EVALUATION OF THE INCARNATIONAL MISSION MODEL FOR EVANGELISM: A CASE OF ASIAN EVANGELISM IN THREE SELECTED CHURCHES, IN NAIROBI COUNTY, KENYA.

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Declaration

This thesis is my original work and has not been presented to any college or university for academic credit.

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This thesis has been presented for examination with our approval as the University Supervisor.

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Dedication

To the Lord God Almighty, who began a good work in me, I know He is faithful to bring it to completion for the glory of His name. My confidence rests assured in Him. He has invited me to study to show myself approved unto Him, a workman that needs not to be ashamed, rightly dividing the Word of truth (2 Timothy 2:15).

This work is also dedicated to all Christian missionaries, Pastors, and Evangelists and churches whose hearts are drawn to evangelize Asians. They are in every way laying down their lives in obedience to the Great Commission that commands us to go to all nations (Matthew 28:18-20).

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Abstract

The ever-evolving landscape of Christian missionary work has been characterized by strategies and methodologies for spreading the Gospel. The strategies have been adapted to the diverse contexts in which they are applied. Among these approaches, the Incarnational Mission Model stands out as a profound and transformative method that emphasizes living out the message of Christ in the daily lives of missionaries within the communities they serve. This study sought to critically evaluate the effectiveness and implications of the Incarnational Mission Model as applied to Asian Evangelism in Nairobi, Kenya. The study employed a qualitative research design to comprehensively investigate the critical evaluation of the Incarnational Mission Model for evangelism in Christian missionary work, focusing on the unique context of Asian Evangelism in Nairobi, Kenya. The study involved participants from three churches, namely, Nav Jeevan Assembly in South C, Christ is the Answer Ministries (CITAM) Parklands, and River of God Church in Parklands, all in Nairobi, Kenya, specializing in Asian Evangelism. Each church provided a sample of eight participants, comprising both leaders and regular members who engaged in evangelism, resulting in a total sample size of 24 participants. The data was collected using in-depth interviews and participants' observations. Thematic analysis was applied to the qualitative data. Descriptive statistics summarized participants' responses, and inferential statistical techniques, such as regression analysis, were used to identify correlations and associations among variables. The study offered insights into the application of the Incarnational Mission Model in Asian evangelism in Nairobi. The study found that the incarnational mission model had been effectively used in evangelizing Asians in Nairobi. Embodied presence was a key frame in the way Asian evangelists were doing missions. Further, cultural identification where participants were deeply immersed in trying to grasp and relate to the cultural experience of their clients was a key part of the incarnational mission model as employed by Asian evangelists. Holistic evangelism emphasizing community development was an integral expression of the model. Even in the face of resistance, this model offered a theologically grounded alternative to aggressive and antagonistic mission styles

Key Words: *Incarnational Mission Model, Asian Evangelism, Christian Missionary Work, Kenya.*

Definition of Operational Terms

The words “Evangelism”, “mission”, “incarnational”, and “incarnational mission model” were considered for definition because they were used severally in this study because they were going to be key in this investigation.

Evangelism: Evangelism is the deliberate action of proclaiming, communicating, or bearing witness to the Christian gospel with the intent to invite people to faith in Jesus Christ and their involvement in the life of the Christian community. It includes the preaching and proclaiming of the word of salvation, as well as living out the message through Christian witness in action, relationships, and community (White, 2022; Wiher, 2021). Evangelism finds its origin in the biblical imperative. For instance, the Great Commission as found in the book of Matthew 28:18–20, and has been redeployed historically within the broader framework of mission (missio Dei), including in post-Christendom contexts (Coetzee et al., 2023). In theological and missiological discourse, evangelism is regularly conceptualized as a practical-theological, mission-theological, and communicative practice intended to translate the Christian message into specific cultural discourses in ways that are faithful to the gospel and responsive to local realities (Picu, 2025, p. 12; Coetzee et al., 2023). This term ‘evangelism’ will be greatly used in the study as it carries great weight in the investigation.

Mission: According to Taylor (2020) and Thinane (2022), mission is defined as the church's involvement in the missio Dei, or mission of God, in which God sends the church into the world to cooperate in God's redemptive purposes as the source, agent, and ultimate goal of mission. In addition to political involvement, reconciliation, and the establishment of God's kingdom, which is understood as a comprehensive, communal

reality rather than just individual salvation, this involvement entails evangelistic proclamation and social transformation (Thinane, 2022). In this way, mission is a theological and ecclesial vocation rather than just an activity of the church, the church is called to represent and bear witness to God's rule in specific cultural contexts (Mashau, 2022).

Biblical mission which is essentially the mission of the church can be defined as a task given by God to His people for accomplishment here on earth. This task is the Great Commission given as found Matthew 28:18-20. As the gathered body of Christ, our task is to make disciples, by witnessing the Gospel of the Lord Jesus Christ in the power of the Holy Spirit to the glory of God the Father (DeYoung, 2021).

Incarnational: What is the real meaning of incarnation? Incarnation, central Christian doctrine that God became flesh, that God assumed a human nature and became a man in the form of Jesus Christ, the Son of God and the second person of the Trinity according to the scriptures in John 1:4. In Christian theology, the term "incarnation" refers to the idea that the Logos, the eternal, pre-existent Son of God, entered human existence by taking on a complete human nature without giving up his divine nature (Sijuwade, 2023; Mănăstireanu & Jemna, 2024). God truly participates in the vulnerability, culture, and suffering of human life in the person of Jesus Christ, making this union of divinity and humanity real and ontological rather than merely symbolic (Muswubi, 2024). According to Muswubi (2024) and Mănăstireanu & Jemna (2024), the incarnation is therefore understood as a divine act of accommodation, a profound self-emptying by which God bridges the gap between the divine and human realms for the sake of redemption, reconciliation, and mission. Additionally, the incarnation has missional significance: as

God takes on human form, the gospel is contextualised and shared across cultural boundaries, providing a model for gospel engagement that upholds theological integrity while honouring cultural diversity (Muswubi, 2024).

Incarnational Mission Model: Seemingly, instead of mainly bringing in outside programs or techniques, an incarnational mission model is a missiological approach where missionary presence and practice purposefully aim to embody the gospel within a local social and cultural context. In practical terms, incarnational mission prioritises solidarity, dignity, and mutuality as the main means of witness and service, long-term, relational presence which is simply understood as often "living among" or “alongside” a people, and learning and engaging in local life. By integrating proclamation, service, discipleship, and advocacy, incarnational teams seek to transform the theological reality of the Word becoming flesh into a missional praxis that allows the gospel to be seen, experienced, and shared within the rhythms of daily life (Kabongo, 2021; Kelly, 2023; Muswubi, 2024). To avoid either cultural assimilation or paternalism, incarnational practice necessitates careful contextualisation, attention to power and reciprocity, and continual theological reflection, according to both supporters and critics (Kelly, 2023; Muswubi, 2024).

The implication is that the understanding of the incarnational model for mission should point believers to following Christ’s example as God’s principle embodied agent, having the grace to perfectly become accustomed to all kinds of cultural and contextual settings as they obey the Great Commission of going and preaching the Good News. This is for the sake of ministry and mission that God has ordained.

CHAPTER 1: INTRODUCTION

Background to the Study

In this research, Nairobi, Kenya, serves as an intriguing backdrop for the study. Nestled in East Africa, Nairobi is the capital and largest city of Kenya, a nation known for its cultural diversity and vibrant religious landscape (Shonhayi & Owinyo, 2019). The city is home to a wide array of ethnic groups, including indigenous Kenyan communities and a significant population of people of Asian descent. The Asian community in Nairobi comprises diverse religious backgrounds, with a notable presence of Hindus, Muslims, Sikhs, and Christians, among others (Wangila, 2023). In recent decades, Asian Evangelism in Nairobi has gained prominence as an active and engaged missionary movement as noted by Kiriga (2014). Asian Christians, motivated by their faith, have committed themselves to the mission of spreading the Christian message within this multicultural and religiously pluralistic urban context. To achieve this, many Asian Christian missionaries have adopted the Incarnational Mission Model as their guiding approach (Kiriga, 2014). This study sought to critically evaluate the effectiveness and implications of the Incarnational Mission Model as applied to Asian Evangelism in Nairobi, Kenya. By delving into this specific case study, the study aimed to shed light on the challenges, successes, and nuances of implementing the Incarnational Mission Model within a multicultural and religiously diverse urban setting. Furthermore, the research explored the theological foundations that underpin this approach and its relevance in contemporary Christian missionary work.

Globally, Christian missionary work has been a vital aspect of international Christianity for centuries, driven by the mission to share the message of Christ with diverse populations around the world (Ndereba, 2023). In this endeavor, various methodologies and approaches have emerged to adapt to the unique contexts in which missionaries operate. One such approach, the Incarnational Mission Model, emphasizes the importance of living out the Christian faith in daily life, effectively becoming living embodiments of Christ's teachings within the communities they serve (Phan, 2022; Nel & Schoeman, 2019). However, the critical evaluation of this model, particularly in the context of Asian Evangelism in Nairobi, Kenya, raises several significant challenges and questions. First, are the theological foundations and relevance of the model. The Incarnational Mission Model is rooted in the theological concept of incarnation, drawing from the belief that God became flesh in the person of Jesus Christ (Kabongo, 2021).

While the theological foundations are solid, questions arise regarding the practical implications of this model within a multicultural and religiously diverse context like Nairobi. How do Asian Evangelists in Nairobi interpret and apply this theological concept, and to what extent do these interpretations align with their practical actions and behaviors in the community? Secondly, the focus is on cultural and religious pluralism. Nairobi, Kenya, boasts a diverse population with a variety of religious beliefs, including Christianity, Islam, Hinduism, and indigenous African religions (Maseno, 2021). The city's multicultural and multi-religious nature presents unique challenges for missionaries. How do Asian Evangelists navigate the complexities of religious pluralism and cultural diversity while engaging in evangelistic activities? To what extent does the

Incarnational Mission Model resonate with individuals from different cultural and religious backgrounds?

Thirdly, the effectiveness of missionary work is often measured by its impact on the lives of individuals and the broader community. Evaluating the outcomes of the Incarnational Mission Model in the context of Asian Evangelism in Nairobi is essential. What tangible transformations, if any, can be attributed to the presence and actions of Asian Evangelists living out the Incarnational Mission Model? How does this approach influence community development, interfaith relations, and the spiritual and social well-being of individuals in Nairobi? Fourthly, no missionary approach is without its challenges and critiques. The Incarnational Mission Model, despite its theological richness, may encounter practical limitations or criticisms in the field. What are the specific challenges faced by Asian Evangelists in Nairobi when applying this model, and how do they respond to these challenges? Additionally, what critiques, if any, arise from the wider religious and academic communities regarding the implementation and effectiveness of this approach? Lastly, there is a need to take into consideration relevance and adaptability: In a rapidly changing world, the relevance and adaptability of missionary models become paramount (Anderson, 2021). How does the Incarnational Mission Model stand up to the challenges and demands of the 21st century, particularly in the urban context of Nairobi? Are there ways to enhance its applicability and effectiveness in reaching diverse and dynamic urban populations? In the end, this study aimed to address these critical questions and challenges by conducting a comprehensive evaluation of the Incarnational Mission Model as applied in the context of Asian Evangelism in Nairobi, Kenya. By exploring the theological foundations, cultural

dynamics, impact, challenges, and adaptability of this model, the study south to contribute to a nuanced understanding of missionary methodologies in multicultural and pluralistic urban settings.

Through an in-depth analysis of Asian Evangelism in Nairobi, the study aimed to offer insights, recommendations, and reflections that can inform both missionary practice and academic discourse, facilitating a broader conversation on the role of faith-based missions in contemporary society. Ultimately, this study sought to enrich the body of knowledge surrounding missionary work and the transformative potential of the Incarnational Mission Model in engaging diverse urban populations in Nairobi and beyond.

Statement of the Problem

The increasing number of Asian communities in Nairobi, Kenya offers a unique opportunity for the church to engage in mission work. Even with Nairobi's thriving Christian community, traditional evangelistic methods have yet to effectively reach the Asian population, which is made up of people from a wide range of religious and cultural backgrounds. This reality calls into question how well the mission's current tactics are working to engage this group. A potentially revolutionary approach to Asians' mission in this urban setting is provided by the incarnational model, which emphasizes presence, cultural identification, and relational engagement. Its usefulness and practicality in Nairobi's multicultural setting, however, have not been sufficiently assessed.

Additionally, there is also limited research on Asian outreach in Nairobi with a precise focus on the Incarnational Missions Model. The reality of limited research on Asian

outreach in Nairobi, Kenya, is a significant gap in the current understanding of the dynamics and needs of the Asian community in the region relative to evangelism. Although Nairobi is known for its cultural diversity, with a substantial Asian population, there is limited academic or empirical research dedicated to studying this demographic group's unique experiences, challenges, and contributions (Kwiyani, 2020; Kritzinger, 2024).

