



EXPLORING LUKE'S THEOLOGY OF INCARNATION AND ITS IMPACT ON MULTICULTURAL MISSIONS IN THE REDEEMED CHRISTIAN CHURCH OF GOD

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ABSTRACT: *Luke's theology of the incarnation narrative unveils that the barriers of the gospel to the Greco-Roman world by the early Christian church in the first century were primarily theological. Luke ascertains that the Incarnation - God becoming human in Jesus Christ - could not occur because it was grounded in the legalism of Jewish adaptations. Luke-Acts corroborates instances of practical incarnational ideas in the initial fulfillment of the gospel in the first century. This background elicits incarnational ideas in diverse forms for different peoples and instances; evidencing the strategic breaking forth of the gospel in the first century. This greatly impacts contemporary Multicultural Missions which elicit practices that enable situational and cultural sensitivity to contextualize gospel communications as strategies for the fruitful outcome of church growth in the task of the Great Commission. The Redeemed Christian Church of God gives this study a concrete application point for church planting strategies in Osun Province 9, Ede, Osun State. The theoretical framework applied for clarification is missional communities theory; the study employs mixed method approach of quantitative and qualitative research methodology. Data were collected through a hundred copies of the questionnaire, and open ended qualitative interviews. The findings reveal diversity challenges, with the most prevalent being Language barriers and the inability to contextualize mission within the community. The scope of the study is limited to five randomly selected parishes of Osun Province 9, Ede, Osun State. It concludes that Luke's theology of incarnation impacts multicultural missions with robust practical initiatives in missions rather than stereotyping. This study recommends church planting and not church cloning.*

KEYWORDS: Luke's Theology, Incarnation, Multicultural Missions, Redeemed Christian Church of God.



INTRODUCTION

Luke's theology of incarnation narrative presents a profound theological framework for multicultural mission strategies in contemporary Christianity (Johnson, 2021). Luke's Gospel uniquely emphasizes Jesus' universal mission that transcends cultural boundaries, offering valuable insights for church outreach in diverse settings (Alemayo, 2024). The Redeemed Christian Church of God (RCCG), as one of Nigeria's fastest-growing Pentecostal denominations face the challenge of contextualizing their mission approaches in multicultural environments (Ukah, 2020). In this wise, specific to the outcome of this study is Osun Province 9, Ede, Osun State, Nigeria. Despite Nigeria's rich cultural diversity, many churches struggle to develop incarnational ministry models that respect local cultures while maintaining doctrinal integrity (Olofinjana, 2022). This tension necessitates examining how Luke's theology might inform RCCG's multicultural mission strategies (Ademiluka, 2024).

The incarnation—God becoming human in Jesus Christ—receives particular treatment in Luke's story with major implications for multicultural ministry. Luke-Acts portrays the incarnation within a framework that purposely engages cultural, social, and ethnic boundaries. Preach and Heal (2026) observes that Luke depicts incarnation not just as theology but as actual activity with cross-cultural consequences. Written for Greco-Roman audiences while keeping Jewish theological links, Luke's account exhibits meticulous attention to varied cultural contexts. The predominance of underprivileged communities suggests a theological perspective combining incarnation with cultural dignity and inclusivity. Contemporary missiology increasingly recognizes the necessity for incarnational practices in varied cultural situations. Aiyedogbon, (2010) paradigm change emphasizes incarnational presence rather than colonial imposition. This paper discusses Christianity's issue of joining heterogeneous societies while maintaining theological integrity.

Recent scholarship has underlined Luke's multicultural elements. Green (2021) contends that Luke's incarnational narrative purposely transgresses traditional cultural boundaries, producing new community formation models. This worldview offers significant resources for contemporary multicultural mission practice. For five main reasons, Luke's account of incarnation offers important insights for modern missionary work. Luke first defines incarnation as a bodily engagement with certain social and cultural contexts. Ezigbo (2026) posited that Jesus enters history as a culturally situated individual dealing with specific circumstances, setting an example for genuine cultural engagement as opposed to superficial adaptation. Second, Luke presents an alternative to missiology's devastating legacy of colonialism, one in which revelation occurs through cultural particularity rather than by eliminating it. According to Abioje (2021), both divine revelation and human cultural expression are valued in Luke's incarnation concept. Third, there are now more multicultural situations than ever before as a result of globalization. Also, Ehioghae (2005) affirms that Luke's awareness of cross-cultural interactions provides important guidelines for navigating the diverse environment of today. Lastly, Luke provides guidance for modern religious plurality by demonstrating courteous interfaith interaction while maintaining doctrinal purity. Padilla (2022) said Luke's ecclesiology is informed by his incarnational theology, which portrays diverse Christian communities as the desired result of Christ's mission.

