

Balancing Social Ministry and Gospel Proclamation in the Local Church: Lessons from Nairobi Chapel's Logos Scholarship Fund (LSF)

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Abstract

This mixed research study explores three key areas that directly impact how Nairobi Chapel, Ngong Road, balances gospel proclamation and social ministry engagement. These include: the church's organisational set-up, financial management, and the integration of discipleship into social ministry. The research conducts an in-depth content analysis of digital publications, mainly Nairobi Chapel's annual reports, *Chapelites* magazine, and the Logos Scholarship Fund's (LSF) newsletters. In addition, an online survey was disseminated to the LSF's alumni through their WhatsApp group. The study highlights the importance of setting up organisational structures that define the roles, responsibilities and operations of social ministry. These structures lead to effective delegation that allows the pastoral team to focus on discipling and equipping the laity who, in turn, play their evangelistic role as priests (1Peter 2:9). In terms of financial management, the research underscores the need for transparent, efficient and accountable stewardship of all the resources entrusted to the church. Finally, the qualitative and quantitative research affirm the effectiveness of incorporating discipleship as an integral part of the educational scholarships. In conclusion, self-regulation through the institution of built-in mechanisms and governance structures plays a critical role in balancing gospel proclamation and social ministry. Secondly, transparent stewardship of church resources serves as a Christian witness or an evangelistic bridge in a world rife with

corruption. Finally, the role of the Holy Spirit in giving wisdom and direction to enable the church to balance her social and spiritual responsibilities cannot be overstated.

Keywords: Discipleship, Social Ministry, Governance and Administration, Financial Efficiency

INTRODUCTION

As a preamble to this discussion, it is imperative to point out that the research topic: *'Balancing Social Ministry and Gospel Proclamation in the Local Church: Lessons from Nairobi Chapel's Logos Scholarship Fund (LSF)'* neither suggests the existence of a social versus spiritual divide in church praxis nor implies that social ministry and Gospel proclamation are necessarily two independent mandates of the church. The Gospel comprises both verbal proclamation of salvation in Christ (kerygma, Greek: κήρυγμα) and deeds or service to humanity (diakonia, Greek: διακονία). Therefore, any social-spiritual dichotomy is a misnomer because all aspects of life belong to God and operate under His sovereignty and authority. As stated in Psalm 24:1, "The earth is the LORD's, and everything in it, the world, and all who live in it."

The Church is presented with a myriad of opportunities to be the arms and the feet of Jesus in dealing with the issues that oppress people (Burrows, 1980). Since local churches are endowed differently in terms of resources, the degree to which they can resolve social issues varies, for to whom much is given, much is required (Luke 12:48b). It is therefore imperative for the local church to deal with the social realities of the day within their own social context. In doing so, the Church will strategically shine her light by promoting human flourishing in society. According to Kisau (2000), sharing both goods and the Good News with the poor is the Christian imperative. As Jeremiah 29:7 puts it, seeking and praying for the welfare of the place and the people to whom the local church has been called and planted is intertwined with the Church's own welfare.

One of the ways the church has reached communities outside the faith has been through building relationships. This way, communities can express their felt needs, and the church can contribute towards a solution through social ministry. “The mission of the church has a dual purpose: outreach and social responsibility or service. Both are critical for the church's mission activities. Given the contextual realities in Africa..., the mission of the church in Africa must be holistic to effectively address the needs of the continent.” (Nkansah-Obrempong 2017).

The Church embodies a dual ecclesiological identity, where on the one hand, she is the Body of Christ, a living organism that is Holy Spirit-led and set up to accomplish God’s purposes on earth. On the other hand, the Church is also a human-led organisation with leadership structures, operations and administrative functions set up to establish Christ’s mission on earth –the Great Commission. This twofold nature involves an analysis of Nairobi Chapel’s organisational structures, resource management, and discipleship strategies that have enabled the local church to balance gospel proclamation and social ministry.

Operationalising effective social ministry initiatives requires both human and spiritual inputs. Resources such as time, skills, and finances require management, leadership, systems, and structures to run social ministry sustainably. The church’s ability to optimally meet social and spiritual needs is the focus of this study.

LITERATURE REVIEW

This chapter reviews the literature on balancing social ministry and gospel proclamation within the church's mission. The review explores the role of the Church and the biblical foundations for her engagement with the dual mandate. This section discusses both historical and contemporary theological perspectives on the integration of gospel proclamation and social responsibility. It also assesses models and strategies the church has

employed in her efforts to deliver effective social ministry without compromising her evangelistic mandate.