There is a significant research gap related to Asian outreach in Nairobi, Kenya, with a specific focus on the Incarnational Missions Model within the context of Christian missionary work. The core issue is the paucity of academic or empirical research dedicated to understanding the experiences and needs of the Asian community in Nairobi. This is principally in the context of evangelism efforts conducted among Asians. Nairobi, known for its rich cultural diversity, hosts a substantial Asian population, yet there is a notable absence of adequate research aimed at comprehending the unique dynamics of this demographic group.

The lack of enough research on this subject is concerning because it hampers the development of effective strategies for reaching out to and engaging with the Asian community in Nairobi. This community has distinct cultural, social, and religious nuances that require tailored approaches to evangelism (Kwiyani, 2020). The Incarnational Missions Model, which involves missionaries immersing themselves in the local culture, residing among the people they aim to evangelize, and adapting their approach to the cultural context, is central to this research gap. There is a pressing need to gain insights into the unique experiences and challenges faced by the Asian

community in Nairobi, including linguistic, cultural, and religious barriers that might impact the success of evangelism efforts.

Purpose of the Study

The purpose of this study was to critically evaluate the Incarnational mission model for evangelism in Christian missionary work with a precise focus on Asian evangelism in Nairobi, Kenya. This was examined with a precise focus on the Incarnational Mission model implemented by Nav Jeevan Assembly in South C, Christ Is the Answer Ministries (CITAM) Parklands, and River of God Church in Parklands. Notably, the sociocultural and religious beliefs of Asians were examined as well. Further, evangelistic endeavors targeting Asians from global, regional, and local perspectives were examined to understand what has been happening in the past and what is happening currently. Additionally, the concept of contextualization was examined and attempts were made at investigating the extent to which churches and individuals evangelizing to Asians have applied it, and what successes or otherwise have realized.

This study sought to address these pivotal questions and challenges by conducting a critical evaluation of the Incarnational Mission Model in the context of Asian Evangelism in Nairobi, Kenya. By exploring theological foundations, cultural dynamics, impact, challenges, and adaptability, this research aimed to contribute valuable insights that can inform both missionary practice and academic discourse, fostering a nuanced understanding of faith-based missions in multicultural urban environments. Ultimately, this study endeavored to enrich the knowledge base surrounding missionary work and the transformative potential of the Incarnational Mission Model in engaging diverse urban populations.

Objectives of the Study

Main Objective

The main objective of this study was to critically evaluate the Incarnational mission model for evangelism in Christian missionary work with a precise focus on Asian evangelism in three selected churches in Nairobi County, Kenya. The churches were Nav Jeevan Assembly in South C, Christ Is the Answer Ministries (CITAM) Parklands, and River of God Church (ROG) in Parklands, specializing in Asian evangelism.

Research Objectives

i. To establish how Asian Evangelists in Nairobi interpret and apply the Incarnational Mission Model, and the extent the interpretations align with their practical actions and behaviors in the community.

ii. To examine how evangelists navigate the complexities of religious pluralism and cultural diversity while engaging in evangelistic activities.

iii. To determine the extent the Incarnational Mission Model resonates with individuals from different cultural and religious backgrounds.

iv. To assess tangible transformations, if any, that can be attributed to the presence and actions of Asian Evangelists living out the Incarnational Mission Model.

v. To evaluate how the Incarnational Mission Model influences community development, interfaith relations, and the spiritual and social well-being of individuals in Nairobi.

Research Questions

i. How do Asian Evangelists in Nairobi interpret and apply the Incarnational Mission Model, and to what extent do these interpretations align with their practical actions and behaviors in the community?

ii. How do Asian Evangelists navigate the complexities of religious pluralism and cultural diversity while engaging in evangelistic activities?

iii. To what extent does the Incarnational Mission Model resonate with individuals from different cultural and religious backgrounds?

iv. What tangible transformations, if any, can be attributed to the presence and actions of Asian Evangelists living out the Incarnational Mission Model?

v. How does the Incarnational Mission Model influence community development, interfaith relations, and the spiritual and social well-being of individuals in Nairobi?

Justifications of the Study

The rationale for this study came from the clear need to improve how we reach the Asian community in Nairobi, Kenya. This population continues to grow in size, economic impact, and cultural presence. Yet, existing outreaches often fail to connect with them. Though Asians have lived in Kenya for a long time, mainstream churches tend to ignore them in outreach plans because of cultural differences, varied religions, and a lack of understanding of their context. So, assessing the incarnational mission model is important. This model emphasized identification, presence, relationships, and adapting to

the culture. These principles were key to successful cross-cultural ministry in a multicultural urban area.

There is limited academic work on Asian evangelism in Kenya or Africa. Mission work in Africa has looked at evangelism among African groups, but less work has been done on groups like the Asians. This inadequacy means more study is needed to give valuable information for academic talks and mission plans.

This research is important because there is a need for mission models that consider cultural context. As Nairobi's diversity grows, old ways of evangelism may not work well for people from different backgrounds. Looking at the incarnational mission model lets us suggest practices that fit better with urban ministry in diverse settings, leading to better engagement with the Asian community.

Significance of the Study

The study was important in that the findings were going to be key in informing how contextualization in evangelism can be employed to reach the ever-increasing Asian population in Kenya, a populace that is unfortunately ignored in many evangelistic endeavors. The study made theoretical and practical contributions by evaluating the effectiveness and impact of the incarnational mission model in the particular setting of Asian evangelism in Nairobi County.

The study was going to make an attempt in providing churches with evidence-based tactics to improve their witness, hone their missional strategies, and bolster their cross-cultural engagement, especially those already engaging with Asian communities. A framework on how to start evangelistic ministries aimed at Asians using an incarnational

approach that respects cultural values, identities, and worldview dynamics will be helpful to churches that have not yet started such initiatives. In other words, the churches in Nairobi that are already evangelizing Asians will borrow from the findings to make more effective their witnessing and missions while the many that are yet to have an evangelistic arm targeting Asians will form such, and reach them in an incarnational manner.

The study offered missionaries a contextual lens through which to view the distinctive sociocultural traits of Asians in Nairobi. It gives them useful tools for forming deep connections, exhibiting a Christlike presence, and participating in missionary activities that align with Asian cultural norms. This will make mission work more pertinent, courteous, and transformative.

The findings showed how evangelists can use incarnational principles to effectively share the gospel across cultural boundaries. This enables evangelists to engage Asian communities more effectively by practicing ministry that is personally involved, relationally grounded, and culturally sensitive.

The study was going to add to the body of knowledge on urban cross-cultural mission in Africa, especially among minority populations, which is a significant academic contribution for theological and missiological scholars. It enhanced the conversation about incarnational mission models and how they could be used in modern multicultural environments.

The study offered current research that can be incorporated into course content, used to train future church leaders, and used as a reference for related research for academic

institutions, especially those that offer theology, missions, and intercultural studies programs. It established a framework for future research into mission models appropriate for multicultural urban settings.

Lastly, for both policy makers, and Christian organizations, the study provided empirical data that is vital in planning mission strategies, allocating resources, and formulating programmes to minister to the spiritual needs of Nairobi Asians in a holistic contextualized and sustainable manner.

Limitations

Notably, the ideal approach to study an Asian community in Kenya would probably have been to live amongst them over a good period to be able to study them by observing their lives and even participating in their experiences and culture. Due to time factors, among other logistics, this was not possible. The researcher, therefore, carried out literary research regarding Asian socio-cultural and religious beliefs. This thought was supplemented by field research through the use of in-depth interviews with missionaries engaged in evangelizing the Asians, members of the Asian community, and relevant stakeholders. To this end, a qualitative research design was employed.

Scope of the Study

A number of delimitations that specify the parameters and extent of the research were to apply to this study. First of all, the study was restricted to Nairobi, Kenya. This urban setting was selected because of its sizable Asian community and vibrant cross-cultural missionary engagement environment. The findings from this context might not have been generalized to other areas with different social, cultural, or religious dynamics. The

study focused on particular Asian ethnic and religious groups that are present in Nairobi, as was previously mentioned.

The study was limited to assessing the Incarnational Mission Model as a unique missiological approach. Although they may be cited for comparison or context, other mission models such as attractional, seeker-sensitive, or church planting strategies were not the main subject of the analysis.

The study's participants were restricted to Christian evangelists, pastors, and missionaries who have purposefully used incarnational approaches to engage Asian communities. The participant sample excluded people who are engaged in general mission work or who are not familiar with the incarnational paradigm.

Additionally, the research's choice of methodology further restricted it. It adopted a qualitative approach, collecting data through observations, semi-structured interviews, and a review of the literature. This study did not use quantitative techniques like surveys or statistical analysis. In addition to guaranteeing depth of analysis within the chosen context, the aforementioned delimitations were essential for keeping the scope focused and manageable.

This particular study exclusively focused on the city of Nairobi, Kenya, as its geographical area of interest. It omitted a broader examination of Asian evangelism in other regions or countries. The main target demographic was the Asian community within Nairobi, with a specific examination of their experiences, challenges, and contributions in the context of Christian missionary work and the Incarnational Mission Model. The research was constrained to a specified time frame, spanning from November 2023 to May 2024, and did not extend its purview to historical or future

periods. The central goal of the study was to evaluate the effectiveness of the Incarnational Mission Model for evangelism within the Asian community in Nairobi, involving an in-depth analysis of its application and impact on evangelistic efforts. Employing qualitative research methods such as interviews, surveys, and case studies, the study gathered data and insights from missionaries, members of the Asian community, and relevant stakeholders. While acknowledging linguistic diversity within the Asian community and exploring the role of language and communication in evangelism, the study did not engage in a detailed linguistic analysis. The religious context primarily centered on Christian missionary work and evangelism within the Asian community, excluding an extensive examination of the practices and beliefs of other religions in Nairobi. Although recognizing the potential influence of government policies on missionary work, the study refrained from an extensive examination of governmental policies and regulations. The study aimed to provide recommendations for enhancing evangelistic efforts among the Asian community in Nairobi based on the evaluation of the Incarnational Mission Model, with these recommendations falling within the research's scope. Notably, the study did not seek to conduct extensive comparative analyses with other missionary models or communities in Nairobi, maintaining its focus on evaluating the Incarnational Mission Model for Asian evangelism.

CHAPTER 2: LITERATURE REVIEW

Introduction

This chapter provided a review of relevant research on the incarnational mission model, emphasising it's use in evangelising Asian communities in Nairobi, Kenya's urban setting. The goal of the literature review was finding important ideas, methods, and gaps that guide the assessment of incarnational mission in this particular context, which attempts to place the study within the body of current theological, missiological, and contextual scholarship.

The review began by examining an evaluation of the incarnational mission model, it also dived into looking at other models of evangelism, the theoretical framework for the model, and historical development of incarnational mission in African and global missiology, emphasising the ways in which this model has been applied and understood in various cultural contexts. The literature on mission work among Asian populations is given particular consideration, with a focus on how evangelistic tactics are influenced by cultural, religious, and linguistic factors. This chapter also examined the sociocultural and demographic characteristics of Asian communities in Nairobi, including their socioeconomic roles and religious affiliations.

The chapter then discussed the model further by examining the theological and biblical underpinnings of the incarnational mission model, which is based on the life and work of Jesus Christ as the best illustration of God's presence among people. Important theological and missiological thinkers were used to analyse the model's emphasis on presence, identification, and relational engagement.

The literature review provided a basis for evaluating how well the incarnational mission model fitted the needs, values, and receptivity of Asian communities in Nairobi by combining global theories with local realities. Additionally, it pointed out important gaps in the literature, especially with regard to localised assessments of incarnational tactics, which justifies the need of this research. This section did not close without diving into its relevance and adaptability in the 21st century and the impact and outcome of the incarnational mission model.

Evaluation of the Incarnational Mission Model

Current studies on incarnational mission stress its theological basis in the concept of the Word becoming flesh and what Christ's presence among people means for missions. Wells (2018) alludes to the fact that incarnational mission is mainly a theology of being with, stressing presence, solidarity, listening carefully, and working together as essential parts of Christian witness. Muswubi (2024) backs this view from a contextual point of view, saying that incarnation gives a way to understand how to share the gospel across cultures by showing how God adapts to human situations. These theological ideas shape how incarnational mission is judged, stressing not just being true to doctrine but also how deeply relational it is and how well it pays attention to cultural situations.

Critical writings, however, warn against simplifying incarnation to just copying a culture. Kim (2019) suggests the embodied agency model, which calls for planned, theologically based actions that show Christ's character and mission. This improvement

is important as it gives standards like honesty, purpose, and theological consistency so those involved can tell real incarnational work from basic presence.

