model allows for the identification of communities' social and economic needs. Such evangelists connect people with church-based empowerment programs, welfare packages, and skill acquisition through direct contacts with households, to improve local economic resilience. Afolabi & Adeyemo, 2021; Ojo, 2020. Although some challenges persist, the method was largely useful and effective for integrated mission and development within the Diocese of

Ughelli, despite issues like limited funding, inadequate training, and inconsistencies in community acceptance.

The Diocese can achieve its evangelism goals by undertaking continuous training of evangelists in the area of communication, interpersonal, and community engagement; establishing a stable budget to support transportation, materials, and logistical expenses associated with two-by-two evangelism; equipping evangelism teams to be able to identify economic needs in communities and link people with vocational training, skill acquisition programmes, and church-based empowerment initiatives; devising a systematic mechanism to monitor social, economic, and spiritual evangelism outcomes for better planning and enhancement; and ensuring that parishes share materials, strategies, and experiences to promote efficiency and reduce unnecessary duplication of efforts. Overall, the two-by-two model of evangelism can be a holistic outreach tool by which spiritual transformation and socio-economic uplift can be pursued.

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