This research aims to systematically analyze the Lukan incarnational narrative to develop theologically grounded principles for contemporary multicultural mission practices. Specifically, this study seeks to:



1. identify distinctive elements of Luke's theology of incarnation through a cursory exegesis of key passages
2. examine how these elements informed early Christian multicultural engagement as portrayed in Luke-Acts
3. develop a constructive theoretical framework for contemporary multicultural mission based on Lukan incarnational principles
4. propose concrete applications for contemporary multicultural missions micro- contexts

LITERATURE REVIEW

Luke's theology of incarnation narrative emerges from specific historical, literary, and theological contexts that profoundly shaped its presentation. Written during cultural tensions between Jewish and Greco-Roman worlds and primarily for a Gentile audience, Luke maintains deep connections to Jewish theological traditions (Ademiluka, 2002). Luke's gospel narrative addresses communities navigating complex questions of cultural identity and religious belonging following the Jerusalem Temple's destruction in 70 A.D. As Bitrus (1987) argues, Luke's narrative responds to communities navigating complex questions of cultural identity and religious belonging in the aftermath of significant historical disruptions. Comparative analysis with other gospels highlights Luke's distinctive approach. Unlike Matthew's Jewish Messianic emphasis or John's philosophical Logos theology, Luke traces Jesus' lineage to Adam—emphasizing common humanity rather than exclusively Jewish heritage (Luke 3:38). This creates a narrative where incarnation bridges cultural worlds. The Luke-Acts, two-volume structure shapes this incarnational theology, establishing theological patterns that continue through the early church's multicultural expansion. Johnson (1991) observes that Luke's portrayal of incarnation establishes principles directly informing the multicultural community formation in Acts, suggesting deliberate construction with implications for cross-cultural missions.

The Roman imperial context further influences Luke's narrative. Jesus' incarnation represents an alternative embodiment of power, with Caesar Augustus appearing not as the story's center but as an unwitting participant in divine purposes (Luke 2:1-7). Carter (2006) notes Luke juxtaposes the incarnation with imperial power structures, presenting Jesus' birth as inaugurating an alternative social reality that transcends imperial categories. Luke's incarnational theology also creates a distinctive ethical framework. Verheyden (1999) argues that Luke's incarnational theology creates a distinctive ethical framework where encounter with the embodied Christ generates social and economic transformations that cross cultural boundaries. This ethical dimension directly connects incarnational theology with practical missions engagements across cultures.



Distinctive Elements in Luke's Theology of Incarnation

Luke's incarnation narrative differs from other gospels by presenting divine embodiment as culturally situated yet universally significant. Luke's narrative demonstrates remarkable cultural sensitivity through carefully constructed accounts that engage diverse cultural perspectives with dignity and insight. These elements provide concrete models for multicultural engagement that honors cultural particularity while fostering transformative encounters.

The shepherds in Luke's birth narrative (Luke 2:8-20) exemplify his culturally sensitive approach. Rather than announcing Jesus' birth exclusively to religious or political elites, Luke portrays divine revelation coming first to shepherds—members of a marginalized occupational group often viewed with suspicion in first-century Palestinian society. As Ekem (2005) notes, Luke's inclusion of shepherds represents more than mere sentimentality; it demonstrates deliberate engagement with those marginalized by dominant cultural systems. The narrative grants these cultural outsiders theological insight and dignity by making them the first evangelists who “made known what had been told them about this child” (Luke 2:17). This challenges approaches that privilege dominant cultural perspectives while neglecting marginalized voices.