Empirical investigations add to the assessment of the incarnational model by showing its merits and demerits in actual ministry settings. Research suggests that incarnational presence builds trust, lessens perceptions of imposed authority, and allows for lasting teamwork, mostly in diverse or minority groups (Parks, 2024). Still, the research also makes clear that incarnational mission results usually take time, are relationship based, and at times hard to measure using conventional evangelistic methods. Because of this, experts advise using varied assessment approaches that involve relational closeness, cultural awareness, reciprocity, and community control of ministry actions (Parks, 2024; Muswubi, 2024). When combining these theological, critical, and empirical views, it turns out that properly assessing incarnational mission needs to check its theological accuracy, amount of embodied presence, context-aware communication, and relationship results over a period. These standards give a solid base for assessing incarnational mission in specific situations like Asian evangelism in Nairobi, where cultural gap, minority influences, and long-term relational involvement are key to ministry success.

Other Models of Evangelism

Besides the incarnational mission model, current missiology often talks about other evangelism models. One such model, the proclamation model, stresses preaching the gospel with sermons or public events. It depends on spoken words to make people repent and have faith (Pope-Levison, 2020).

Another model, the relational or lifestyle model, centers on making real, lasting relationships. Believers show Christ's qualities in their daily lives, opening chances for talks about faith. This works well where trust and community are key, like in diaspora groups (Chan, 2018).

A third model, the apologetic model, deals with intellectual or cultural issues people have with Christianity. It gives logical reasons to clear the way for belief, which is useful for educated and diverse groups (McLaughlin, 2021).

Digital evangelism is also key. It uses online platforms and media to reach lots of people globally (Kurlberg & Pennington, 2022).

Lastly, the church-planting model builds new churches for lasting evangelism. New believers learn in local church settings (Garrison, 2020). These models, just to mention a few, give different ways for churches to pick the best methods for evangelism in Nairobi.

Theoretical Framework for the Study

This study is anchored on the Incarnational Mission Theory, which is drawn from the theological concept that God became human in Jesus Christ (John 1:14). Scholars say that Christian missions should follow this example by understanding the culture of the community, sharing their experiences, and teaching the gospel in a way that makes sense to them (Bevans, 2018; Bosch, 2020). So, Incarnational Mission Theory helps us examine how getting close to people, building relationships, understanding their culture, and adapting to it affects how well people spread the gospel among Asian groups in Nairobi.

Additionally, we use Contextualization Theory, which says that the gospel should be communicated in a way that respects both the Scripture, and the local culture (Hiebert, 2019; Schreiter, 2018). For Asian people in Nairobi, this means understanding their culture, being careful with language, building trust, and respecting values like community, honor, and family. This theory makes the study better by giving us a way to see if the incarnational model is used in a way that truly connects with the culture, religion, and society of the Asian population.

This study uses Relational Evangelism Theory, which says that interpersonal trust, long-term relationships, and genuine Christian witness affect how open people are to the gospel (Stetzer & Putman, 2020). Because many Asian communities value deep relationships, hospitality, and community, relational evangelism theory helps explain why incarnational mission might succeed or fail in this setting.

In summary, incarnational mission, contextualization, and relational evangelism offer a way to see how evangelistic strategies among Asians in Nairobi are formed, carried out, and perceived. They also give ways to evaluate the strengths, practical results and gaps of the incarnational mission model in a multicultural city.

Historical Perspectives on Missiological Methodologies

Introduction

Generally, Christian missionary work has a rich history characterized by various methodologies, each influenced by its historical context. One prominent approach is the Incarnational Mission Model, which emphasizes living among the people being evangelized, mirroring the life and teachings of Christ. To understand the place of the

Incarnational Mission Model in historical missionary practices, it was essential to explore historical perspectives on missionary methodologies. Early Christian missions often relied on proclamation and conversion as key methods of spreading the Gospel. The Apostle Paul's approach, marked by fervent proclamation and establishment of Christian communities, exemplifies this early missionary paradigm. His journeys throughout the Eastern Mediterranean played a crucial role in the expansion of Christianity (Acts 13-28).

This approach aligned more with the propositional method of evangelism, emphasizing verbal communication of the message (Anderson, 2021). However, the historical landscape of missionary methodologies has evolved. Phan (2022) notes a significant shift in missiological paradigms. During the colonial era, Christianity was often tied to Western imperialism, leading to an approach sometimes described as "Christendom." With decolonization and the changing global landscape, a more pluralistic approach emerged. This shift paved the way for models like the Incarnational Mission Model, where missionaries seek to embody Christ's message by living within the local culture and context (Phan, 2022). The Incarnational Mission Model aligns with the historical shift towards a contextualized and culturally sensitive missionary approach. Rather than imposing Western values and traditions, this model seeks to engage deeply with the local culture, resonating with Bosch,(2020) contextual theology, which emphasizes the importance of local cultures in shaping the practice of Christianity. In the contemporary missionary context, embracing the unique cultural expressions of faith is seen as essential to effective evangelism.

The historical development of missionary methodologies underscores the evolving nature of Christian mission. Early models prioritized proclamation and conversion, reflecting the theological zeal of the time. However, as global dynamics changed, a more nuanced and culturally sensitive approach emerged, culminating in the Incarnational Mission Model. In conclusion, historical perspectives on missionary methodologies reveal a shift from early proclamation-centered approaches to more culturally sensitive models like the Incarnational Mission Model. The Incarnational Mission Model reflects a broader shift in missionary thinking towards a contextualized and holistic approach to evangelism. This evolution highlights the importance of adapting missionary strategies to the changing cultural and historical contexts in which they operate.

Missiology Development as an Academic Discipline

Understanding changes in mission methodologies requires an understanding of the academic discipline of missiology's historical development. Biblical studies, theology, history, and social sciences are all integrated into the academic field of missiology, which was initially based on actual missionary work. Butler, Kwiyani, and Ross (2024) note that the need to systematise knowledge production within mission practice, ecumenical discussions, and worldwide missionary expansion all played a significant role in the institutional emergence of missiology in the 20th century. The discipline moved beyond Eurocentric paradigms towards more contextual and global expressions as a result of methodological diversification brought about by this academic maturation.

The discipline adopted structured research methods to comprehend socio-cultural dynamics influencing Christian witness as mission agencies, theological seminaries, and universities started formalising mission studies. Redefining the connection between

mission practice and theological reflection was also necessary for the move towards academic legitimacy. According to Butler et al. (2024), modern missiology now operates as a multi-perspectival field that interacts with local Christian communities lived experiences, globalisation, interfaith relations, and culture. Understanding this academic evolution is crucial for a study evaluating incarnational mission models in Nairobi's Asian Christian contexts because it shows how methodological presumptions within mission research have evolved over time and how current forms of evangelism are rooted in larger historical trajectories.

Evolution of Methodological and Theoretical Strategies in Mission

Due to shifts in theological paradigms, global contexts, and epistemological frameworks, mission approaches have experienced substantial changes. In the past, proclamation-centered and expansionist models that placed a high priority on doctrinal transmission shaped missionary activity. However, relational, intercultural, and holistic frameworks that prioritise community transformation, contextualisation, and participation are becoming more prevalent in modern mission studies. According to Nagy (2022), the development of the Missio Dei paradigm and global interconnectedness have caused mission theory to progressively shift from institutional and territory-based models to relational and dialogical approaches.

Because of this paradigm, which reorients mission from human-driven activity to God's initiative, scholars are adopting approaches that prioritise contextual realities, local voices, and cooperative mission engagement. Increased criticism of previous models that ignored socio-cultural complexity has also contributed to the evolution of methodological approaches, leading to the adoption of interdisciplinary approaches

based on anthropology, history, and qualitative research. Mission studies now embrace methodological plurality to address the dynamic realities of modern societies, as Nagy (2022) highlights. The incarnational mission model, which itself represents a methodological shift towards embedded, relational, and context-sensitive evangelism, highly relevant for mission among Asian communities in Nairobi, must be evaluated in light of this historical evolution.

Colonialism, Mission History, and Decolonising Techniques

The legacy of colonialism, which continues to influence modern missiological reflections, is tightly linked to historical mission methodologies. Early missionary endeavours were frequently entwined with the political, cultural, and economic forces of European empires, which had an impact on the evolution of mission tactics and theological defences. According to Sánchez Summerer (2022), mission history shows trends in which Christian missions unintentionally supported social restructuring, cultural dominance, and epistemic hierarchy under colonial systems. Therefore, by challenging historical presumptions and re-centering local community voices, recent scholarship highlights the necessity of decolonising mission methodologies. In order to rebuild mission strategies that uphold cultural dignity, local agency, and intercultural reciprocity, decolonising approaches challenge European-centered frameworks.

Current mission research increasingly recognises the complexity of cross-cultural interactions, emphasising the significance of mutual learning, contextual theology, and ethical presence, as Sánchez Summerer (2022) asserts. In postcolonial settings like Kenya, where the presence of Asian missionaries interacts with African cultural realities and colonial legacies, this historical-critical viewpoint is especially important. A more

nuanced assessment of incarnational mission models, which emphasise presence, humility, and contextual engagement in an effort to combat historical patterns of cultural imposition, is made possible by an understanding of these historical layers.

Multidisciplinary Approaches in Mission Research

A major historical change in the study and practice of mission is represented by the incorporation of interdisciplinary approaches into mission studies. Biblical interpretation and theological reasoning were the mainstays of earlier missionary approaches. However, missiologists are now using tools from anthropology, sociology, history, linguistics, and cultural studies due to the complexity of modern missionary contexts. According to Kim (2024), interdisciplinary approaches are now crucial for comprehending the power relationships, cultural expressions, and lived realities of communities that influence how the gospel is shared and received. Mission studies now encompass ethnographic research, cultural analysis, and socio-political critique in addition to doctrinal concerns thanks to this methodological change.

Mission researchers can create more comprehensive and contextually grounded models thanks to interdisciplinarity, which is crucial in multiethnic urban settings like Nairobi. As Kim (2024), alludes to, modern mission approaches place a greater emphasis on relationality, public involvement, and contextual sensitivity because they recognise that successful missions are inextricably linked to social realities. The incarnational mission model, which by definition depends on comprehending cultural dynamics, community formation, and embodied presence within particular social contexts, can be evaluated through this more comprehensive methodological framework.

Asian Evangelism and Cultural Context

Introduction

One of the integral parts of Christianity is Evangelism. It encompasses the sharing of the Christian message with diverse cultures and societies worldwide (Stackhouse, 2022). Asian Evangelism, in particular, engages with a wide range of cultural contexts, each presenting its own set of challenges and opportunities. To gain insight into the dynamics of Asian Evangelism within various cultural contexts, it was essential to examine the relevant literature. Asian Evangelism, as a subset of Christian missionary work, operates within culturally diverse contexts. In the case of Nairobi, Kenya, Asian Evangelists engage in a multicultural and religiously pluralistic urban environment. Obielosi and Ani (2017) outline the challenges of contextualizing the Gospel message in African contexts, emphasizing the importance of culturally relevant expressions of faith.

Similarly, Kabongo (2021) work on contextual theology highlights the significance of local cultures in shaping the practice of Christianity. Kim & Fitchett (2022) discusses the significance of cultural adaptation in Asian Evangelism. He emphasizes that effective evangelism in Asian cultures necessitates an understanding of cultural nuances and the incorporation of culturally relevant expressions of faith. This resonates with the broader discourse on contextual theology, which underscores the importance of adapting Christian teachings to the local culture while retaining the core message (Kabongo, 2021)).

The literature on Asian Evangelism and cultural context emphasizes the importance of cultural adaptation, contextual theology, and cross-cultural training to navigate the

complex and diverse landscapes in which Asian Evangelists operate. Through these efforts, Asian Evangelists aim to effectively share the Christian message while respecting the unique cultures and religious traditions they encounter.

Access to evangelistic networks, socioeconomic status, and diaspora identity

Notably, it is difficult to separate evangelistic outreach to Asian communities in Kenya, or Africa more generally, from diaspora identity, social status, and established networks. According to research on diaspora mission, migrants frequently have unique socioeconomic profiles, transnational connections, and social integration strategies, all of which influence their receptivity to the gospel and the kinds of evangelistic tactics that make sense.

For instance, a recent study conducted among Asian communities in Kenya revealed that evangelistic efforts are adversely affected by local Christians' beliefs that Asians are "wealthy," "closed socio-cultural structures," or "idol-worshippers/pagans." Even before gospel content is shared, such social and cultural distance, along with prejudices or misconceptions, creates a barrier to evangelism (Stackhouse, 2022).

Thus, assessing how the gospel is viewed and whether evangelism is attempted requires an understanding of the diaspora identity, that is, ethnic background, whether recent migrants or long-established families, social networks, community cohesion, and socioeconomic status. Additionally, diaspora Asians may have their own community institutions, that is, businesses, religious/cultural associations, social clubs, which can be both an opportunity and a barrier due to their insularity. These networks can serve as points of contact for relational outreach or incarnational mission.

Communication of the gospel through language, ritual, and cultural negotiation

In addition to ethnic differences, cross-cultural evangelism to Asian diasporas frequently encounters linguistic diversity, ritual heritage, and long-standing religious or cultural practices that are alien to typical African church contexts (Obielosi and Ani, 2017). Translation, culturally understandable metaphors, and reverence for ritual heritage are essential components of effective incarnational evangelism; otherwise, it runs the risk of being viewed as cultural imperialism or simple cultural imposition. Global diaspora-mission literature highlights the need for such contextualisation, even though direct empirical studies in Kenya are uncommon.