(Buber, n.d.) recognises the “two-fold principle of human life” where humans respond to the reality of the Other (God), and subsequently “enter into relationship with the other (fellow men)”. The dual reality of existence points to the fact that human beings share a common fate, in which when one part suffers, all suffer (1 Corinthians 12:26). This universality implies that the church should promote the well-being of all members of society, regardless of their background or beliefs. This involves marshalling her resources and influence to address social issues such as poverty, hunger, homelessness and inequality. Churches also provide spiritual and emotional support to people in need, including counselling and pastoral care. When the Church is engaged for the betterment of society, it draws people to herself, and consequently, to Christ.

The dual nature of the Church - the spiritual Body of Christ and an organisational entity - demands that both aspects of her must be factored in all ministry endeavours. According to Van Gelder & Zscheile (2011, p.88), “the missional church requires intentional structures that support adaptive leadership and community engagement. Without structure, ministries drift into busyness without impact.” On the one hand, she must rely entirely on the guidance and wisdom of the Holy Spirit to navigate and engage with both the congregation and the community. On the other hand, as a human-led entity, the church must craft a framework or setup within which to operate if it is to balance its role as an effective and credible servant (social ministry) and as a disciple (spiritual ministry).

In contrast, the church can choose to engage in social ministry with compassion that is driven by the love of Christ. Social ministry turns the church’s face towards the suffering and allows her to take on her responsibility as the salt of the earth and the light of the world. The Church needs divine wisdom to strike the right balance in her social engagements, all the

while keeping the Great Commission in sharp focus. The contemporary social issues require a 'Christian mind' and a Body of Christ that acts as an agent of social transformation. The Church can be a remedy to social decay and a means of uplifting the socially downtrodden. According to the Dogmatic Constitution on Divine Revelation: "The task of the Church, as 'the people of God' exists in the world as a servant pilgrim people, whose task is to be truly human, to realize the humanity for which God has created man, and to be the means for promoting "a more human way of life.... in this earthly society" (Second Vatican Council, 1965, para. 6).

Holistic Ministry of the Church

Stearns (2010, p.180) cites a World Vision survey of U.S. pastors to determine their ministry priorities, which revealed that: "79% listed 'worship in the highest priority category; Just 18% prioritised "helping poor and disadvantaged people overseas."

Holistic Ministry considers the material, physical, emotional, and spiritual well-being of people. Holistic evangelism liberates people from the bondage of both sin and the suffering that arises from social, political or economic exploitation. It establishes an equilibrium that prevents the 'pendulum effect' between social responsibility engagements and gospel proclamation. Harold (n.d.) captures the importance of this dual focus: "one of the most urgent questions that needs to be addressed by the evangelical church, within a climate of the growing gap between the rich and the poor, is: 'How can the Evangelical become the voice of the poor?'"

Theological Perspectives on the Social-Spiritual Balance

(McGavran, (n.d.) aptly captured the social responsibility-gospel proclamation balance in his apocryphal story that described the World Council of Churches (WCC) as serving the world with a hamburger, constituting elephant-sized social work with a rabbit-

sized portion of evangelism. On the other hand, he described the Lausanne Committee on World Evangelism's hamburger as consisting of an evangelism elephant and a social work rabbit. This anecdote, when pushed to its logical conclusion, presents a problem to the natural equilibrium of the social eco-system. When the social work elephant in the hamburger dominates, it masks the subtleties of the evangelism rabbits. The same is also true of the disequilibrium that emerges in the spiritual eco-system when the flavour of social work rabbits drowns out that of the evangelism elephants. When either the gospel proclamation or social ministry is subdued, church ministry becomes ineffective, as it is thrown out of balance and harmony.

Balancing social responsibility with gospel proclamation has generated debate and theological reflection since the inception of the Church. Classical theologian, Augustine of Hippo (n.d.), in his Matthew 25:46 commentary states that: "eternal life is our chief good, and the end of the City of God". He prioritised the proclamation of the soul's eternal salvation over the earthly and temporal concerns of this life. (Luther n.d.) of the Protestant Reformation tradition also upheld the primacy of gospel proclamation, with a major emphasis on justification by faith, and faith (alone), *sola fide*. His interpretation of the book of Romans was explicitly captured in thesis number 25 of the 1518 Heidelberg Disputation, which reads: "He is not righteous who does much, but he who, without work, believes much in Christ." Essentially, these theologians were not averse to the church engaging in good deeds, but they relegated them to a subordinate role to gospel proclamation.