Luke's portrayal of women demonstrates similar cultural sensitivity. In a cultural context where women's testimonies held reduced legal standing, Luke consistently presents women as exemplary disciples and authoritative witnesses. Mary's extended theological discourse in the Magnificat (Luke 1:46-55), Elizabeth's prophetic declaration (Luke 1:41-45), Anna's public testimony (Luke 2:36-38), and women's role as first witnesses to the resurrection (Luke 24:1-12) all demonstrate cultural engagement that honors marginalized perspectives without erasing cultural realities. As Spencer (2012) observes, Luke neither simplistically endorses patriarchal structures nor anachronistically imposes modern gender concepts but instead demonstrates cultural sensitivity through meaningful engagement with women's perspectives within their historical context. Luke's treatment of Samaritans further exemplifies cultural sensitivity. Rather than either endorsing or dismissing Jewish-Samaritan hostilities, Luke portrays Jesus navigating these cultural tensions with remarkable insight. The parable of the Good Samaritan (Luke 10:25-37) challenges cultural prejudices while acknowledging their reality. The healing of ten lepers (Luke 17:11-19) portrays a Samaritan demonstrating greater spiritual insight than his Jewish counterparts. Jesus' rebuke of disciples who wanted to call down fire on unreceptive Samaritans (Luke 9:51-56) demonstrates rejection of cultural violence while maintaining the legitimacy of cultural difference. As Akinade, (2014) notes, Luke's portrayal of Samaritan-Jewish interactions demonstrates cultural sensitivity through acknowledgment of genuine cultural differences while challenging dehumanizing stereotypes.

Luke's portrayal of Gentiles similarly demonstrates cultural sensitivity. The Roman centurion (Luke 7:1-10) receives a positive portrayal without being required to abandon his cultural identity. Gentile God-fearers appear as legitimate religious seekers rather than mere objects of conversion. Luke acknowledges diverse cultural starting points while presenting transformative encounters that respect cultural integrity. As Nasrallah (2003) argues, Luke's narrative neither demands cultural assimilation from Gentiles nor presents their cultural difference as an obstacle to divine encounter, demonstrating cultural sensitivity through recognition of diverse legitimate cultural expressions. Luke's treatment of economic cultures further exemplifies cultural sensitivity. Rather than presenting a single economic model as



universally applicable, Luke portrays diverse economic responses to Jesus' message—Zacchaeus giving half his possessions (Luke 19:1-10), the rich young ruler unable to relinquish wealth (Luke 18:18-25), and women supporting Jesus' ministry from their resources (Luke 8:1-3).

This demonstrates cultural sensitivity through recognition that economic practices are culturally embedded rather than abstract universal principles. Idowu-Fearon (2004) observes that Luke's narrative demonstrates cultural sensitivity through nuanced engagement with diverse economic practices rather than imposing a single economic model across different cultural microcontexts

Multicultural Engagements as portrayed in Luke-Acts

Luke pays close attention to the social, cultural, and geographic contexts of his incarnational story. Luke places the incarnation inside geographical locations with geopolitical significance, in contrast to Matthew's emphasis on the fulfillment of Jewish prophecy or John's cosmic framework. This creates what Ayandele (1966) referred to as a "theological geography." Galilee continues to hold special significance as a region characterized by a significant Gentile presence and cultural hybridity. According to Resane, (2020), Luke's focus on this borderland shows how incarnation is intentionally situated in situations of cultural mingling rather than religious uniformity, demonstrating divine involvement with multicultural reality. Jesus regularly crosses social lines in Luke's account, interacting with tax collectors, religious leaders, Roman officials, and those considered ritually impure. This approach is demonstrated in Luke 14:15–24, the story of the Great Banquet. According to Tannehill (1986), Luke depicts Jesus' incarnational presence as intentionally challenging established social systems. More allusions are made to economic issues than to any other gospel, indicating the importance of economic realities. Luke portrays incarnation as addressing material realities rather than merely spiritual abstractions, from Zacchaeus' economic transformation (Luke 19:1–10) to his lowly birth in a manger (Luke 2:7). This is important for multicultural contexts where cultural and economic disparities frequently coincide. Jesus interacts with women more often in Luke than in other gospels, and cultural "others" like Samaritans and Gentiles are positively portrayed. Seim (2019) demonstrates an incarnational theology that intentionally addresses those who are marginalized by institutional structures.