Furthermore, both Obielosi and Ani (2017) assert that even though they supposedly identify as "immigrant workers/students," some Asian diaspora members may continue their religious customs (rituals, festivals, and lifestyle patterns). If gospel proclamation is insensitive, this could result in syncretistic tendencies or cultural conflict. The challenge for incarnational mission models is to negotiate gospel truth and cultural respect: to communicate the gospel in ways that are understandable, relevant, and sensitive, not only linguistically but socially and culturally.

The need for contextual theology and culturally sensitive approaches is highlighted by the fact that standard evangelism models, which were created for churches with a majority culture, may not work with Asian diaspora members due to these complexities.

Theological justification, models, and criticisms of incarnational contextualisation

Beyond practical considerations, the concept of incarnational mission among diaspora Asians (or any other culturally distinct group) has a compelling theological and missiological justification: Christian mission should also embody presence, respect, humility, and relatable living since the gospel was embodied in Christ, who entered a specific culture. In a recent paper, academics make the case for "hybrid Christianity" in the context of migration: a reinterpretation of church that welcomes both hosts and migrants in a common "third-space," where faith is renegotiated in multicultural environments (Obielosi and Ani, 2017).

According to this model, evangelism among diaspora communities, including Asians in Africa, should prioritise relational presence, cross-cultural discipleship, and collaboration between host churches, ethnic (diaspora) churches, and parachurch organisations rather than merely "importing" Western church forms (Stackhouse, 2022).

However, in my view, there are also practical limitations and criticisms: cross-cultural hybridity may result in identity confusion, syncretism, or diluted theological clarity. Churches must navigate issues of language, worship style, leadership, and belonging, complexities that may challenge unity, discipleship, and long-term sustainability. When using an incarnational mission model in multiethnic, migrant-influenced contexts like Nairobi's Asian diaspora, these theological and practical conflicts merit careful consideration.

Asian migration, urban enclaves, diaspora dynamics, and modern evangelistic practice

Migration and diaspora communities are becoming more important areas for missions, according to recent global trends. Current diaspora-mission theory holds that migration offers special chances for evangelism because "people on the move" frequently reassess their identity, worldview, as well as beliefs, making them more receptive to the gospel (Stackhouse, 2022).

Stackhouse (2022) further alludes to the fact that media reports in Africa, and Kenya specifically, highlight the increasing numbers of Asian immigrants, such as Chinese labourers and other Asian diaspora, who live and work in cities like Nairobi, frequently in close-knit ethnic enclaves like business hubs, marketplaces, housing compounds, and the like. For this reason, therefore, diaspora mission practitioners recommend flexible and hybrid approaches that combine contextual discipleship, small-group Bible studies, and community-building projects with incarnational presence, including relational engagement, everyday friendship, language classes, and business relationships, just to mention a few.

Relational, long-term, culturally sensitive tactics that respect diaspora identity, social spacing, and trust-building are frequently more successful in such urban-diaspora contexts than traditional evangelism done through crusades and mass outreach (Obielosi and Ani, 2017). This is a significant ramification for this thesis. If an evaluation of the incarnational mission model for evangelism among Asians in Nairobi is to be examined, urban living, migration, social enclaves, and diaspora dynamics influence gospel witness opportunities, and challenges must be considered.

Theological Foundations of the Incarnational Mission Model

In missiological discourse, the incarnational mission model has become a focus, especially in multiethnic urban settings where conventional evangelistic approaches encounter formidable cultural barriers. The model, which has its roots in the theological underpinnings of Christ's incarnation, places a strong emphasis on integrating into, identifying with, and living out the gospel in a particular cultural setting (Kritzinger, 2024). The literature on incarnational mission theology, its practical application in evangelism, the dynamics of Asian Christian missions, and Nairobi's sociocultural landscape, with special attention to the Asian community, are all examined in this chapter.

Cultural Complexity and the Need for Contextual Sensitivity in Asian Evangelism in Nairobi

A diverse Asian population with strong cultural and religious ties, mainly to Islam, Sikhism, Jainism, and Hinduism, calls Nairobi home. Careful cultural navigation is necessary for effective evangelism in such a setting. Gitau (2019) notes that cultural insensitivity and a lack of contextual engagement are the main reasons why many evangelistic attempts among Nairobi's Asian communities fail. A promising strategy is provided by incarnational models, which emphasise relationship-building, language, and lifestyle as means of identifying with the community.

Although incarnational theology and Asian missions have been extensively discussed worldwide, there has been limited research regarding how incarnational models work in

Nairobi's Asian evangelistic context. The studies that have existed has been focusing on Nairobi's urban evangelism in general or on Western missionaries in particular.

Internationally, Christian missionary work has been a central aspect of worldwide Christianity, driven by the mission to share the message of Christ with diverse populations worldwide. Over time, various methodologies and approaches have evolved to adapt to the unique contexts in which missionaries operate. One such approach, the Incarnational Mission Model, emphasizes the significance of living out the Christian faith in daily life, effectively becoming living embodiments of Christ's teachings within the communities they serve.

The Incarnation as the Theological Basis for Incarnational Mission

The theological root of the Incarnational Mission Model is drawn from the concept of incarnation, the belief that God became flesh in the person of Jesus Christ, according to the Scripture in John 1:4. This theological foundation underscores the importance of missionaries living among the people they aim to reach, mirroring the life and teachings of Christ. Mujinga, (2025) argue that this model reflects the essence of the Christian mission as a participation in the life of Christ. The authors emphasize that by adopting the Incarnational Mission Model, missionaries aim to embody the message of Christ not merely through words but through their very existence within the community. They contend that this approach resonates with the core Christian belief in the transformative power of Christ's presence among humanity.

However, scholars like Kritzinger, (2024) raise questions about the model's practicality and potential risks of syncretism when integrating deeply into local cultures. Kritzinger

(2024) contributes to the discourse by discussing the theological depth of the Incarnational Mission Model. He asserts that this model aligns with the biblical narrative of Jesus' earthly ministry, where He lived among the people, shared their joys and sorrows, and demonstrated God's love through His actions. Kritzinger (2024) maintains that this theological foundation can be a source of inspiration for contemporary missionaries. While the theological underpinnings of the Incarnational Mission Model are rich and profound, scholars such as Kritzinger (2024) raise questions about the practicality of this approach and its potential risks. One challenge pertains to the potential for syncretism, where aspects of local beliefs and practices may blend with the Christian faith, potentially diluting the purity of the Gospel message.

As earlier alluded to, the theological doctrine of the Incarnation, which affirms that God took on human form in the person of Jesus Christ according to John 1:14, is the foundation of the incarnational mission model. The need for the missionary to live out Christ in particular cultural contexts is emphasised by this model (Kritzinger, 2024). According to mission theology, incarnation involves more than just being physically present; it also involves identification, humility, and involvement in the lives of those being served (Mujinga, 2025). In its social context, the Church must be "a sign, instrument, and foretaste" of God's Kingdom, according to Newbiggin (2019). Consequently, a critical examination of Christology, missiology, and contextual theology is necessary to comprehend the theological underpinnings of this model. The Incarnation provides a paradigmatic framework for involving Asian communities in Nairobi, Kenya with a sense of theological integrity and cultural sensitivity.

Since contextualisation entails presenting the gospel in ways that are culturally relevant, it is crucial to incarnational mission (Ndereba, 2023). The multicultural and religiously diverse environment in which Asian evangelists work in Nairobi necessitates adjustments to language, attire, lifestyle, and forms of worship that appeal to the Asian diaspora, particularly to Muslims, Sikhs, Buddhists, and Hindus. According to Niemandt. C, & Niemandt. D (2025), contextualisation preserves biblical truth while enabling the gospel to become ingrained in local culture. Through social interaction, worship practices that conform to Asian cultural norms, and shared community life, this study explores how these evangelists live out Christ. Practices like hospitality, attending festivals, and taking part in socioeconomic projects that promote spiritual witness and relationship-building are examples of the incarnational approach.

Relationship depth, trust, and spiritual transformation are frequently used as criteria to assess the efficacy of incarnational mission practices. Religious pluralism, socioeconomic stratification, and cultural insularity are some of the obstacles that Asian evangelism in Nairobi face. In situations where conventional approaches might not be successful, incarnational tactics have been demonstrated to promote receptivity to the gospel (Stott, 2015). Evangelists can increase their credibility, lessen resistance, and foster opportunities for sincere conversation by living and identifying with the target community (Nyaming, Palempung,Pantow, Nendisa, 2024). In order to measure the spiritual and relational results of incarnational mission models, this study evaluates conversion rates, discipleship engagement, and qualitative accounts from both evangelists and converts.

There are theological and cultural obstacles to implementing the incarnational model in Nairobi's Asian communities. A complex environment for mission is created by problems like social exclusion, religious intolerance, and legal restrictions on proselytization (Kim, 2017). Additionally, missionaries may experience burnout or syncretism as a result of misconceptions about incarnational ministry. However, Nairobi offers strategic opportunities for mission due to its expanding diaspora churches, urban diversity, and growing intercultural networks (Kabongo (2021). This study highlights best practices and areas that require theological and practical refinement as it explores the conflicts and opportunities that arise when applying the incarnational model in this urban setting.

This study intends to provide contextually appropriate methods for bolstering incarnational mission endeavours in Nairobi and comparable urban environments, based on empirical data and theological contemplation. Cross-cultural training, deliberate community building, collaborations with nearby churches, and the establishment of urban mission hubs are examples of effective tactics (Conn and Ortiz, 2019). Furthermore, encouraging contextual mission-focused theological education can equip evangelists to handle challenging cross-cultural situations with grace and wisdom. Scripture will serve as the foundation for these suggested tactics, which will also be influenced by local conditions and the firsthand accounts of Asian evangelists working in Nairobi in an incarnational atmosphere.

In conclusion, the Incarnational Mission Model finds its theological roots in the concept of incarnation, reflecting the belief that God became flesh in the person of Jesus Christ. This foundational theological premise informs the model's emphasis on missionaries

living among the people they serve, embodying the message of Christ. While scholars celebrate the depth of this theological foundation, they also caution about practical challenges and potential risks associated with its implementation thus the need for further research on the use of the model.

The Incarnation and Christology as the Normative Framework for Mission

Christology, especially the doctrine of the Incarnation, which portrays Jesus Christ as God entering human history in a particular cultural, social, and religious context, is the main source of inspiration for the incarnational mission model. The Incarnation is both a salvific event and a missional paradigm for how the church interacts with the world, according to recent research (Muswubi, 2024). According to one interpretation of the Johannine affirmation that "the Word became flesh" (John 1:14), God communicates within the linguistic, cultural, and embodied realities of humanity through divine self-accommodation. This establishes the theological standard for placing the gospel in a variety of cultural contexts, including diaspora groups like Asians residing in Nairobi County.

According to Thinane (2024), the Incarnation exemplifies a "top-down-up Christology," in which God starts the mission but necessitates human involvement in incarnational life. Therefore, the incarnational model emphasises presence, relationality, and identification with the cultural other as theological requirements based on Christ's own mode of mission rather than as optional tactics. Over the past five years, research has shown that incarnational mission reflects the essence of God's interaction with the world and goes beyond cultural adaptation (Kim, 2023). In particular, Kim (2023) points out that kenotic

Christology (Philippians 2:5–11) highlights the vulnerability and humility necessary for authentic intercultural evangelism.

Furthermore, modern mission theologians emphasise the analogical aspect of incarnational mission: Christians can emulate Christ's self-giving presence even though they cannot duplicate His singular redemptive Incarnation (Banda, 2021). According to this viewpoint, the Incarnation serves as both the basis for Christian doctrine and the model for how the church should live out its evangelistic mission. Therefore, the incarnational model provides a theological justification for presence-based, relational evangelism that respects cultural identity while faithfully sharing the gospel in settings like Nairobi's Asian communities, where cultural distance, social boundaries, and religious diversity exist.

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Vulnerability, Participation, and Ethical Conduct

The doctrine of the missio Dei, which frames mission as coming from the triune God rather than from human activity, is a second important theological tenet of the incarnational mission model. According to recent research, mission is a part of God's continuous process of making peace with the world (Niemandt, 2020). According to this perspective, the church joins the Father, Son, and Spirit's sending movement as a participatory community rather than as the main agent. According to Kok (2025), this involvement necessitates a posture of love, humility, and vulnerability—qualities essential to incarnational mission.

A theological ethic for missionary work in multicultural settings is provided by the self-emptying of Christ (Philippians 2). Kim (2023) asserts that vulnerability functions as a theological and intercultural framework that opposes aggressive, colonial, or triumphalistic mission approaches. Rather, it promotes mutuality, deep listening, relational engagement, and shared life with the cultural other. This is framed as "prophetic dialogue" by Bevans and Schroeder (2022), where mission entails both presence and proclamation, witness and openness. The incarnational mission, which aims to embody the gospel via lived relationships, hospitality, and presence within actual communities, is closely aligned with this dialogical stance.