Over the years, some evangelicals have argued that social concern and evangelism are mutually exclusive. According to this school of thought, social responsibility falls outside the church's biblical mandate, and therefore, the church should focus on making disciples. : "Social justice is a diversion from the message of Jesus and the cross. It turns our hearts and minds from things above to things on this earth. It obscures the promise of forgiveness for

hopeless sinners by telling them they are hapless victims of others' misdeeds," (Collins, (n.d.) While he is correct in positioning the proclamation of the Gospel at the centre of the church's mission, his total disregard for the human condition is very unlike the model of Jesus' own ministry, which was marked by love and compassion.

Missiologist (McGavran, 1997) underscores the priority of evangelism in the local church. "... Christianizing the social order is a fruit of new life in Christ and of church multiplication and must, therefore, receive a lower priority." Among those who argue that the Church has no business engaging in social responsibility is a group that argues that preaching is social action. Their conclusion is based on the premise that when the whole counsel of God is proclaimed, it impacts individuals for Christ, permeates culture, and that is what transforms society. For this reason, therefore, the Church should just focus on her core mandate and fight social problems with the most effective weapon in their hands, proclaiming the Word of God.

As Carter (n.d.) of the Gospel Coalition put it: "... when social causes became more foundational to the social gospel movement, the good of justice over[takes] the greater good of evangelism." When the Church's spiritual agenda is the size of a rabbit, her capacity to deal with the elephant-sized social issues is called into question. Worse still, the Church's ability to fulfil the Great Commission in a world that is dark, lost and in need of a saviour is feeble, at best.

The issue of striking a balance between evangelism and social ministry still persists in the 21st Century. As (Cameron, n.d.), a pastor of Mississauga Seventh-day Adventist Church in Canada, puts it, "the question of how to deal with issues of social justice has divided Christians into two camps. One camp argues that evangelism is the basic solution for common social dilemmas, while the other emphasises direct social involvement as the true

expression of the gospel.” The former takes a high view of evangelism, with a predominantly spiritual posture that focuses on personal salvation and individual sanctification.

Contemporary theologians such as (Keller, 2010) emphasise the importance of a more holistic approach, where evangelism (Word) and social justice (deeds) walk hand in hand as two expressions of the same gospel. They see the Kingdom of God as entailing both spiritual renewal and social transformation. Essentially, these theologians reject the sacred-secular dualism, arguing that faith cannot be exclusively private or personal but must engage with and be applicable in society.

Social Ministry as a Bridge to Evangelism

The church’s social responsibility incorporates elements of gospel proclamation and demonstration and is the fruit of preaching the Good News, but not the very essence of the Gospel. According to (Barth n.d.) Christians are duty-bound to serve God, one another, as well as those outside the church – ‘the service of all for all’. It is this service to others that makes the Christian witnesses of Jesus Christ within the church and in the world. The integration of evangelism and social concerns promotes a holistic vision of church ministry (Stott, 1990). As Whale (1957) points out, the church’s social responsibility must neither reflect the easy optimism of the humanist (actively serving as she waits for the Lord’s return), nor the dark pessimism of the cynic (passively waiting for the Lord’s return) about the possibility of social change. Instead, social responsibility must be framed within the radical realism of scriptures. The Church needs divine wisdom to strike the right balance in her social engagements, all the while keeping the Great Commission in sharp focus. The contemporary social issues require a ‘Christian mind’ and a Body of Christ that acts as the salt of the earth and the light of the world.

Historical Models of Integrated Social and Spiritual Ministry

Historically, social responsibility has served as a platform for Gospel declaration and demonstration by addressing social needs. According to (Tomkins 2010), the Clapham sect, a part of the evangelical Anglican church, was at the heart of the moral transformation of Britain in the 19th Century through social activism. Among them was William Wilberforce, whose “most celebrated achievement was the abolition of slave trade in Britain in 1807 and his contribution to ending slavery itself throughout the British empire and beyond in 1833.” The sect also founded the British colony of Sierra Leone, established schools and Christian missions. The influence of their social evangelism extended beyond their lifetimes, impacting future generations and transforming social structures globally.

The work of social responsibility was done by the laity of the Clapham sect. According to Tomkins (2010), the role of the church was mainly to preach the whole counsel of God, to build community, and to impart new life and guide transformative forces. The pulpit, therefore, becomes the launching platform or epicentre from which the laity are equipped to go into the world and transform their sectors of society. The Clapham sect story exemplifies how the division of labour allows the clergy to focus on teaching the Word, while the laity step out to transform the world.

