EXPLORING THE EFFECTIVENESS OF TRADITIONAL FINANCING STRATEGIES FOR CHURCH CAPITAL GROWTH: A CASE STUDY OF SELECTED FULL GOSPEL CHURCHES OF KENYA IN KIKUYU SUB-COUNTY

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN THEOLOGY, PENTECOSTAL AND CHARISMATIC STUDIES, AT PAN AFRICA CHRISTIAN (PAC) UNIVERSITY, SCHOOL OF THEOLOGY, DEPARTMENT OF BIBLICAL AND THEOLOGICAL STUDIES

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DECLARATION

This thesis is my original work and has not been presented for the award of a degree in any other university.

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DEDICATION

I dedicate this thesis to my mother, Mrs. Jane Wangui Mburu, my eldest daughter, Yvonne Wangui Munyambu, and my supervisors, Dr. Mary Kihuha and Dr. Micah Onserio Moenga, for their unwavering support. May God bless you abundantly!

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ABSTRACT

Pentecostal church leaders face the dual challenge of fostering spiritual growth and ensuring financial sustainability within their congregations. To achieve financial development, these churches often adopt a combination of traditional financing strategies, including fundraising, donations, and member contributions. However, the effectiveness of these strategies in promoting church capital growth remains underexplored, particularly in comparison to biblical principles of stewardship and resource mobilization. This study examined the effectiveness of traditional financing strategies for capital growth in Full Gospel Churches, focusing on fundraising, donations, and member contributions. The research was conducted as a case study of the Full Gospel Churches in Kikuyu Sub-County, Kenya. The target population consisted of 15 church branches, with financial records serving as the secondary data source. A census approach was adopted to analyze financial data. Data were documented over four years (2021-2024), ensuring comprehensive representation of all churches in the region. The study employed a descriptive and explanatory research design, utilizing panel data analysis to explore the influence of financing strategies on church capital growth. Data were collected through structured questionnaires administered to church leaders and via SPSS software version 26.0. Findings reveal that church fundraising has a positive and significant effect on capital growth ($\beta=0.5614$, $p=0.000$). Conversely, member contributions negatively affect church capital growth ($\beta=-1.200$, $p=0.000$). Additionally, well-wishers' donations positively and significantly influence church capital growth ($\beta=1.100$, $p=0.000$). These findings underscore the need for churches to diversify revenue sources beyond member contributions to enhance financial growth and sustainability.

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OPERATIONAL DEFINITION OF TERMS

Church

This term is derived from the Greek word *ekklesia,* as told by Msabah (2016), and is translated as "an assembly," "gathered people," or "called-out ones." Thus, a church is a place of worship or a building where people gather for religious purposes. It is an assembly of redeemed people, virtually forming a community. It is worth mentioning that a church is an assembly of the faithful, a community, a sacrament of communion and love. The visible is purely human reality; the invisible church is a reality of "pure" grace (Clerissac, 2021).

In this study, the term refers to a congregation, a local church, or believers in a Pentecostal church, Full Gospel Churches of Kenya, Kikuyu Sub-County. This research recognized a church's branches as congregations mandated to raise funds for the capital growth of its church division. A church did not mean a building or a construction where congregants meet.

Funding strategies

Clerissac (2021) writes that funding strategies are methods by which organizations raise financial resources. They include bank debts, fundraising methods, members' contributions, overdrafts, and donations from well-wishers. Funding strategies in this study included fundraising, contributions made by members, and donations from well-wishers.

Fundraisings

This is a wholesome event organized to assist in lobbying for funds. In this study, this practice involves inviting guests to appear on a particular day and solicit whatever they can. Church members would bring forward their contributions on a specific day, called “a fundraising day.” (McNay et al., 2021). This study used the term fundraising, considering a single-day event for collecting or pooling funds together.

Contributions

This is individual giving. Members of the church organize themselves through pledges and personal contributions, among other methods. They propose, in advance, how much each will give on the collection day. Notably, fundraising is a collective activity where all invited and concerned participants present their contributions. (Niazi & Ahmed, 2024). This study applied the term contributions to mean the amount of money members of the church will give willingly to support the growth of the church. This growth is measured in an increase or decrease in assets.

Donations

According to this study, donations are funds solicited from well-known members of the community. Church leaders typically approach them whenever there is a need for donations. They request that these financially well-off persons contribute to the church’s collections. (Niazi & Ahmed, 2024). In Kenya, these people include senior pastors, reverends, bishops, members of county assemblies, members of parliament, county governors, and other senior national leaders. This study considered donations to mean giving done by persons who want to support the church's assets’ growth in the church. This is in terms of money or construction materials.