According to recent ecclesiological research, the church must become an incarnational community that practices justice, hospitality, and humble engagement to serve as a witness to God's kingdom (Kärkkäinen, 2021). This framework suggests that Kenyan churches must transition from programmatic evangelism to relational, long-term presence within Asian communities in the context of Asian evangelism in Nairobi

County. Sifuna's (2024) research on how Christians view Asians emphasises the importance of ecclesial humility and cultural education, which supports a missio Dei framework in which mission starts with God's reconciling intent rather than cultural superiority.

The ethical and spiritual basis for incarnational mission is provided by the theological themes of missio Dei, kenosis, and missional ecclesiology. They affirm that evangelism is the church's embodied participation in God's mission, carried out through vulnerability, humility, cultural sensitivity, and long-term relational engagement, rather than just the dissemination of doctrine.

Impact and Outcomes of the Incarnational Mission Model

The effectiveness of the Incarnational Mission Model is often measured by its impact on individuals and communities. One of the key aspects of the Incarnational Mission Model is its potential to bring about transformative change within communities. OMF International (2024) outlined the impact of missionaries practicing this model in urban settings. They found that this approach fostered deeper community engagement, contributed to holistic community development, and facilitated interfaith dialogue. This suggests that the Incarnational Mission Model can have a positive, transformative effect on the social fabric of communities.

The Incarnational Model's Holistic Mission and Interfaith Engagement

Generally, the Incarnational Mission Model often encompasses a holistic approach to community development, addressing not only spiritual but also social and economic needs. This approach aligns with the broader understanding of missions as addressing the

multifaceted well-being of individuals and communities. Nkansah-Obrempong (2017) highlights the importance of holistic missions, arguing that the Incarnational Mission Model reflects the biblical call to care for the whole person, including their physical, social, and spiritual needs. The model's emphasis on living among the people allows missionaries to identify and respond to these multifaceted needs effectively. The model equally has impact and outcomes relating to building interfaith relations. The Incarnational Mission Model also offers opportunities for building positive interfaith relations. By immersing themselves in the local community and engaging with people from diverse religious backgrounds, missionaries practicing this model can foster dialogue and understanding among different faith groups. Phan (2022) discusses the potential for interfaith dialogue and cooperation within the context of the Incarnational Mission Model. He argues that this approach, which prioritizes relational engagement and respect for local cultures and beliefs, can create spaces for meaningful interfaith interactions and mutual learning.

Critiques and Challenges of the Incarnational Mission Model

Notwithstanding its potential for positive impact, the Incarnational Mission Model is not without challenges and critiques. Sifuna (2024) raises concerns about the potential for syncretism, where aspects of local beliefs and practices may blend with the Christian faith, potentially diluting the Gospel message. This highlights the need for careful theological reflection and discernment in the practice of the model. Suwito (2022) alludes to the fact that scholars have debated issues related to cultural sensitivity, power dynamics, and the potential for paternalism in missionary work. These challenges underscore the importance of missionaries practicing the Incarnational Mission Model

and being deeply attuned to the cultural and social dynamics of the communities they serve.

Discipleship, spiritual formation, and church planting

In addition to attracting converts, incarnational ministries often seek to foster long-term discipleship, establish new congregations, and promote spiritual growth. Because incarnational teams live among people, they are positioned to model Christian rhythms, teach Scripture in everyday contexts, and shepherd converts into replicable faith communities. When long-term presence and contextualised discipleship practices are given priority, incarnational presence can result in successful church-planting pathways (through house churches, small-group discipleship, and indigenous leadership development), according to recent case studies and practitioner research (Briggs, 2024; Kabongo, 2021). However, these outcomes depend heavily on intentional disciple-making structures and the capacity to raise local leaders who can sustain and multiply congregational life (Briggs, 2024).

Community Cohesion, Social Capital, and Trust-building

The development of social capital networks of trust, reciprocity, and cooperative relationships, is a common non-spiritual result of incarnational mission that can strengthen community cohesion and provide access for continued witness. Living among people lowers barriers to discussing faith and creates opportunities for cooperative community projects by allowing missional workers to develop everyday trust, take part in local problem-solving, and become socially embedded (Nanthambwe, 2023; Nji, 2023). Recent research on the diaspora and missions also demonstrates that mission actors enhance social ties and legitimacy when they provide visible community benefits

aspects like health, education, livelihood support among other social aspects, which in the end increases both relational influence and opportunities for gospel witness (Muswubi, 2024; Malque, 2025). When evangelists and missionaries live among the people they reach out to, they are sending a message that they care and are ready to be part of the community so as to experience life with them in every way.

In the end, the literature on the Impact and Outcomes of the Incarnational Mission Model reveals a multifaceted picture. On one hand, it highlights the model's potential for transformative impact on communities, its holistic approach to community development, and its capacity to facilitate interfaith relations, discipleship, spiritual formation, church planting, social capital development and trust building capacity. On the other hand, it acknowledges challenges and critiques related to syncretism, cultural sensitivity, and power dynamics. The Incarnational Mission Model remains a subject of ongoing reflection and debate within the field of missiology. To maximize its positive impact and outcomes, missionaries must engage with these challenges thoughtfully, seeking to strike a balance between embodying the message of Christ and respecting the cultural and religious contexts in which they serve.

Relevance and Adaptability of the Incarnational Mission Model in the 21st Century

In the present day's rapidly changing world, the relevance and adaptability of missionary models are of paramount importance. The Incarnational Mission Model, rooted in historical theology, faces the challenge of evolving to meet contemporary needs. The Incarnational Mission Model finds its theological foundation in the concept of incarnation, mirroring the life of Christ who lived among humanity. Yeh (2016) argues

that in the 21st century, this model remains deeply relevant as it reflects the core Christian belief in the transformative power of Christ's presence.

Relationship Engagement and Cultural Adaptation in a Globalised Mission Setting

In an era marked by globalization and interconnectivity, the Incarnational Mission Model resonates with the call for a "polycentric" missiology that embraces diverse cultural expressions of Christianity while remaining faithful to core theological truths. One of the strengths of the Incarnational Mission Model is its emphasis on cultural adaptation and relational engagement. In a globalized world characterized by cultural diversity and increased intercultural encounters, this model offers a powerful way to bridge cultural divides. Anderson (2017) discusses the importance of contextualization in contemporary missions. He argues that the Incarnational Mission Model aligns with the need to engage deeply with local cultures while maintaining the integrity of the Christian message. This approach allows missionaries to navigate the complex dynamics of cultural pluralism, fostering understanding and meaningful relationships.

A Multifaceted Mission in Response to Current Global Issues

The 21st century presents unique challenges and opportunities, including issues related to social justice, poverty, and environmental sustainability. The Incarnational Mission Model's holistic approach to ministry, addressing not only spiritual but also social and economic needs, is particularly relevant in addressing these challenges. Widyawati, & Midun (2025) highlight the importance of holistic missions, emphasizing that this model reflects the biblical call to care for the whole person, including their physical, social, and spiritual well-being. In a world marked by social inequalities and environmental crises,

missionaries practicing the Incarnational Mission Model can play a vital role in advocating for justice and sustainable development.

Contextualisation, Inculturation, and the Cultural Responsiveness of the Gospel

The 21st century necessitates mission approaches that truly respect and engage with local cultures rather than imposing foreign cultural forms in a world characterised by globalisation, migration, and increased cultural plurality. When viewed through the prism of inculturation or contextualisation, the incarnational mission model provides a missiological paradigm that allows the gospel to reach people in their own linguistic, cultural, and social contexts. According to recent scholarship, mission as inculturation entails a deep encounter between the gospel and culture, where the Christian message takes shape in ways that are understandable and significant to the local community, rather than merely translating the gospel into a local language or superficially modifying rituals (Phan, 2022).

Such cultural sensitivity is crucial in contexts like diaspora or immigrant communities, such as Asians residing in Nairobi. Christianity can "wear local cultural dress" through the process of inculturation, making it relatable and approachable without sacrificing theological integrity and diluting the purity of the Gospel.

Furthermore, recent studies show that churches that are consciously dedicated to inculturation support cultural preservation by, for instance, using local languages, respecting indigenous customs when they do not conflict with Christian doctrine, and promoting worship styles or community practices that are representative of the local identity (Widyawati, Lon & Midun, 2025). This not only aids in the spread of

Christianity but also fosters credibility and trust among those who might otherwise consider the gospel to be foreign or alien.

Because of its ability to contextualise, the incarnational mission model is particularly relevant in the multicultural and multireligious world of the twenty-first century. It allows the gospel to transcend cultural barriers, encourages local community ownership, and facilitates sustainable, culturally rooted expressions of Christian faith.

Adaptive Ecclesiology for New Mission Realities, Migration, and Hybrid Christianity

Migration and the emergence of diaspora communities are significant factors influencing mission contexts in the twenty-first century. Hybrid Christianity, churches made up of individuals from various national, ethnic, and cultural backgrounds has emerged as a result of increased global mobility, challenging conventional, monocultural church structures. According to recent research, "hybrid Christianity" is a new way of doing church in migration-shaped contexts where host communities and migrants jointly renegotiate expressions of worship, theology, and faith (Mujinga, 2025).

The incarnational mission model provides a theological and practical framework that is particularly appropriate for such hybrid and multicultural communities because of its emphasis on living among people, participating in their daily lives, and relational presence. As a result, it promotes an adaptive ecclesiology, which is a church life that is adaptable, contextually relevant, and able to transcend cultural boundaries without compromising theological integrity. In this way, incarnational mission aligns with the definition of "the church for a globalised world" found in current mission scholarship.

This ability to adapt is particularly important in your context, which is Asian evangelism among Asian immigrant or diaspora communities in Nairobi County. The model enables cross-cultural fellowship with Kenyan believers, the development of Christian communities that honour Asian cultural identities, and the promotion of hybrid forms of worship, discipleship, and church life that reflect both Christian faith and cultural heritage.

Furthermore, the need for incarnational, context-sensitive mission frameworks is highlighted by the change in global Christianity, where mission is becoming more "polycentric," that is, coming from and going to many centres around the world rather than from a Western "centre" to the rest.

Therefore, the incarnational mission model is especially flexible and contextually appropriate for the global church of the twenty-first century due to migration-driven hybrid Christianity and the global shift to polycentric mission landscapes.

In the end, the literature on the relevance and adaptability of the Incarnational Mission Model in the 21st century underscores its continued significance in contemporary missionary work. This model's theological foundation, cultural adaptability, and holistic approach makes it well-suited to address the challenges and opportunities of our interconnected world. However, the model is not without its challenges, particularly related to cultural sensitivity and theological discernment. To remain relevant and effective in the 21st century, missionaries practicing the Incarnational Mission Model must engage with these challenges thoughtfully and prayerfully, seeking to embody the

message of Christ in a way that respects and honors the diverse cultural contexts in which they serve.

Conclusion

The study's review of the literature shows that the Incarnational Mission Model is still a key component of modern missiological discourse, especially in settings with diverse cultures, fast urbanisation, and changing socioreligious environments. The Incarnational Mission Model provides a strong, context-sensitive framework for evangelism that resonates deeply with present-day realities, including those found within Nairobi County's diverse Asian communities. This pattern is evident across the various themes explored, including historical trajectories of missionary approaches, the distinctive emphases of the incarnational paradigm, its measurable impacts, and its adaptability in the 21st century.

Historically, models that incorporate context, culture, and lived experience as essential elements of missionary engagement have gradually replaced proclamation-centered approaches in missiological methodology development. The realisation that successful evangelism must involve people on all levels, socially, spiritually, emotionally, and economically, has prompted this change. As a response to previous paradigms that prioritised message transmission over relational presence, the Incarnational Mission Model emerged from these theological and missiological discussions. It highlights relational solidarity, cultural immersion, and identification as crucial means of making the Gospel understandable and relevant in local contexts. The importance of incarnational principles for current missionary endeavours is highlighted by this historical development.

The literature also emphasises the Incarnational Mission Model's unique advantages, which make it especially useful in settings with a variety of cultural and religious backgrounds. It makes it possible for missionaries to cross cultural boundaries with tact and humility by placing a strong emphasis on cultural adaptation, empathy, and long-term relational presence. In multicultural mission fields like Nairobi, where Asian communities uphold rich cultural, linguistic, and religious traditions, this dimension is particularly crucial. The Incarnational Mission Model offers a framework for missionaries to respectfully interact with these communities while promoting mutual understanding, trust, and receptivity to Christian witness. In order to engage communities that might have historical reservations or theological differences from mainstream Christian teachings, such relational pathways are essential.