First Mention of Social-Spiritual Ministry Balance in the Early Church

In Acts 6:1-7, strife arose in the Early Church when the Hellenistic widows complained that food was being allocated disproportionately to their Hebraic counterparts. This equity issue disrupted not just the social harmony; it also threatened the effectiveness of gospel proclamation. The apostles resolved the matter by asking the Christians to choose seven men, full of the Holy Spirit and wisdom, to oversee food distribution. This act of delegation freed the apostles to focus on their core business, which was to make disciples, and they were able to balance social ministry and gospel proclamation. In essence, *diakonia* and *keryma* are mutually interdependent for holistic ministry praxis.

The Division of Labour in Social Responsibility Engagements

In view of the theological debates, it is important for the local church, as an organisation, to establish structures and systems that will ensure the social-spiritual balance. For example, there should be a division of labour in which the laity are equipped by the pastoral team to employ their gifts and talents across various spheres of influence. This act of delegation ensures that the pastoral team is not so overstretched that it cannot focus on its core mandate of making disciples.

... one of the most obvious issues is the basic understanding of the role of the church in society and in the world. It's not a jack of all trades, but rather it's one that brings the good news of salvation in Jesus Christ; it's one that disciples believers, and then the believers go as salt and light in the world. As basic as that might sound to you, that sounds extremely foreign to the average African ear. The church has helped with education and medical situations, but those are meant to be secondary tools to the work of the gospel. They have taken on a life of their own. (Mbewe, 2021, para 13).

In conclusion, for the local church to engage in holistic social ministry, it has to find the social-spiritual balance within its own context. As the steward of the resources bestowed upon her, she needs the church to establish structures and systems to help her monitor and evaluate the effectiveness of her social and spiritual engagements. These will also form guardrails to ensure she does not veer off by over-expending her resources in either the spiritual or social ministry and neglecting the other mandate.

METHODOLOGY

The data was collected from digital sources from Nairobi Chapel's Annual Reports (2011-2023), Logos Scholarship newsletters and the responses from an online survey disseminated to the Fund's alumni. The questionnaire, developed in Google Forms, included both open-ended and closed-ended questions, yielding qualitative and quantitative data. The

quantitative data obtained can be efficiently analysed using tools such as Google Analytics to gain real-time insights. Convenient sampling was used for this study. Out of the entire 824 Logos scholars who have graduated from the programme, the researcher could only access the 102 alumni who are members of the LSF alumni WhatsApp group. The researcher experienced a low response rate to the questionnaire, with only 36 of the 102 alumni group members (35%) responding. This result, according to the sample size calculator, represents a 95% confidence level and a 16% margin of error. The results are representative and generalizable, as the population is largely homogeneous in scholars' ages, socioeconomic backgrounds, and academic competence. The researcher mitigated potential bias in the dataset by complementing and comparing it with data from the Content Analysis.

FINDINGS

Organizational Set-up as a Pillar for Upholding Spiritual Focus of Social Ministry

Even though Nairobi Chapel is an evangelical church with centralised leadership under a bishop and an Elders' Court, it bears congregational elements with active member participation in the decision-making processes. For example, in 2008, a poll was taken to solicit congregational views on the direction or focus of the church, and 94% of the congregants proposed that the church should engage in social responsibility. The fruits of this buy-in are seen in the congregational generosity in excess of a quarter of a billion shillings from 2011 to 2023, with over 50 congregants volunteering to mentor the scholars in 2025. This may indicate the importance of incorporating or at least factoring in congregational interests into the church's vision and mission.

The ripple effect of delegating social responsibility to the laity under the oversight of a pastor and an administrator within a well-defined organisational structure is that the

pastoral team is able to focus on their role of equipping and discipling the laity, who, in turn, step out and disciple others. The pastoral team are therefore better able “to equip people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Ephesians 4:12-14). This model upholds the principle of ‘priesthood of all believers’ in 1 Peter 2:5. This doctrine implies that the laity have the privilege and responsibility to worship God through their good works. Social ministry offers believers an opportunity to pass on the truths they have been taught to others.

The effectiveness of organisational structures is witnessed in Acts 6:1-7, where seven men, full of the Holy Spirit and wisdom, were appointed by the believers to oversee the work of waiting on tables. This act of delegation allowed the apostles to give themselves “continually to prayer, and to the ministry of the word.” The result of this *modus operandi* was social harmony and church growth “...the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (Acts 6:7).