Theoretical Framework for Contemporary Multicultural Missions

Missional Communities Theory explains the contextual theological underpinnings for multicultural ministry as provided by Luke's theology of the incarnation story. As a Jewish man living in Roman Palestine, Jesus enters history as culturally placed, proving that genuine cultural participation requires particularity rather than erasure (Asuquo and Musa 2025). Reciprocal change is established by this incarnational concept. As demonstrated by the Syrophoenician woman and Roman centurion, Jesus changes people while paying attention to different viewpoints (Yong 2014). This strategy requires reciprocal learning in mission scenarios. Mary, shepherds, and Anna are examples of marginalized positions from which divine revelation regularly happens, indicating that attention to perspectives from the social periphery is necessary for true theological insight (Padilla, 2023). Luke's theology of incarnation carries over to Pentecost, where divine communication takes place through various languages rather than social uniformity. Cross-cultural translation becomes essential to Christian mission, as Walls (2021) contends. The value of cultural identity is maintained in the



incarnational narrative without being absolutized. By embracing Samaritan and Gentile viewpoints and affirming Jewish traditions, Jesus creates what Volf (1996) refers to as new forms of community that transcend cultural divisions without erasing them. As Jesus enters numerous homes and eats meals with people from many backgrounds, hospitality becomes a fundamental theological practice. Pohl (2024) also posited that hospitality is a religious activity that embraces incarnational concepts. Lastly, Luke's theology of incarnation influences the growth of the church. The diverse communities created in Acts are an example of true theology rather than practical adaptation, and they represent direct expansions of incarnational ideas.

Applications for Contemporary Multicultural Missions Microcontexts

Luke's theology of incarnation narrative offers a profound theological framework for understanding and engaging diverse cultures. At its core, Luke's portrayal suggests that genuine cultural understanding emerges not through detached observation but through embodied participation. As Ehioghae (2005) notes, "Luke presents Jesus' incarnation as a model of deep cultural immersion where divine revelation occurs through particular cultural forms rather than apart from them". This paradigm challenges both cultural imperialism that imposes external frameworks and relativistic approaches that avoid substantive engagement. Walls (2002) argues Luke's incarnational theology presents culture not as a problem to be solved but as the essential context where divine-human encounter occurs. This perspective challenges common missionary approaches that attempt to strip the gospel of cultural particularity to discover a "pure" universal essence. Instead, Luke's narrative suggests that meaningful cross-cultural understanding occurs through translation between particular cultural expressions rather than by transcending culture altogether. Abioje (2021) observes that Luke's incarnational model suggests that cross-cultural understanding emerges not by escaping cultural particularity but by engaging it with integrity and openness. This approach acknowledges cultural differences as theologically significant rather than incidental. The Lukan incarnational model further establishes reciprocal transformation as foundational for authentic cultural understanding. Jesus not only transforms those he encounters but also experiences genuine human development within his cultural context (Luke 2:52) and demonstrates responsiveness to those he meets. The Syrophenician woman's challenge that alters Jesus' response demonstrates this reciprocity (Mark 7:24-30, parallel to Luke's narrative approach). This suggests that genuine cultural understanding involves both transforming and being transformed through cultural engagement. As Kore (1998) notes, Luke's incarnational paradigm establishes mutual transformation rather than unidirectional instruction as the pattern for authentic cross-cultural engagement.

Engaging with Local Customs, Languages, and Practices

Luke's theology of incarnation shows a complex way to participate with culture that mixes courteous participation with thoughtful criticism. Jesus always respects Jewish traditions, but he also points out when they are being used incorrectly. This shows that he does not completely reject or blindly embrace cultural norms. Hombana and Saleh (2025) points out that Jesus criticizes from within traditions instead of judging from the outside. Luke-Acts is unique in its linguistic sensitivity, from keeping Hebraic hymns to describing a multilingual Pentecost. This suggests that Luke sees linguistic diversity as theologically important. Malina, (1986) says that Luke sees language as a culturally important system that needs to be treated with care. Luke portrays Jesus using cultural intelligence to deal with social norms like hospitality and meals, taking part in them while changing their meaning. Nwachuckwu (1991) says that Jesus does



not reject cultural forms or condone their use in ways that dehumanize people. Luke's political involvement also stays away from extremes, not supporting colonial systems or calling for their overthrow. Carter (2021) talks about how Luke's balanced political approach takes into account real-world issues while keeping a critical distance.