Capital growth

According to Kumar and Sharma (2020), capital growth is the increase in the value of an asset or investment over time. It is measured based on the current value of the asset or investment compared to the amount invested. Capital growth is the increase in assets from one level to another, precisely within one year. The measure of increase is in Kenyan shillings. In this study, capital growth is evaluated through three crucial financial methods: fundraising, contributions, and donations.

Traditional Financing Strategies

Ananda and Singh (2021) affirm that traditional financing strategies existed long ago. They have been in practice. Fundraising, contributions, and donations are considered traditional strategies for gathering funds. These methods are central in the Full Gospel Churches of Kenya (FGCK), Kikuyu Sub-County. They play a role in the modernized funding setup. Besides their application in this vital role, they exhibit cumbersome processes. Adequate arrangements must be put in place before settling on a single method. With this in mind, this research aims to establish the most effective among the three.

The Full Gospel congregants in Kikuyu Sub County found it easier to apply the three methods compared to other strategies, like bank loans and overdrafts. The convenience of each method is evidenced by how participants describe their experiences, including which strategy generates more funds at any given time. According to Ananda and Singh (2021), these approaches are widely adopted in church setups and are applied interchangeably. However, since this study does not examine all strategies used in FGCK within Kikuyu Sub County, it is recommended that churches and other researchers explore other upcoming methods that have not been addressed in this research.

Church Growth in Pentecostal Churches

Fraquiz 2018) argued that church growth involves evangelical Christianity aiming to advance churches based on research, sociology, and analysis. Mark 8:35 states that

“For whoever wants to save his life will lose it, but whoever loses his life for me and the gospel will save it.” (New International Version [NIV], 1983). Thus, church growth increases the number of Christians committing their lives to Christ. This Christian fellowship makes efforts to enhance church capital growth through faster funds-gathering methods through converted Christians. Heward-Mills (2016) notes that church planting is key to bringing the concept of walking with God and ensuring full commitment to God’s mission. In the long run, church capital can be enhanced directly when the church is established.

CHAPTER ONE: INTRODUCTION

Fundraising for asset acquisition has been practised throughout history, and as a result, some of the traditional funding methods have evolved into contemporary financing strategies. Crowdfunding, bootstrapping, donations from friends and families, and bank credits are among the most widely applied funding approaches to date. Organizations adopt these financing strategies to fund their capital and operational needs. The concept of financial support in religious communities can be traced back to the early church. Acts 4:32 claims that all the believers were one in heart and mind. None among them claimed his possessions were his own, but they shared everything they had. The disciples contributed towards the welfare of their fellow believers instead of watching them suffer. They created a community where everything was shared, and everyone's needs were met. Notably, even the shelters they lived in were raised through donations.

In Acts 4:36, Joseph, a Levite from Cyprus, whom the apostle called Barnabas, sold a field he owned and put the money "at the apostles' feet." Meaning the funds were used for the common good of all the disciples. From the foregoing, the argument is that one of the roles of members of a Christian congregation is to contribute towards the capital growth of their churches. This chapter provides the research background, problem statement, significance, proposed research questions and objectives, a brief overview of the methodological considerations, and a concise structure of subsequent chapters.

Background of Study

It is important to alleviate poverty by pooling resources through various financing strategies. Chatfield and Saunders (2024) stated that poverty is "contemptible and sordid," meaning it is shameful and disreputable (p. 234). Cooper (2023) explained that "we are indeed destitute and this creates discomfort" (p. 83). Roddy & Doyle (2024) stated that "acquisition of significant tranches of property and substantial amounts of capital are both a consequence of the Church's cultivation of lay piety and a cause of its ongoing power." The idea was that church members insinuate poverty for performance and call for support in almost everything they purport to undertake, themselves disliking participating in raising capital for church growth.

The FGCK in Kikuyu Sub-County is not exceptional. The church began humbly, and unlike in its initial times when it used to receive support and handouts from Finland through Finnish Free Missions, the support has halted. This led to the church fetching funds for its growth, unlike in prior times. It has since adopted three main financing strategies, among them fundraising, contributions, and donations (Gukurume, 2022). These practices have been around for a long time, but the church did not invent them. It found these strategies adaptable and suited to the congregation. Thus, practiced them together without thinking the best to minimize time and enhance funds soliciting.