As part of her mission and vision to reach out to the needy with both resources and the Gospel, Nairobi Chapel creates an enabling environment and an opportunity for holistic development – ‘for life and eternity’ (the Fund’s motto). Nairobi Chapel’s decision to engage with this demographic of Logos scholars whose ages range from 13 to 19 years old is spiritually strategic because research shows that people are ‘spiritually open’ from the ages of 4-18 years of age. The survey shows that about 83% of the Christians in the United States made their initial commitment to Jesus as children or in early youth and that the probability of Christian conversion also declines with age. The Barna Group's 2004 research shows that

43% of American Christians committed their lives to Christ before age 13, and 64% before turning 18.

Secondly, the decision to educate high school students is socially strategic. Education has the potential to holistically transform an individual's life by equipping them with the skills and knowledge to do so. Consequently, it can increase a person's employability, capacity to earn more, career growth, and social mobility. In the 21st Century, a high school education provides a foundation that enables one to navigate and take advantage of the opportunities presented in a rapidly changing world largely driven by literacy and technology.

The governance set-up within Nairobi Chapel contains elements of the wisdom embedded in the Ubuntu philosophy. These include the key role of the elders' court, which is pivotal in collective decision-making and giving the church direction and oversight.

Financial Stewardship as a Pillar of Sustainable Social Ministry

This section of the study examined how Nairobi Chapel stewards her financial resources to ensure sustainability. The researcher analysed the acquisition, allocation, and control of the church's financial resources to ensure the financial sustainability of the LSF.

Nairobi Chapel's social ministry follows the pattern of Acts 4:34, where the believers brought the proceeds of their labour and laid them at the apostles' feet for distribution. Over 85% of the LSF funding comes from the local congregation, 10% from a partner church and 5% coming from corporates.

Nairobi Chapel has consistently included accounts of the money in its annual reports, which have been posted on the church's website since 2011. This level of transparency and accountability is key to LSF's sustainability because it assures donors that their donations go toward the intended educational scholarships. In addition, operating in a transparent way and

transacting in a manner that is above board is also a profoundly counter-cultural Christian witness in a country that is bedevilled by corruption.

Finally, owing to sporadic giving patterns, the church has diversified its funding streams for the scholarship. The Logos Endowment Fund, for example, allows the ministry to fund its operations and educate students on the investment's returns, allowing the principal (corpus) amount to remain intact in perpetuity. The endowment fund is designed to promote the sustainability of ministry by cushioning it against economic fluctuations and downturns. There is therefore a need for innovative thinking and the optimisation of available resources to ensure the Fund's long-term sustainability.

Incorporating Discipleship into the Fabric of Social Ministry for Holistic Impact:

The findings from this research bear witness to LSF's role as an evangelistic tool. LSF reaches a demographic the church would not ordinarily reach by building relationships and having contemporary relevance in the lives of needy students. The consequence of casting its net wide is that the church has been making disciples for Christ.

Secondly, nearly 56% of the survey participants were not born-again believers when they qualified for the educational scholarships. However, at the time of the 2025 survey, 100% of the Logos alumni profess the faith and affirm Christ's lordship years after finishing high school. This is proof of the effectiveness of appending the discipleship agenda to the LSF. Discipleship and genuine love in action act as a bridge across which Christ draws people to Himself. To this end, local churches should not shy away from making discipleship a key element of their social ministry engagements.

Thirdly, Nairobi Chapel's principle of "every member a minister" promotes active participation of the laity in the spiritual growth of other believers through service. There is a trickle-down effect from the pastoral team, who pass on to reliable people (vetted members of

the congregation who volunteer to be LSF mentors), who then qualify to faithfully teach the things they have been taught to others (2 Timothy 2:2), in this case, the LSF scholars. The main focus of the pastoral team is to equip believers to go into every sector of society and shine God's light effectively. When mature or maturing believers engage in whatever sector of society they are called to, they can impact the world for Christ.

According to the survey, 5% of the alumni do not attend church regularly. According to the parable of the lost sheep in Luke 15:3-7, it is the responsibility of the shepherd to leave his 99 sheep in search of his one lost sheep. Post-Logos Care for the alumni would ensure that the Fund knows the whereabouts of its flock, even beyond the scholarship years. One of the ways to address this discipleship gap would be to create opportunities for the alumni to serve not just in the youth church but also to train the 20% who expressed interest in serving in the church as assistants to the LSF core-facilitators. This would help them stay accountable and grow in their lifelong journey of intimacy with God. This would be particularly important as there is no post-high-school discipleship structure in place.