Even stories about healing show cultural awareness, as Luke uses traditional medical frameworks while still offering new, transformative options. Osunwokeh (2020) remarks this technique shows cultural awareness while presenting new opportunities. This sophisticated model gives essential insight for current multicultural missions displaying respectful cultural interaction that neither rejects cultural relevance nor naively endorses all representations.

Practical Applications of Incarnational Strategies in Multicultural Missions Settings

Luke's theology of incarnation model gives real-world examples of how to use it in today's multicultural missions contexts. These tactics take religious ideas and turn them into particular actions that encourage real cross-cultural interaction. First, following the incarnational pattern of purposeful cultural immersion means putting language learning and cultural learning ahead of starting ministry activities. The Lukan model doesn't call for immediate program implementation. Instead, it calls for missionaries to spend long periods of time in local communities, where they can learn from them. Yusufu (1997) says that "incarnational approaches based on Luke's model require reversing typical mission patterns by emphasizing being and learning before doing and teaching."

Second, the Lukan incarnational approach advocates finding and working with people from the culture who, like Simeon and Anna (Luke 2:25–38), see God's work in their own culture. This method doesn't try to force outside interpretations on people. Instead, it looks for partnerships with people who already see God's work in their own culture.

As Padilla (2010) argues, the greatest expression of incarnational purpose is not only declaring reconciliation but also embodying it via multicultural community development. Practical applications include constructing purposely varied leadership structures, improving intercultural communication competencies, establishing dispute resolution mechanisms that respect cultural diversity, and honoring diverse cultural expressions within unified communities. Finally, the Lukan incarnational paradigm advocates building multicultural communities that exhibit reconciliation across cultural borders.

METHODOLOGY AND RESEARCH DESIGN

Osun Province 9, Ede, Osun State, is a requisite case study due to its strategic location in a culturally diverse community where Yoruba traditions intersect with contemporary Christian practices. This research will be limited to adult members and leadership in randomly selected parishes, exploring their understanding and application of incarnational ministry principles within their specific multicultural micro-contexts. Theologically, the scope is limited to Luke-Acts narratives of the New Testament. Missiologically, the scope encompasses the micro-contexts of Osun Province 9, Ede, Osun State, Nigeria. While global in perspective, the research acknowledges its limitations by avoiding macro contexts that might overlook specific cultural diversity.



This study employed a mixed method approach utilizing quantitative and qualitative research design which is deemed suitable because it allows for the effective investigation of issues within their natural contexts. The survey method enables the exploration of multiple variables and facilitates the use of descriptive statistics for data analysis.

Population and Sampling

The population of this study is parishes under Osun Province 9 and a total of five parishes, randomly selected: five parishes -Pentecost-Headquarter Parish, King of Glory-Ilobu, Victory Arena, Grace Tabernacle, and Rock of Salvation Parish-Calvary Zone. out of which a representative 100 respondents were taken. 20 respondents from each parish under study.

Data Collection Instruments

Data was collected from the distribution of one hundred copies of the questionnaire for quantitative data and conducted structured interviews to gather the qualitative testimonies personally administered by the researcher specifically, in early January to mid-June 2025, to the targeted sample of the five randomly selected parishes in Osun Province 9 (Ede Osun State, South Western Nigeria).