It is estimated by Larkin (2022) that seventy-five years ago, virtually to the day in 1900, his predecessor, Michael Cardinal Logue, gave out over thirty thousand pounds to beautify the interior of his cathedral. He additionally gave annually approximately six hundred pounds in Peter's pence construction in Rome. He rendered himself a donor to the accomplishment of the cathedral activities. This is the case today in the FGCK, Kikuyu Sub-County. Individuals come out strongly supporting the development of their church and the construction of other amenities. This is made possible due to a sense of belonging and transparency, and openness.

No wonder Fukushima (2022) noted that, together with actual planning, a successful financial appeal involves developing a strong case for church asset funding and sustenance. There is a squabble that everyone ought to back any petition. Subsequently, Lyons (2024) noted that not everyone contributes to church funding appeals. Many challenges oppose church funding. Some members contemplate what constitutes the church venture before contributing. However, the imperative opinion is that church funding is essential.

Additionally, Strange et al. (2020) assert that a poor nation would yield poor churches, making it difficult for them to raise funds for their construction, let alone the decorations that could be a ‘by the way.’ The FGCK in Kikuyu is made up of members who are citizens of Kenya. If they happen to live on insufficient earnings, they would give little or no contributions or donations to churches. They would be looking for fundraisers in addition to their meagre earnings to meet the church's needs.

A further look at the effectiveness of traditional financing strategies leads to Flew (2015), who argues that the relationship between the church and its supporters is key to understanding the ever-changing religious and social attitudes. The use of improved strategies in church financing includes committee models, the formation of funding districts in large churches, and the application of church party models. This has been the practice. Traditional funding methods, donations from well-wishers, contributions, and fundraising are applicable for church growth resources in the modern setting. However, care must be taken not to tire the congregants with repeated methods or practices.

It is no different when Messner (2016) asserts that systems need to be in place to solicit church monies for maintenance and growth. He reveals that in Kenya, a combination of church funding arrangements is adopted. This means churches in this magnificent nation do not rely on a single method of funding, church offerings, or tithes. Malachi 3:8-9 says, “Will a man rob God? Yet you rob me. “But you ask, 'How do we rob you?” In tithes and offerings. You are under a curse, the whole nation of you, because you are robbing me (NIV). Effective tithing encourages substantive funding and provides food in the church, preferably for the needy. Tithing has a different purpose and is quite different from fundraising, contributions, and donations when it comes to fund petitioning. However, it is a command by God to his people that needs appreciation.

In line with poverty thinking, Bruce (2018) believes that many church members settle for good, average, or even great results and miss the impact God could make in their lives. God’s plan goes beyond great thinking borne by human beings. This is a realm that the world can mystically discuss, but without knowing God, one dreams about reaching a plan that will make a difference. A plan that will make a difference now and in eternity is a concept far beyond great aspirations. As this is not sufficient, Larkin (2022) embraces the fact that the economy in circulation dictates how fast a church can raise funds for capital growth. The main burden of meeting the church's early capital needs falls on the laity class, who are relatively wealthy: the merchants and farmers who make large sums of money. On this economic well-being, the church can build an establishment where hardly any existed. Kikuyu sub-county is agricultural land in the larger Kiambu County. Church members sell their produce, milk, potatoes, maize, and the like to gather funds for asset acquisition and meet other assorted church obligations.

However, regarding church members’ contributions, Fukushima (2022) warns that care must be taken when asking members to contribute towards a specific project, whether their giving is restricted to this project or one part of the project, or whether their giving can be used for general church use. Thus, contribution and determination to participate in church development depend on oneself. Contributions, donations, and fundraising techniques, or a combination, should be used to ensure the ease of church growth. The method used should at most collect huge sums of money on any given day. This encourages the church members to participate in the same way in the future.

However, the anomaly of a church growing ever wealthier in a seemingly stagnant and chronically depressed economy raises a further question: What effect does the poverty level have on the investment and economic growth of members? Members should learn to sustain the capital growth of their church. It is presumed that church members would fervently fund their church. Cheyney (2020) noted that a church cannot exist within its immediate community. Much like a body cannot thrive without a soul or an explorer succeeds without a compass, the church develops as the community grows. By this, he confirms that a local church would take time to grow within a dwindling community because the members of the community form a portion of the church in one way or the other.