One way to approach the alumni discipleship issue would be for the church to appoint a cohort of 12 or so alumni to be intentionally discipled and mentored by a pastor, and, after a designated period, commission them to disciple their own cohort of peers. After a while, this second cohort would step out and disciple the third generation of LSF alumni. This discipleship 'internship' could be one year after completing Form Four.

Formation of Life Groups for the Scholars – There is a need to create small peer communities and fellowships while in high school, which can be nurtured after graduation. These groups can be both physical and virtual. Considering that this age group (Generation Alpha) is a digital native, social media would be an effective discipleship tool. The church can assign a pastor who will disciple the alumni, who will in turn disciple their peers.

In conclusion, Nairobi Chapel's organisational setup has established guardrails that have allowed for effective and balanced social ministry and gospel proclamation.

Secondly, LSF operates within the International Financial Reporting Standards (IFRS) that ensure transparency, accountability and consequently foster a culture of trust and generosity with the congregation. The LSF has innovatively increased its income streams to ensure long-term sustainability. Thirdly, incorporating mandatory discipleship as a prerequisite for qualification for educational scholarships has helped bring scholars to the faith. Finally, involving the laity in disciple-making has allowed Nairobi Chapel to not only multiply her capacity for discipleship, but has also freed the pastoral team to focus on their role of "feeding the flock".

Theological Reflections on Nairobi Chapel's Social-Spiritual Ministry

In terms of organisational structure, Nairobi Chapel's pastoral team is responsible for teaching the Word, providing spiritual guidance, and establishing organisational structures to direct the work of social ministry. The pastoral team oversees the administration and operational management of the social ministries, which are aligned with Nairobi Chapel's strategic plan and leadership. The vision and the mission of the church flow from the church leadership and oversight organs and cascade down to various ministries, including social ministry. The pastor in charge of social ministry then directs the volunteers to carry out the LSF's mandate.

In terms of resource management and stewardship, Nairobi Chapel aligns its resources (people, money and skills) and its vision with God's redemptive agenda, *Missio Dei*. The Logos Scholarship Fund offers hope and opportunities to economically impoverished students to secure educational scholarships. Nairobi Chapel's organisational structure allows the pastoral team to focus on the spiritual leadership that involves equipping the laity to focus

on engaging the mission field, in accordance with their gifts and talents, under the leadership of Christ. This unity in diversity, interdependence and singularity of mission mirrors the biblical metaphor of the Church as the Body of Christ (1 Corinthians 12:12–27), where all the diverse parts work for the welfare of the body.

This organizational model is aligned to how Jesus fed the 5,000 men (excluding women and children (Matthew 14: 13-21), Jesus directed crowd to sit down on the grass in groups of fifties and one hundreds in order to facilitate structure and order to the feeding process. The disciples gathered the two fish and the five loaves of bread from a young boy and presented them to Jesus. The Master gave thanks, broke the bread, and miraculously multiplied it. The disciples focused on distributing the food to the hungry. Essentially, there was a distinct division of labour, where Jesus took the spiritual lead while the disciples physically distributed the food.

Nairobi Chapel does both internal and external audits of its expenditures and reports its findings to the coation at annual general meetings (AGMs). These measures ensure transparency and accountability in the administration of the Logos Scholarship Fund. Finally, the disciples picked up twelve basketfuls of leftover broken pieces. They did not waste any of the food that the Lord had divinely provided.

Oikonomía (Strong's Number G3622), the Greek word for stewardship, is rooted in the fact that God is the source of all resources. Psalm 24:1: "... the earth is the Lord's, and everything in it." (Psalm 24:1) and He expects responsible accounting of all His blessings to advance His Kingdom (2 Corinthians 8:4–5). The Doctrine of Stewardship calls the church to the responsible management of all social, spiritual, and material resources, to the glory of God and for the restoration of human flourishing.

Finally, in terms of making disciples, Jesus preached and fed the crowd gathered around him. Meeting physical needs is important, but Jesus devoted most of his time and

energy to giving the people spiritual nourishment (Bread of Life) before dispensing physical food. The LSF model invests significant resources in engaging scholars spiritually. This is especially so during the holiday camps during the school vacations.

RECOMMENDATIONS

This section of the research outlines practical suggestions and actions based on the findings and conclusions of the study that can help the church to balance social and spiritual responsibilities:

Nairobi Chapel needs to address the relatively low financial efficiency, which has declined from 2016 to 2023. There are colossal amounts of unutilized funds that may give a false impression that either LSF has an over-supply of finances or implies an under-performance of the Fund. Such perceptions may jeopardise the Fund's sustainability and growth in the long term.