Multicultural Demographics and Mission Initiatives in RCCG Ede Parishes

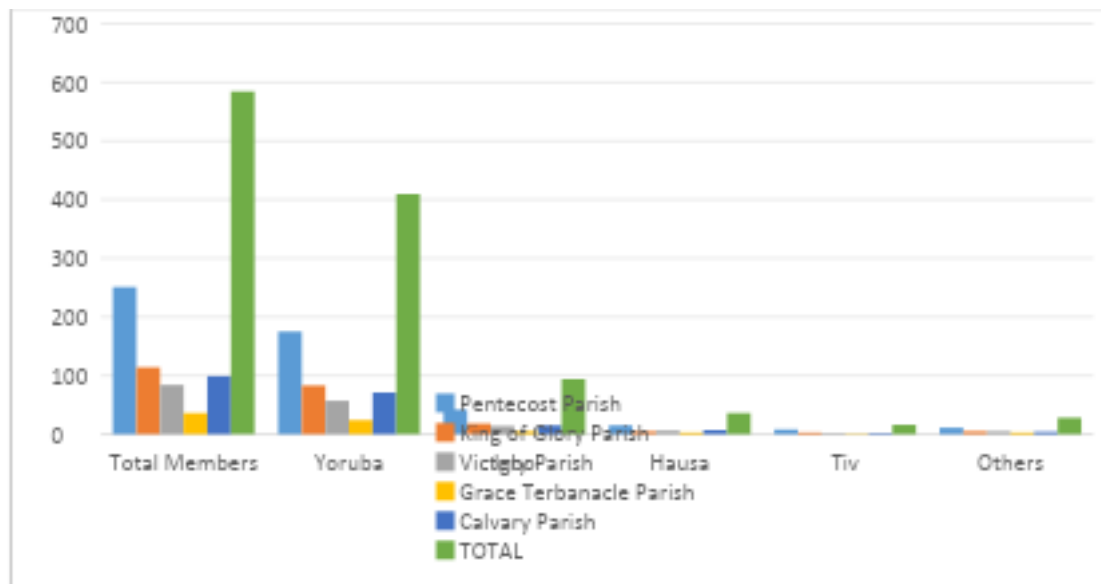
The Redeemed Christian Church of God (RCCG) parishes in its sole Province in Ede-Osun Province 9, Ede, Osun State, represent microcosms of Nigeria's ethnic diversity, with congregations comprised of Yoruba, Igbo, Hausa, Tiv, and other ethnic groups.

Table 1: Ethnic Distribution Across RCCG Parishes in Ede, Osun State

Parish	Total Members	Yoruba	Igbo	Hausa	Tiv	Others
Pentecost Parish	251	175(69%)	42(16.7%)	15(6.0%)	8(3.2%)	11(4.4%)
King of Glory Parish	114	83(72.8%)	18(15.8%)	5(4.4%)	3(2.6%)	5(4.4%)
Victory Parish	84	57(67.9%)	14(16.7%)	6(7.1%)	2(2.4%)	5(5.9%)
Grace Terbanacle Parish	36	24(66.7%)	5(13.9%)	3(8.3%)	1(2.8%)	3(8.3%)
Calvary Parish	99	71(71.7%)	15(15.2%)	7(7.1%)	2(2.0%)	4(4.0%)
TOTAL	584	410(70.2%)	94(16.1%)	36(6.2%)	16(2.7%)	28(4.8%)

Source: *RCCG Osun Province 9 Attendance record, 2022*

Figure 1: Ethnic Distribution Across RCCG Parishes in Ede, Osun State (Osun Province 9 Attendance record, 2022)



Multicultural Missions Initiatives, Successes, and Challenges

Table 2: Research Question 1: What multicultural mission initiatives were implemented in your church? (you can tick more than one)

Initiative Name	Description	Target Groups	Implementing Parish(es)	Duration
Multilingual Worship Service	Monthly worship services conducted in Yoruba, Igbo, Hausa, and English with cultural elements incorporated	All ethnic groups	Pentecost Parish	2 years
Community Language Classes	Free language classes teaching basics of major Nigerian languages to foster inter-ethnic communication	Church members and community	King of Glory Parish	18 months
Cultural Exchange Fellowship	Quarterly gatherings featuring food, dress, and traditions from different ethnic groups	All ethnic groups	Victory Parish	3 years
Multicultural Leadership Development	Intentional mentoring program to develop church leaders from non-Yoruba backgrounds	Emerging leaders from minority ethnic groups	All Parishes	2 years



Contextual Evangelism Training	Training evangelists to share the gospel in culturally appropriate ways for different ethnic communities	Evangelism team members	Pentecost and Calvary Parishes	1 year
Translation Ministry	Development of worship materials and sermon outlines in multiple languages	All ethnic groups	Grace Tabernacle Parish	6 months
Inter-ethnic Family Support	Support group for inter-ethnic married couples and families	Mixed families	King of Glory Parish	2 years

Source *Field Work*, 2025.

From table 2 above, The RCCG-Osun Province 9 Ede's multicultural missions initiatives demonstrate a comprehensive approach to incarnational ministry across multiple parishes. The initiatives strategically address language barriers, cultural understanding, leadership development, and community integration. By implementing multilingual worship services alongside practical programs like language classes and cultural exchanges, the church is creating spaces for authentic cross-cultural engagement (Olofinjana, 2022). The intentional focus on developing non-Yoruba leaders aligns with Lukan principles of inclusive leadership (Johnson, 2021). The varied durations of these initiatives suggest a phased implementation approach, allowing for evaluation and adjustment. These efforts reflect a holistic understanding of incarnational missions that extends beyond mere translation to genuine cultural contextualisation.