Furthermore, the review shows that the model's holistic approach is highly compatible with missional priorities of the twenty-first century. Mission approaches that transcend the spiritual realm are necessary to address issues like poverty, social injustice, migration, economic marginalisation, and environmental vulnerability. Missionaries are prepared to tackle these interrelated issues through integrated social, economic, and spiritual interventions thanks to the Incarnational Mission Model, which is based on Jesus' example of living among people and attending to all of their needs. This all-encompassing approach not only increases the legitimacy of missionary endeavours but also demonstrates a genuine application of the gospel, which can greatly increase the impact of evangelism.

The model's adaptability and current relevance further support its appropriateness for dynamic, urban, and multicultural settings like Nairobi County. Mission frameworks

must continue to be adaptable, polycentric, and responsive as societies around the world experience previously unheard-of levels of religious diversity and cultural fluidity. The Incarnational Mission Model is well-suited to address these new realities because it promotes lifelong learning, cultural humility, and context-specific Christian witness expression. It enables missionaries to faithfully reinterpret the Gospel within a variety of cultural contexts without sacrificing fundamental Christian beliefs.

In general, the literature demonstrates that the Incarnational Mission Model is both practically useful and contextually relevant, in addition to being theologically sound and historically grounded. It is a powerful model for evangelism in Asian communities in Nairobi County because of its emphasis on relational presence, cultural sensitivity, holistic engagement, and adaptive mission practice. The review's conclusions provide a solid basis for the subsequent empirical study, offering the theoretical and conceptual framework required to assess the model's implementation effectiveness and field results. Further research and analysis are necessary to conduct a comprehensive critical evaluation of this model within this specific context, as detailed in subsequent sections of this study.

CHAPTER 3: METHODOLOGY

Introduction

This chapter delved into the comprehensive methodology employed in this research study. It encompassed a thorough examination of the research design, the intricacies of sampling methods, the rationale behind selecting specific research instruments, as well as a detailed exploration of the data collection and analysis processes. In conclusion, this chapter provided an overview of the data collection methods employed and outlines the approach for analyzing the research findings all while emphasizing the paramount importance of conducting the research with unwavering ethical principles.

Research Design

This study, being an evaluative study, employed a qualitative research design as outlined by Creswell and Creswell (2018) to comprehensively investigate the critical evaluation of the incarnational mission model for evangelism in Christian missionary work, focusing on the unique context of Asian Evangelism in Nairobi, Kenya. In using the qualitative research design, in-depth interviews were conducted to provide a realistic and holistic understanding of the model's implementation, impact, and effectiveness. This is because the qualitative method is critical in establishing individuals' experiences and perspectives (Osmer, 2008).

Participants and Sampling Method

This study reached out to Christians from three churches in Nairobi that have implemented the incarnational mission model. The study involved participants from three churches, namely: Nav Jeevan Assembly, South C, Nairobi, Kenya, Christ Is the

Answer Ministry (CITAM) Parklands, and River of God Church in Parklands, both in Nairobi, Kenya, specializing in Asian Evangelism. Each church provided a sample of 8 participants, comprising both leaders and regular members who engaged in evangelism, resulting in a total sample size of 24 participants. The inclusion of both leaders and members ensured a comprehensive perspective on the Incarnational Mission Model's implementation and impact. For this particular study, a systematic sampling method was employed to carefully select the study participants. The researcher worked closely with the evangelism departments of the three churches to ensure the recruitment of the necessary number of participants. The sample primarily consisted of leaders and members of the three churches with a foundational understanding of the concept of the Incarnational Mission Model, including its application to Asian evangelism. This sampling approach was chosen to ensure a diverse representation across the three churches, thereby enhancing the study's potential for findings that can be applied more broadly (Collis and Hussey, 2013).

The Data Collection Method and Procedure

The data collection methods and procedure for this research largely used qualitative. In considering qualitative data, the data was gathered through in-depth interviews and participant observations, or better still, grounded theory from the researcher’s previous ministry experience among the Asians. Semi-structured interviews were used with Asian Evangelists, church leaders, and members involved in missionary work in Nairobi. These in-depth interviews explored their interpretations of the Incarnational Mission Model, the challenges they face, and the transformations they witness. Participant observations for 5 months were carried out during evangelistic activities and community engagements to

provide context-rich insights into the practical application of the model. Additionally, the positionality of the researcher based on ministry experience and interaction with the Asian community was also put into consideration to add more insights into the findings of the study on the use of the incarnational mission model in reaching out to the Asians.

Data Analysis

In considering qualitative data, thematic analysis was applied to the data. Transcripts from interviews and field notes from observations were coded to identify recurring themes and patterns. This qualitative component offered a deeper understanding of participants' perspectives, experiences, and the contextual factors influencing the implementation of the Incarnational Mission Model. Descriptive statistics summarized participants' responses, and inferential statistical techniques, such as regression analysis, may be used to identify correlations and associations among variables. This quantitative component provided numerical insights into participants' perceptions and experiences with the Incarnational Mission Model.

The qualitative findings were integrated into the final analysis to provide a comprehensive evaluation of the Incarnational Mission Model. Convergent design was employed, allowing for triangulation of data to validate and enrich the research findings. This integration enabled a holistic understanding of the model's relevance, challenges, and impact within the specific context of Asian Evangelism in Nairobi, Kenya. By employing a qualitative research design, this study has provided a well-rounded assessment of the Incarnational Mission Model and offering valuable insights for both practitioners and scholars in the field of Christian missionary work.

Ethical Considerations

This research diligently adhered to ethical principles in alignment with the guidelines established by Pan African Christian University, ensuring the protection of participants' anonymity, confidentiality, and privacy. An ethics application was formally submitted and approval by the university authorities. Informed consent was obtained from each participant, and each participant was assured of their absolute right to withdraw from the study at any time that they deemed appropriate (Fielding et al., 2016). Furthermore, this research meticulously observed all ethical considerations and relevant regulations throughout the processes of data collection, analysis, and reporting, per established standards (Creswell and Creswell, 2018). In summary, the following factors defined ethical considerations of the research.

Informed Consent: Participants of the study were fully informed about the study's purpose, procedures, and their rights. Informed consent forms were provided and signed before data collection.

Anonymity and Confidentiality: Participants' identities in this study were kept confidential, and their responses will be anonymized during analysis. Any direct quotations that were used in the study were attributed to pseudonyms.

Voluntary Participation: In this research, Participation in the study was entirely voluntary, and participants could withdraw at any point without consequences.

Participant observation: During the research, the researcher worked to ensure that their informed consent did not lead to bias of any kind. Being aware of personal bias and one’s influence on data interpretation is a great ethical consideration.

Ethical Approval: Ethical approval or clearance was sought from the University’s ethics committee or institution before conducting the study to ensure adherence to ethical guidelines.

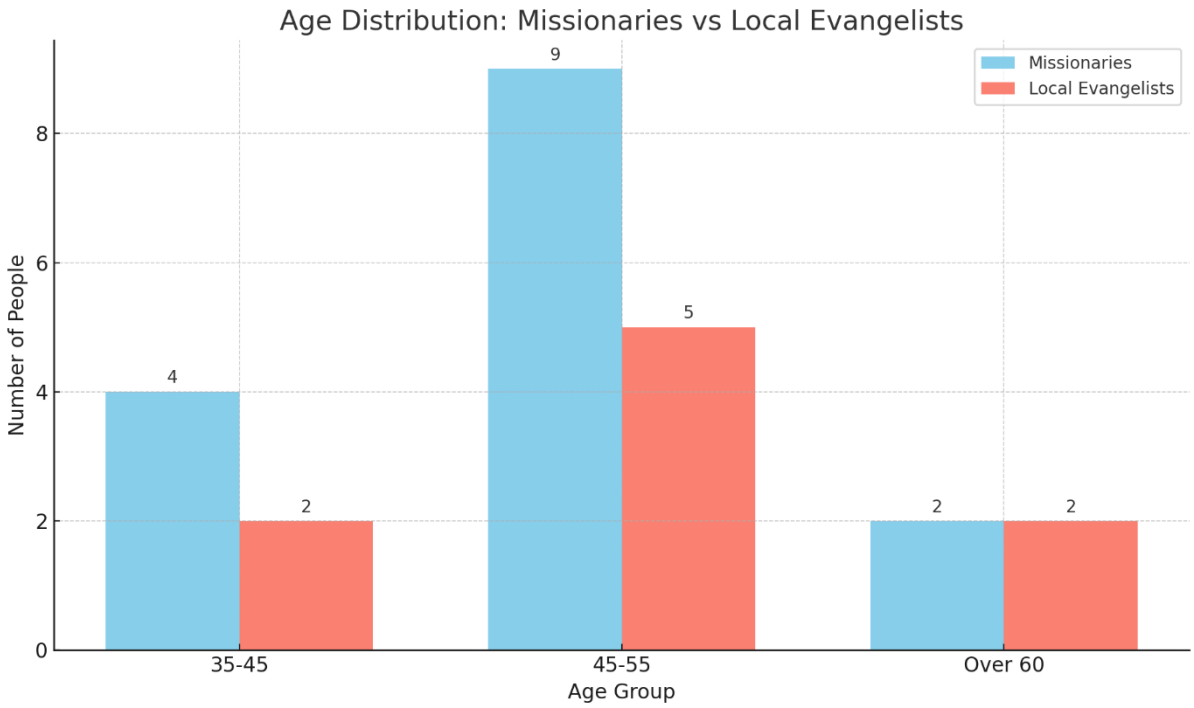
Conclusion

The research methodology outlined the research design, data collection methods, sampling strategy, data analysis, and ethical considerations for the primary study. The chosen qualitative research methodology aimed to provide a comprehensive understanding of the Incarnational Mission Model's relevance and impact in a specific cultural and religious context.

CHAPTER 4: FINDINGS AND ANALYSIS

Demographics and Awareness Overview of Participants

4.1.1. Age Distribution



Both the Asian Missionaries and local Asian evangelists interviewed were mainly in the 45–55-year age range. Very few of the respondents were over 60 years.

Awareness Overview

80% of missionaries had formal incarnational training, showing strong intentionality in their approach. Regarding local perception, 65% of locals viewed missionaries as living among them, indicating significant success in embodying incarnational principles. However, 35% still saw them as outsiders, which highlights areas needing deeper relational engagement.





Interpretation and Application of Incarnational Mission Model

Regarding the interpretation and application of the incarnational mission model among Asian evangelists in Nairobi, three themes emerged from the respondents: embodied presence and relational living, cultural identification and contextual sensitivity, and holistic evangelism and practical care. These answered the first research question.

Embodied Presence and Relational Living

Many of the respondents interpreted the incarnational mission model to have to include elements of living and presence among the evangelized. This happened through various specific actions such as residing in the core of Asian estates, participating in meals, house functions, and sleepovers. Further, social interaction for children and families in play, frequent visiting of homes, shops, and workplaces, communication through telephone, and follow-up prayers and physical and emotional availability were some other actions that had been employed to this extent.

Respondent 1 expressed it thus: “Most families had one room which was used as a sitting room in the daytime, while in the evening, each would spread their mattress for the night. Sitting with them on the floor and sleeping on the same floor at night made us brothers and sisters, resulting in them opening up more in discussions”. Respondent 4 had this to say, “Living in areas or compounds where Asians are is a fast way to build organic relationships with your neighbours. Visiting their shops and supporting their businesses is another way to build rapport. Basic greetings and salutations in Asian languages (Hindi, Punjabi, Gujarati) are key entry points to help foster trust”.

It is therefore clear that the incarnational mission model is understood among Asian evangelists in Nairobi to be living among the people and constructing authentic bonds through life-sharing. This is consistent with what the model posits, that is, the most effective way to communicate the Christian faith is not merely through words but through actions and a tangible presence that embodies the teachings of Christ. The missionaries committed to the Incarnational Mission Model, immersing themselves in the local context, endeavoring to become living reflections of Christ's love and teachings (Kwiyani, 2020).

Cultural Identification and Contextual Sensitivity

The incarnational mission model was equally expressed by the Asian evangelists in Nairobi through cultural identifications and contextualization. Respondents mentioned aspects such as respecting the Asian religious boundaries, dressing in Asian clothes, and attending Asian festivals. Respondent 7, for instance, said, “Wearing Asian style clothes and attire is often a great conversation starter and sends the message that I am interested in your culture and community”. Respondent 10 found speaking and greeting in local

languages, and learning to speak and write Asian names to be part of an incarnational aspect. “Learning how to greet and answer greetings in their language brought me closer to them by opening a kind of teacher/student kind of communication. Same way, learning their difficult names and pronouncing them well made us relate greatly.”

The incarnational mission model was therefore understood and applied among Nairobi evangelists within the context of losing oneself with the people through respect, language, and cultural assimilation. According to Otto (2010), the Incarnational Mission Model draws from Jesus’ incarnational theological foundation, emphasizing the significance of missionaries living among the people they aim to reach, sharing in their joys and struggles, and demonstrating the transformative power of the Gospel through their actions. Even though the evangelists did not know what name this model had, there is every evidence that they have been utilizing it.