Nairobi Chapel should consider managing the brand and reputation risks associated with running the social ministry under the church organisation. If either the church or the social ministry were to fall into disrepute or negative publicity, either reputation would, by extension, tarnish the other. One way to delink or mitigate reputational risk would be to run the Fund as a non-governmental organisation (NGO), rather than as an appendage of the church. On the one hand, this organisational separation may present new funding opportunities for non-church-affiliated organisations to contribute to this noble cause. On the other hand, onboarding 'unequally yoked' funders and partners may entail demands that require greater inclusivity and pragmatism, a scenario that would undermine the centrality of the discipleship component in the scholarship program. It is imperative, therefore, for the church to be in tune with the Holy Spirit for the direction and growth of the Fund.

To expand evangelistic opportunities through social ministry, it is imperative for the church to challenge her members towards generosity so that "the one who gathered much did

not have (or hoard) too much, and the one who gathered little did not have too little” (Exodus 16:18). Finally, the church has to continually ask for the wisdom and courage of the Holy Spirit to know how to balance social responsibility and gospel proclamation.

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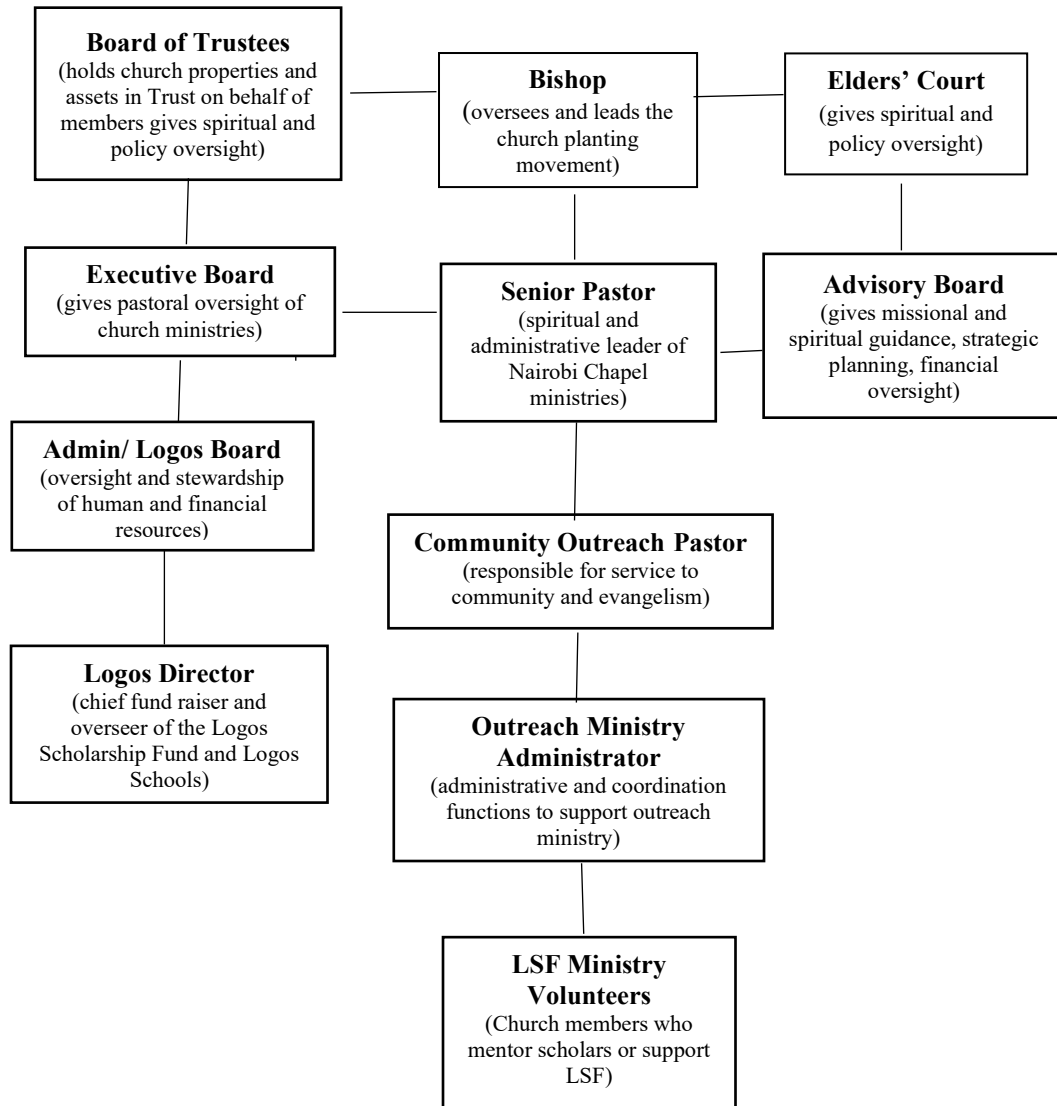
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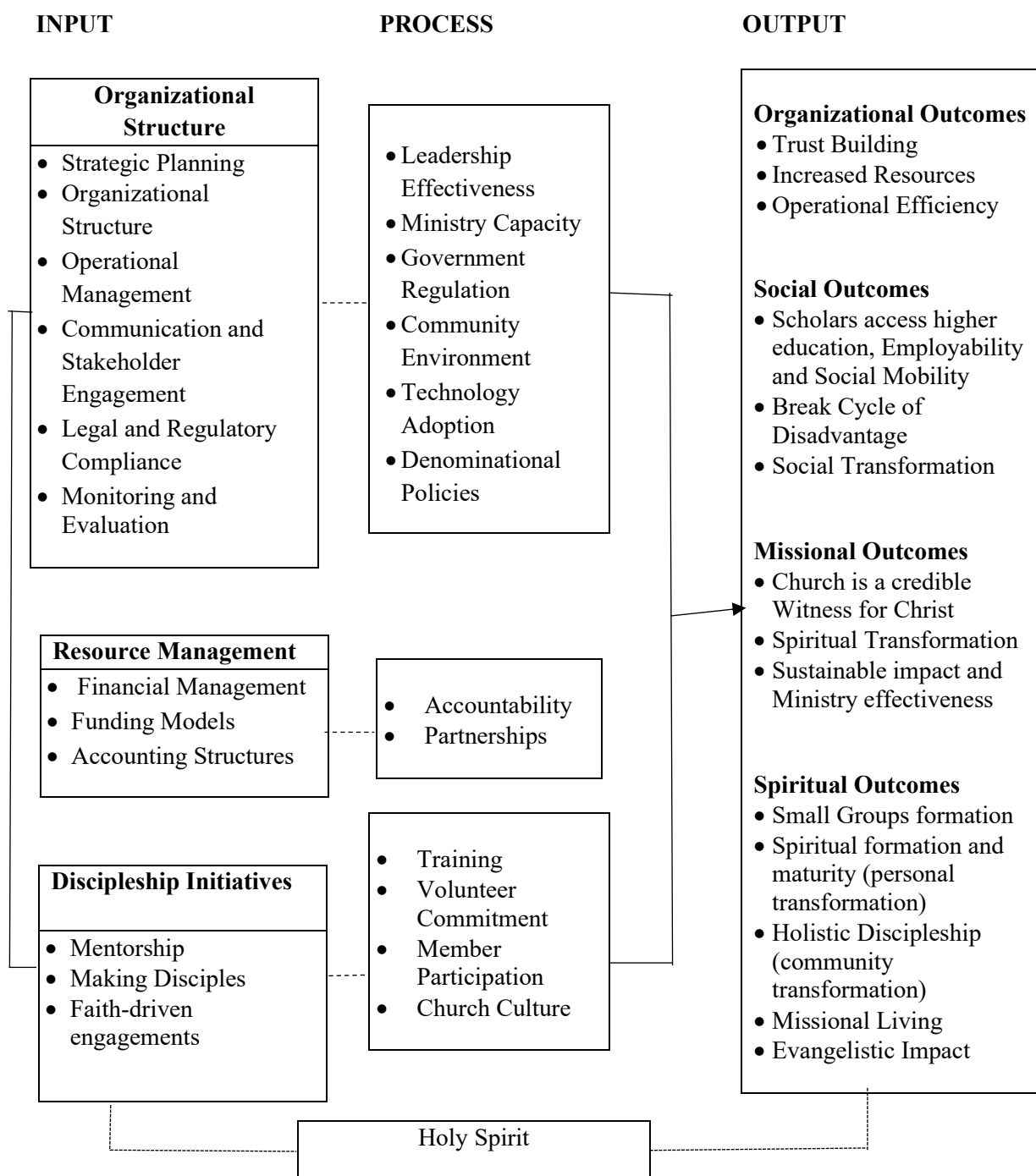
Appendix A

Nairobi Chapel’s Organogram



Appendix B

The Conceptual Framework



Conceptual Framework: A diagrammatic representation of the relationship between an organization’s structure, resource management and disciple-making