Table 3 : Research Question 2: what Challenges were faced during church services?

Challenge Type	Description	Prevalence	Impact Level	Mitigation Strategies
Language Barriers	Difficulty in full participation due to language differences	High	Significant	Translation services, language classes
Cultural Misunderstandings	Conflicts arising from different cultural expectations	Moderate	Moderate	Cultural sensitivity training, mediation
Leadership Representation	Underrepresentation of minority ethnic groups in church leadership	High	Significant	Intentional leadership development, mentoring
Worship Style Preferences	Different ethnic preferences for music, prayer styles, and service length	Moderate	Moderate	Rotating cultural elements, blended worship
Theological Emphasis Variations	Different cultural interpretations of theological concepts	Low	Minor	Open dialogue forums, contextual theology study



Social Integration	Limited social mixing between ethnic groups outside church activities	High	Moderate	Intentional fellowship opportunities, small groups
Resource Allocation	Questions about fair distribution of church resources across cultural initiatives	Moderate	Moderate	Transparent budgeting, diverse decision-making committee
Challenge Type	Description	Prevalence	Impact Level	Mitigation Strategies
Language Barriers	Difficulty in full participation due to language differences	High	Significant	Translation services, language classes

Source *Field Work, 2025*

The challenges in the table above highlight key issues affecting multicultural church dynamics. Language barriers represent the most significant challenge, with high prevalence and impact, requiring practical solutions like translation services. Leadership representation also emerges as a critical concern, suggesting structural inequalities that need addressing through intentional development programs. Cultural misunderstandings and worship style preferences present moderate challenges requiring thoughtful integration strategies. The data reveals a pattern where the most prevalent issues (language, leadership, and social integration) directly impact inclusivity and belonging. The mitigation strategies focus on practical interventions, educational approaches, and structural adjustments that promote greater cross-cultural understanding and participation.

Table 4: Research Question 3- What are your testimonies and thoughts about The Multilingual Missions Initiatives of your Parish?

Name (Anonymised)	Ethnic Background	Parish	Testimony Summary
Member A	Igbo	Pentecost Provincial Headquarter Parish	"The multilingual worship services have made me feel at home. When I hear songs in my language, I connect with God more deeply."
Member B	Yoruba	King of Glory Zonal Parish-Ilobu	"Learning basic Hausa has helped me build friendships with northern members that I couldn't communicate with before."
Member C	Hausa	Victory Arena Parish-Area	"The cultural exchange fellowship helped my children maintain their cultural identity while also embracing others."
Member D	Tiv	Calvary Parish	"Being mentored by the senior pastor has given me confidence to lead prayer meetings despite being from a minority group."



Member E	Yoruba	Rock of Salvation Parish Calvary Zone	"The contextual evangelism training taught me how to share Christ with my Yoruba neighbors in ways that resonate with their worldview."
Member F	Igbo	Grace Tanernacle Area Parish	"Having church materials in my language made me feel valued and respected as part of this congregation."
Member G	Mixed Yoruba-Hausa	King of Glory Zonal Parish-Ilobu	"The inter-ethnic family support group has been crucial for navigating cultural differences in our marriage."
Member H	Tiv	Victory Arena Parish-Area	"I never thought I could be a house fellowship leader here, but the leadership development program gave me the opportunity."
Community Member I	Hausa (Non-member)	N/A	"The community projects from RCCG showed me that Christians care about all people regardless of background."
Community Member J	Yoruba Traditional Worshipper	N/A	"Their respect for our cultural practices while sharing their faith made me willing to listen, but I not a Christian."

Source: *Field Work, 2025*

The testimonies in the table above provide personal perspectives that illustrate the human impact of multicultural church initiatives. The accounts represent diverse ethnic backgrounds (Igbo, Yoruba, Hausa, Tiv) across the five randomly chosen parishes, highlighting successful inclusion strategies. Recurring themes include the importance of language recognition, mentorship opportunities, leadership development, and cultural exchange programs. The testimonies demonstrate how intentional inclusion efforts create psychological safety and belonging for minority ethnic members. Notably, non-members' testimonies suggest that respectful cultural engagement extends the church's positive influence beyond its membership. These narratives provide evidence that the mitigation strategies identified in the challenges table can produce meaningful outcomes when implemented effectively.