Holistic Evangelism and Practical Care

The incarnational mission model as applied by Asian evangelists in Nairobi involved evangelistic methods that focus on all aspects of life, with characteristics of practical care. Friendship and lifestyle evangelism, personalized and needs-based support, food meals, cookouts, and cookery competitions were examples that emerged in this category. Vacation Bible School (VBS) with a family component was one such strategy. Respondent 8 reported, “I have invited them for church, conducted special events like carnival, food festival, sports festival, vacation Bible school.”

Other strategies employed included praying with, counselling, and visiting the sick in hospitals, posting own testimonies, gospel videos, or articles in the media, business-as-

Mission, chaplaincy of the workplace, and invitation of guest speakers from India. Respondent 13 mentioned, “We invite gifted Indian evangelists when we organize main events. This way the people here easily identify with them, and many end up giving their lives to Christ”.

The evangelists had also employed worship-based Asian fellowships (for example Satsang) and other creative methods. In regards to these methods, respondent 10 said, “We do the Yesu Satsang in their homes with the Creation to Christ Presentation (Contextually relevant, and culturally respectful gospel presentation). We share the Handy Gospel Presentation (2 Minute Gospel at your fingertips)”.

In interpreting and applying the incarnational mission model, it emerged that Asian evangelists in Nairobi did not rely on traditional evangelistic methods but utilized methods that were holistic and had a care aspect to them. The gospel was shared relevantly, and in family- and community-centered ways through word and deed. This reconciles with the observation that the ever-evolving landscape of Christian missionary work, strategies, and methodologies for spreading the Gospel have adapted to the diverse contexts in which they are applied (Turaki, 2020).

Navigating the Complexities of Religious Pluralism and Cultural Diversity

Asian evangelists in Nairobi faced the challenge of religious pluralism and cultural diversity. Respondent 5 confirmed this when she said, “We had been successful in many ways, but after some time, when they understood we were sharing the gospel message, because of the fear of their community and religion, many have backed out”. Respondent

15 added, “Yes, at times, we have been asked to leave, and other times heated debates have escalated into arguments”. The findings answer the second research question.

It is apparent from the findings that religious pluralism and cultural diversity were navigated through strategies that could be discussed within the themes of respectful contextualization of the Gospel, relationship-centered evangelism, and navigating rejection and resistance with spiritual maturity.

Respectful Contextualization of the Gospel

Lamin Sanneh's (2003) contextual theology emphasizes the importance of local cultures in shaping the practice of Christianity. Asian evangelists in Nairobi had captured this truth, if the findings were anything to go by. They had been sharing testimonies and Bible stories in relatable formats and used media in native languages. Use of culturally sensitive tools such as Yesu Satsang, Creation to Christ Presentation, and Bridge Tract were some contextual ideas that evangelists had adopted.

Finding common ground in spiritual experiences was equally helpful. Respondent 4 had put it thus, “A prior due diligence on their communicating customs aided me a great deal. Indians love and pay attention to stories. I implored them severally to narrate about a different god one at a time and as I listened, I would perceive which Scripture and story in the Bible I would respectfully riposte with to drive the truth of the Only one true and almighty God.” Respondent 18 clarified further what common grounds she found while reaching out to the Asians, “I engaged them to share different experiences in their prayer life to the diverse gods and how their prayers were answered. I was on the receiving end, taking notes, praying inwardly, allowing the holy Spirit to give me

understanding of how to, in turn, narrate my experience in Christ and present my Christian faith as a foundation of truth while I also recognize their religious traditions. I identified some common grounds in their experience, i.e., waiting for God to answer prayers with unwavering faith. In turn, I shared some experiences from my Christian brothers and sisters and how their Christian faith reformed their lives".

Evangelists had avoided direct attack on the religion as a way of navigating the difficult terrain of pluralism and cultural diversity. Respondent 11 had this to say when asked how he navigates this terrain, "Avoiding direct criticism of other religions and focusing on Christ's love. Do not target or insult their religion in any way. Just focus on sharing the love of Christ. Targeting their religion only drives them further away from the gospel, so focusing on the gospel of Christ has helped them be more receptive."

From the aforementioned, it is therefore clear that adapting the message without compromising its content, while respecting cultural and religious sensitivities, is a useful tool in evangelizing the Asians in Nairobi. Gitau (2019) notes that cultural insensitivity and a lack of contextual engagement are the main reasons why many evangelistic attempts among Nairobi's Asian communities fail.

Relationship-Centered Evangelism

Relationships, reportedly became key in navigating the complex path of pluralism and cultural differences. Evangelists listened actively to understand the Asian worldviews as they deliberately avoided confrontation or debates because failure to do so would lead to what respondent 13 described in plain simple words, "once they are offended, the doors are shut for us".

The relationship could also be seen in sensitivity to religious customs and gender dynamics, for instance, seating arrangements or the removal of shoes. Respondent 15 said, “My experience with the sitting arrangements whereby men sit on one side and women on the other was not so much a cultural shock, and I adapted immediately. While ministering at the altar, the idea that one must remove their shoes to stand on that “holy ground” was a challenge to me, but I complied quickly. Love and care where the Gospel is not compromised is a win-win for the missionary and the target assembly.”

The relationship path is a two-way one that needs to be treaded upon carefully, especially for evangelists of Asian descent. While it is a blessing on one hand, the familiarity can be a curse on the other hand. An Asian respondent (respondent 7) said this, “I feel that being among them (incarnational) has a two-fold response; firstly, as Jesus would say, 'a prophet is without honor in his home town.” There is a familiarity that can breed contempt. Some relationships, if they get contemptuous, deserve a bit of distance. But the second response is a lot of honor and respect, and a desire to be visited by members of the community for prayer, counselling, and authentic friendships that emerge.”. Another evangelist of Asian descent faces this struggle as well, “Actually living among them is difficult part as we have to face them regularly..... It would be easy to evangelise and share the gospel to new and unknown people, I would say.”

Despite the challenge that is met especially by Asian evangelists, it is proven that Asian evangelists prioritize people over arguments, and relationships over outcomes.

4.3.3. Navigating Rejection and Resistance with Spiritual Maturity

"Yes, we have encountered difficulties. With our efforts, it was difficult to handle, as they were becoming unfriendly." A response from respondent 13 confirmed that the evangelists faced rejection after perceived religious intent on some occasions, and sometimes hostility or emotional withdrawal from targets of evangelism. However, the evangelists had navigated this through daily intercession for unreached or resistant individuals, reliance on prayer and discernment when facing tension or difficulty, and mature withdrawal from the place of conflict.

Surrendering outcomes to God while continuing to sow seeds of evangelism in a Christ-like manner had worked. Respondent 4 summarized it, "The people's reaction is more of a response in turn to how I interacted with them. When I typify Christ emulating his love, peace, and patience, the response is positive, with the audience wanting to know more. This opens up a greater door for teaching them about the kingdom of God."

The Extent the Incarnational Mission Model Resonates with the Evangelized Asians

In the incarnational mission model, missionaries seek to embody Christ's message by living within the local culture and context (Phan, 2022). The question that follows (and this was the third research question) is whether this model resonates with the Asians being evangelized, and to what extent this could be. This can be explored through two emerging themes from the responses: trust-building through proximity and shared life, and positive receptivity.

Trust-Building Through Proximity and Shared Life

The incarnational mission model had created bonding through daily presence and shared spaces, and had made it possible to gain access to hidden or private aspects of life,

including idols and charms. Respondent 20 said, “My evangelistic mission was successful as it led many to Christ. A bond of trust was built, resulting in deep relationships that led to them opening up, sharing deep faith/ cultural secrets affecting their lives negatively. Seeing them bring some fetish idols, removing necklaces, arms, and waist ornaments as we prayed for deliverance, healing, and restoration of peace in their lives gave me much joy.”

Even though these deep relationships took time to form, the deep connections built over time enabled natural gospel conversations. According to respondent 12, “It does take a lot of time to gain their trust fully, but once you have earned it, there is a lot of esteem, respect, and acceptance. They are willing and ready to become secret followers of Jesus and undergo discipleship in a house church context.”

From the respondents, it was clear that living among the Asians fostered authentic connection and credibility. While Walls (2006) observes that evangelists can increase their credibility, lessen resistance, and foster opportunities for sincere conversation by living and identifying with the target community, the results showed that the incarnational mission model equally fosters credibility on the part of the evangelized.

Positive Receptivity through Christ-like Witness

From the findings, the incarnational mission model had received receptivity from the evangelized. Respondent 3 said, “It has built close connections with people that give opportunities to speak to them about Christ. The trust cultivated through these relationships has consistently led to greater openness in hearing the gospel.”

The respondents believed that the incarnational mission model had received receptivity among the Asians based on how the evangelists had exhibited the gospel in their own lives. “Response is tied to how the gospel is lived, not just preached. Compassionate presence during times of personal need had led to spiritual openness. Asians love, peace, and patience as triggers of curiosity and openness” (respondent 1), and it is only an evangelist who epitomizes these values that can be heard and accepted. This is confirmed by a response quoted earlier that spoke to the fact that the people’s reaction is more of a response to how an evangelist interacted with the Asians. When an evangelist typifies Christ, emulating his love, peace, and patience, the response is positive, with the audience wanting to know more.

When the trust is earned and there is receptivity courtesy of the incarnational model, the result is secret discipleship, especially under religious pressure. “They are willing and ready to become secret followers of Jesus and undergo discipleship in a house church context” (Respondent 12). This confirms Stott’s assertion that in situations where conventional approaches might not be successful, incarnational tactics have been demonstrated to promote receptivity to the gospel (Stott, 2015).

Tangible transformations among Asians courtesy of the Incarnational Model

Spiritual transformation and discipleship impact, and emotional transformation were some of the themes that emerged in answering the fourth research question.

Spiritual Transformation and Discipleship Impact

The employment of the incarnational mission model has led to Asians who do not just convert to Christianity but also grow and serve in the church and the kingdom at large.

They became genuine and close disciples of Jesus Christ. Respondent 10 captured this so well, “Yes, we have led to faith over 10 Asian believers (that are still in faith) from different communities (Gujrati, Punjabi, and Ismaili). They have undergone water baptism and doctrinal class studies. Some of the more mature ones are currently serving in the ministry, opening up networks to new homes and places where we can visit and share the gospel. Some of them serve as translators when we have cross-cultural groups.”

Courtesy of the method of incarnational mission, the evangelists were admired by the Asians. There was admiration because of the pious and righteous living and the inspiring public testimony in crisis. Indeed, life-on-life modelling of Christlike behaviour in speech, finance, and interpersonal dealings. “They always look unto us with respect, and whenever any negative situations arise, they tend to turn to us for help rather than to others. They were even willing to come to us and ask us to pray for them and their situations. In their important functions and occasions, they honour us. Trust built through consistent integrity and compassion” (Respondent 2). Visible signs of gospel acceptance, spiritual growth, and ministry multiplication were evidence that the incarnational mission model is effective. This model must have been so effective that the Asians waited in anticipation, as attested to by respondent 17: “After the teaching, calling for Altar calls to pray for the sick was much awaited by the crowd”.

Emotional Transformation

Apart from spiritual transformation, the Asians were also found to be growing in their emotional intelligence. In the testimony of respondent 5, the levels of anxiety and other emotions went down, “I have seen them depend on the Lord and worry less. Also seen

them overcome emotions like anger and unforgiveness." To buttress this, respondent 9 said, "People have said that the way I react, or approach difficult situations, has encouraged them. For example, when my husband passed away 4 years ago, the Lord gave me peace and comfort to stand at the funeral and declare His goodness. Many said it really encouraged them, and one even testified that when listening to the testimony during the funeral, God healed them from mental stress." Here, an evangelist was viewed as a role model in handling grief and hardship.

The transformation emerged to be double-edged, being realized on the part of the evangelists as well. Respondent 19 attested to this. "Incarnational mission model has made it possible to emulate Jesus' Ministry, humility has been a great lesson to me as I learnt diverse cultures. Propagating Jesus' kind of humility yielded fruits of the same, resulting in a desire for the Asians to receive Christ. The idea that Christ was 100% God and 100% man settled well with them and with the expectation of resurrection rather than reincarnation."

The effectiveness and transformative capacity of incarnational mission model could be the reason Kiriga (2014) observed that many Asian Christian missionaries have adopted the Incarnational Mission Model as their guiding approach.

Incarnational Mission Model and Its Influence on Community Development

In answering the fifth research question, the influence of the incarnational mission model was explored. The research findings brought to the fore the theme of contribution to community development.

Contribution to Community Development

Some of the respondents reported having participated in church-led community services such as hospital chaplaincy and street cleanups while living the incarnational mission model. Respondent 6, for instance, said, “Through CITAM, we have done several street cleanups, we ministered to the Parklands Police Station, and we have a weekly Hospital Chaplaincy program where we pray for the sick in the hospital, most of whom are from the Asian community”.