Table 5: What are the Church Activities on Multicultural Missions Initiatives that Reflects Missional Communities?

Variables	Response (Yes)	Response (No)	Invalid Response
Non-Yoruba church attendees	69%	29%	1%
Non-Yoruba leadership positions	47%	48%	5%
Non-Yoruba Indigenous House fellowship centers	0%	95%	5%
Schools outreaches	10%	85%	5%
Prison Evangelism	35%	60%	5%
Hospital Evangelism	29%	66%	5%

Source: *Field Work, 2025.*



The data reveals significant multicultural Missions challenges to Osun Province 9's missional outreaches. While non-Yoruba church attendees are relatively high (69%), leadership integration lags behind at only 47%. More so, there is the complete absence of non-Yoruba indigenous house fellowship centers (0%) and minimal school outreach participation (10%). Prison and hospital evangelism services show moderate engagement (35% and 29%, respectively). This suggests that the province operates primarily within cultural comfort zones rather than embracing Luke's incarnational ideas. To become more missionally effective, Osun Province 9 needs to prioritize indigenous leadership development and establish culturally relevant community outreach initiatives.

DISCUSSION OF FINDINGS

The findings reveal a significant contrast between church attendance diversity and missional representation in RCCG-Osun Province 9's multicultural missions initiatives. While non-Yoruba church attendance is relatively high (69%), leadership integration remains insufficient (47%). There is an absence of non-Yoruba indigenous house fellowship centers (0%) and minimal school outreach participation (10%). This aligns with Johnson's (2021) assessment that inclusive leadership requires intentional development beyond token representation. The data suggests the province operates within cultural comfort zones rather than fully embracing incarnational ministry principles (Olofinjana, 2022).

The testimonies demonstrate the positive impact of multilingual services and cultural exchange programs, supporting Adogame's (2020) argument that language recognition creates psychological safety for minority ethnic members. However, as Ayandokun (2023) notes, true incarnational ministry requires structural transformation, not merely programmatic adjustments. The province's moderate engagement in prison and hospital evangelism (35% and 29% respectively) indicates opportunities for expanded cross-cultural mission work (Ojo, 2021).

SUMMARY OF FINDINGS

The study of RCCG-Osun Province 9 Ede revealed a comprehensive but incomplete approach to multicultural missions across five parishes. While the province has implemented various initiatives, including multilingual services, cultural exchanges, and leadership development programs, significant gaps remain between attendance diversity and leadership representation. Language barriers emerged as the most prevalent challenge, followed by leadership integration issues and cultural misunderstandings. Personal testimonies from diverse ethnic backgrounds confirmed the positive impact of intentional inclusion efforts, particularly regarding language recognition and mentorship opportunities. However, quantitative data revealed critical gaps in non-Yoruba leadership (47%), indigenous house fellowship centers (0%), and school outreach participation (10%). The findings suggest that while the province has taken important steps toward multicultural inclusion, structural transformation is needed to fully realize incarnational ministry principles that extend beyond the church walls into comprehensive community engagement.



CONCLUSION

Luke's theology of incarnation provides a theological foundation for robust multicultural mission practices that are both faithful to the gospel and respectful of cultural diversity. Luke emphasizes Jesus' boundary-crossing ministry challenges and ethnocentric approaches to missions while affirming the universality of the gospel message. The incarnational model revealed in Luke-Acts suggests that effective mission involves genuine presence, cultural humility, and mutual transformations unto missional communities.

Recommendations

The findings necessitate strategic shifts in Osun Province 9 approach to multicultural missions initiative

1. Establish a structured leadership development program specifically targeting non-Yoruba members to address the leadership representation gap.
2. Create indigenous house fellowship centers led by non-Yoruba members to expand cultural outreach and foster deeper community connections.
3. Implement comprehensive language inclusion strategies from church services to all church communications, training materials, and outreach resources.
4. Develop targeted cross-cultural outreach initiatives for schools, prisons, and hospitals that intentionally incorporate diverse cultural expressions and leadership teams.

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