Respondent 2 established development projects and a school through a Non-Governmental Organization. They said, “Introducing and starting a local non-governmental organization and teaching them how to solicit funds from the international NGOs was fundamental. Through the organization, a school and a hospital were established. Some of the pastors got employment as teachers, while children were able to access education.”

Some evangelists offered financial support to individuals and families from the Asian community, thereby improving their financial capacities. These examples illustrate how incarnational presence led to visible improvements in social structures and access to essential services. If the incarnational model aligns with the biblical narrative of Jesus' earthly ministry, where He lived among the people, shared their joys and sorrows, and demonstrated God's love through His actions as Bosch (2011) asserts, then this manner of community development is an emulation of Jesus Christ in demonstrating of God’s love through actions.

The help that came from the evangelists was so much needed by the Asians, since some of them risk losing the aid that they have been receiving from their community. “Asian communities always support each other within their community, and their religious institution heads always step in when others are in need. When we evangelize, Asians get fearful that they will be ostracized from their community, and help won’t be given to them. Thus, if there is support in every way given from the church, they will take a bold step to easily walk out of their religion” (Respondent 12).

Chapter Summary

The findings reveal that the incarnational mission model, through the component of contextualization, has been the primary method and strategy the evangelists in Nairobi have employed in reaching Asians. Nav Jeevan Assembly, Christ Is the Answer Ministries (CITAM) Parklands, and River of God Church have all applied this method, with varied expressions. The findings of the research showed that this model had been effective and had gained great success in evangelism.

Results reveal that the evangelists employing this model had not done so without setbacks. However, the findings have equally proven that respectful engagement and adaptability have been useful in navigating through the challenges.

The findings therefore contribute valuable insights that can inform both missionary practice and academic discourse, fostering a nuanced understanding of faith-based missions in multicultural urban environments and such enrich the knowledge base surrounding missionary work and the transformative potential of the Incarnational Mission Model in engaging diverse urban populations.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

Conclusion

This study on Evaluation of the Incarnational Mission Model for evangelism: A case of Asian evangelism in Nairobi, Kenya sought to critically evaluate the Incarnational Mission Model for evangelism in Christian missionary work with a precise focus on Asian evangelism in Nairobi, Kenya. This was examined with a specific emphasis on the Incarnational Mission Model implemented by Nav Jeevan Assembly, South C, Nairobi, Kenya, Christ Is the Answer Ministries (CITAM) Parklands, and River of God Church in Parklands. Further, evangelistic endeavors targeting Asians from global, regional, and local perspectives were also examined to understand what has been happening in the past and what is happening currently. Additionally, the concept of contextualization was examined, and attempts were made to investigate the extent to which churches and individuals evangelizing to Asians have applied it, and what successes or otherwise have been realized.

As earlier alluded to, the study is important in that the findings will be key in informing how contextualization in evangelism can be employed to reach the ever-increasing Asian population in Kenya, a populace that is unfortunately ignored in many evangelistic endeavors. The churches in Nairobi that are already evangelizing Asians will borrow from the findings to make more effective their witnessing and missions while the many that are yet to have an evangelistic arm targeting Asians will form such, and reach them in an incarnational manner.

From the study, the researcher has found that the incarnational mission model has been effectively used in evangelizing Asians in Nairobi. Embodied presence was a key frame in the way Asian evangelists were doing missions. Unlike remote evangelists, Asian evangelists emphasized being with the people, developing real relationships, and displaying the love of Christ through life-to-life contact. This kind of physical and relational closeness was viewed as a necessary part of being credible and having spiritual influence. Their theology of presence was a theology of incarnation, where Christ is not merely proclaimed but embodied through human interaction. This makes even with the scriptural model of Jesus who "became flesh and dwelt among us" (John 1:14), and provides a dynamic remedy to disconnected or event-based mission stratagems.

Further, there was cultural identification as part of the incarnational mission model. Participants were deeply immersed in trying to grasp and relate to the cultural experience of their clients. This entailed the study of local languages, respecting local cultures where necessary, and embracing Kenyan and African values. Cultural identity was not employed as a means toward assimilation, but as an intentional move toward contextualization. It revealed the evangelists' humility and willingness to suspend their cultural preferences to bridge relational and spiritual gaps. Theologically, this demonstrates the apostolic mandate to be "all things to all people" (1 Cor. 9:22) and highlights the need for an incarnational sensitivity in mission.

It has also been revealed from the research that holistic evangelism plays a big role in the incarnational mission model. The Asian evangelists interviewed emphatically stated that the gospel must engage the whole person: their spirit, social life, emotions, and even their economic status. Their responsibilities involved not only preaching but also

community development, education advocacy, healthcare referral, and social mentoring. It showed that the good news is not only verbal testimony, but also practical deeds of love, justice, and compassion. This integrated approach is prophetic of the ministry of Jesus, who taught about the Kingdom of God while healing the sick and feeding the hungry.

Operating in a city characterized by religious diversity, the evangelists encountered significant theological and practical challenges. Because many of them came from different cultural and religious backgrounds, they reported resistance. The Incarnational Mission Model aided them to engage these groups with respect, humility, and spiritual discernment. In place of confrontational approaches, they stressed presence, dialogue, and consistent witness over time. This revealed that even in pluralistic settings, the model could foster peaceful coexistence and open pathways for gospel witness. This model, therefore, offered a theologically grounded alternative to aggressive and antagonistic mission styles.

Finally, the research revealed that trust was established over time through service and vulnerability. Though not every attempt led to conversion, many resulted in transformed relationships, increased spiritual curiosity, and a greater openness to Christ. This supports the biblical principle that a presence among people can, over time, soften hearts and prepare the soil for the gospel (cf. Luke 8:15). The effects of incarnational mission were most markedly seen in the richness of relationships and the slow change in individuals and communities.

Recommendations

As a result of this study, the researcher recommends that mission organizations sending evangelists into multicultural urban setups, especially to reach out to Asians, should invest heavily in intensive cross-cultural training, with an emphasis on the incarnational mission model. This includes language education, cultural anthropology, and interfaith dialogue to ready missionaries for effective cultural identification and respectful engagement.

Further, the researcher recommends that instead of short-term interventions for Asian evangelism, churches and mission organizations should arrange long-term mission placements. This will allow for extended presence being established hence effective Incarnational Mission Model. Close to this, it is also the researcher's recommendation that mission practitioners should engage social, emotional, economic, and spiritual dimensions in ministry. This might involve partnership with local communities, provision of material aid, and advocacy for structural injustices as well as evangelism.

It is also the recommendation of the researcher that Asian evangelists should receive training in relational wisdom and peacemaking in addition to apologetics in pluralistic environments. The incarnational method prioritizes discourse and witness via presence over confrontation. Further, in light of the relational and emotional strain of incarnational mission, churches and organizations should offer missionaries pastoral care, spiritual retreat, and community support to help them stay in their calling and prevent burnout.

Recommendation for Further Research

While valuable insights into the interpretation, application, and impact of the Incarnational Mission Model among Asian evangelists in Nairobi have been provided by this research, it has also revealed several gaps and opportunities for further research.

Further research could explore gender dynamics as they relate to the incarnational mission model. An examination of how male and female evangelists experience and embody incarnational mission differently, particularly in contexts that are both patriarchal and gender-sensitive, should be done. Further, the researcher recommends that more research could be conducted on how local Kenyan churches perceive, support, or partner with incarnational missionaries evangelizing the Asians. This understanding of the dynamics between host communities and evangelists could boost mutual collaboration and contextual relevance.

The researcher recommends, for further study, an exploration of how children and youth, both as evangelists' family members and as members of the evangelized communities, experience incarnational mission. This could offer insights into intergenerational and long-term impact. Moreover, on the face of digital era, future studies could equally explore how incarnational mission could be translated into online contexts, especially among Asian evangelists working in urban African settings. Finally, a deeper theological analysis could be done based on sermons, writings, and testimonies of Asian evangelists. This could contribute to a theology of mission rooted in their lived experience, enriching the global discourse on incarnational mission.

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Appendix

Appendix 1: In- Depth Interview Questions

Interview Questions

Dear Participant,

Thank you for agreeing to participate in this survey. Your insights are valuable for our research on the critical evaluation of the Incarnational Mission Model in the context of Asian Evangelism in Nairobi, Kenya. Please respond to the following questions as accurately as possible.

Section 1: Participant Information

1.1. Demographic Information

1.1.1. Age:

1.1.2. Gender: [Male / Female / Other]

1.1.3. Church Affiliation: [Specify Church Name]

1.1.4. How many years have you been involved in Asian Evangelism in Nairobi?

Section 2: Interpretation and Application of the Incarnational Mission Model

Other Cultures to Asian Culture

2.1. Objective 1: To establish how Asian Evangelists in Nairobi interpret and apply the Incarnational Mission Model, and the extent the interpretations align with their practical actions and behaviours in the community

2.1.1. What methods have you engaged in trying to evangelize Asians?

2.1.2. Are there ways you have tried to deeply connect with or live among the Asians you are reaching out to? Describe some everyday things you do to help build trust and relate closely with the community.

Objective 2.2. To examine how evangelists navigate the complexities of religious pluralism and cultural diversity while engaging in evangelistic activities.

2.2.1. What strategies have you employed so that you respectfully engage the Asians whose culture is different? Explain if this approach to pluralism has either helped or hindered your evangelistic missions.

2.2.2. What challenges or conflicts owing to religious or cultural differences have you experienced, and how have you addressed them?

Objective 2.3: To determine the extent the Incarnational Mission Model resonates with the Asian evangelists and with the evangelized Asians, in their different cultural and religious backgrounds.

2.3.1. In light of your experience, how does the Incarnational Mission Model's encouragement of living in and assimilating into the local community affect the success of your evangelistic endeavours?

2.3.2. How do the people you evangelise react to the Incarnational approach, specifically in terms of trust, acceptance, and openness to the gospel?

Objective 2.4: To assess tangible transformations, if any, that can be attributed to the presence and actions of Asian Evangelists living out the Incarnational Mission Model.

2.4.1. Could you give concrete instances of how your prolonged presence and involvement among the have affected social, spiritual, or behavioural changes in the Asian community?

2.4.2. In what ways, aside from the verbal proclamation of the gospel, do you think your lifestyle and relationships within the community have contributed to lasting transformation?

Objective 2.5: To evaluate how the Incarnational Mission Model influences community development, interfaith relations, and the spiritual and social well-being of individuals in Nairobi.

2.5.1. How have you supported neighbourhood development projects or social change through your involvement in the Asian everyday life?

2.5.2. "How has the Incarnational Mission Model impacted your interactions with individuals of different faiths, and how has this influenced the social and spiritual health of those you serve?"

3. Recommendations

3.1. Do you have any recommendations for improving the implementation of the Incarnational Mission Model in your missionary work or similar contexts?

4. Additional Comments

4.1. Is there anything else you would like to share or any additional comments you have regarding the Incarnational Mission Model and its relevance in your missionary work?

Thank you for sharing your experiences and insights. Your responses will significantly contribute to our research.

Asian to Asian

Section 1: Participant Information

1.1. Demographic Information

1.1.1. Age:

1.1.2. Gender: [Male / Female / Other]

1.1.3. Church Affiliation: [Specify Church Name]

1.1.4. How many years have you been involved in Asian Evangelism in Nairobi?

Section 2: Interpretation and Application of the Incarnational Mission Model

1. What methods have you engaged in trying to evangelize Asians?
2. Are there ways you have tried to deeply connect with or live among the Asians you are reaching out to? Describe some everyday things you do to help build trust and relate closely with the community.
3. What methods have you employed to respectfully engage with Asians who are similar to you in culture but may hold different worldviews or religious beliefs? Has your strategy helped or hindered your efforts to spread the gospel?
4. When sharing the gospel with members of your own culture, have you encountered any difficulties or conflicts because of religious differences? How have you handled these situations?
5. Based on your experience, how has living among and integrating into your local community influenced the effectiveness of your evangelistic efforts?
6. How do the people you evangelize react to the Incarnational approach, specifically in terms of trust, acceptance, and openness to the gospel?
7. Could you share specific examples of how your continued presence and active involvement within your own Asian community has contributed to social, spiritual, or behavioral transformation among the people?
8. In what ways, aside from the verbal proclamation of the gospel, do you think your lifestyle and relationships within the community have contributed to lasting transformation?
9. How have you supported neighborhood development projects or social change through your involvement in the everyday life of your Asian community?

10. What effects have you observed on the social and spiritual well-being of individuals from various faiths in your Asian community as a result of your interactions and service among them?

3. Recommendations

3.1. Do you have any recommendations for improving the implementation of the Incarnational Mission Model in your missionary work or similar contexts?

4. Additional Comments

4.1. Is there anything else you would like to share or any additional comments you have regarding the Incarnational Mission Model and its relevance in your missionary work?

Thank you for sharing your experiences and insights. Your responses will significantly contribute to our research

Appendix 2: NACOSTI Research Permit

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15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and Innovation (NACOSTI),
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