The stabilization and structural adjustment measures adopted in Kenya reduced government involvement in social services. The expectation is that private enterprise and personal expenditure would compensate for the decreased government input. However, churches have had to step in to meet the social needs. Miller (2023) said surplus funds permit a church to hire additional staff to design and direct programs of outreach that meet the social, physical, and spiritual needs of potential new members. Assets used to expand and improve meeting facilities can help attract and accommodate additional members. Time donations by members equate to their money. This is because for donations, contributions, and fundraising to be effective, participants observe the performance of the church concerned. If not, the contributors hold back their funds and divert them to other obligations.

People naturally go to churches ready to help with potlucks, teach Sunday school classes, serve on committees, organize worship services, sing in choirs, assist in soup kitchens or community outreach, and help other members with special needs. This is not an exceptional situation with the FGCK in Kikuyu Sub County. Remarkably, a constituted church congregation reflects different individual interests that require consideration as the church grows. Introvigne (2020) says that a congregation's ability to carry on its mission depends on the laity. Priests, religious, and other leaders are discerning that they can best use their time and training by facilitating the laity's sense of church and commitment to ministry. They conclude that giving spiritual direction to the laity is worth more than administering buildings and finances.

In addition, Tanui et al. (2016) suggest that leadership training and religious education for the laity need to take precedence over attempts to build community through activities such as fundraising events. A deep-seated attitude equating laity with the purely secular has often limited lay ministry to areas of management and finance. Both laity and clergy are frustrated due to the lack of spiritual and religious content in such a ministry. In addition, poverty is not a defence, and this is the main reason Hillman and Reece (2020) advised that if one chooses a life of poverty, it is an insult to God. His highest creation, for which Christ died, should not have uncertain lives. One enters this situation by being lazy, wasteful, slothful, or foolish. However, Chitando et al. (2020) argued that there is a problem with finance, and money for growth is scarce. Recent budget cutbacks have led churches to lay off excellent ministers, which means that emphasising spiritual matters is more important than accumulating and handling funds for capital growth in churches.

Tanui et al. (2016) noted that churches are in dire need of treasuries to run their day-to-day operations. He agrees that no evaluation has been done to determine the most viable money collection practice. Although the FGCK in Kikuyu Sub-County does routine ministry financing activities, the unsettled problem is regarding which method best applies to this church for capital growth improvements. Fundraisings, contributions, and donations are often implemented with policies that do not allow the pastor to know the contributions of each person, making it impossible for a pastor to thank the donor for a gift.

While exploring the effectiveness of financing strategies, Kenin (2024) asserted that one church after the other, pastors ask singers to join the choir, parents to help in the youth program, and those who have recreational skills and expertise to coach various teams amidst the congregation. There is a further request that people with mission heart lead mission teams. However, hardly would pastors spend time with those blessed financially, asking them to share those blessings with the church. This leaves an unanswered question on whether donations are a better way to obtain funds in the FGCK, Kikuyu Sub County. Also, should donations be received from external providers only and not from church members? In answering this question, Ireland (2021) says congregations want to hear why they should support the church financially. Unless the church is fully unified, fundraising, contributions, and donation mechanisms in the FGCK remain a silent practice. This makes it hard to determine the appropriate financing strategy in use in the church network.

Traditional fundraising methods, including fundraising, member contributions, and donations, have become less effective in today's dynamic church environment. These methods often lack transparency, follow-up, and convenience, making them less appealing to modern congregants (Caple & Roddy, 2023). This has prompted a shift in preferences toward digital platforms and structured campaigns; churches that rely solely on traditional methods risk reduced participation and financial stagnation. However, these approaches are theologically sound because they align with biblical principles of stewardship, generosity, and accountability as seen in 2 *Corinthians 9:6-7* and *Luke 14:28*. Practically, they encourage structured, transparent, and inclusive financial practices that enhance trust and lengthen donor engagement. By combining faith-based teachings with traditional financial strategies, churches can sustain growth while rooted in spiritual integrity.

Statement of the Problem

Church congregations play a vital role in society, leading spiritual development and fostering church growth. However, as demonstrated by the FGCK, various challenges hinder the successful application of traditional financing strategies for church capital growth. In this course, the church ends up applying several methods to raise funds. Notably, some methods are cumbersome to handle others need a lot of human capital. Some methods are costly to apply and calls for funding before the method helps in raising funds. As such, proper and appropriate method should be sought at any time.

Financial constraints in the church have limited construction, renovations, and expansion while minimizing essential capital growth projects. The financial methods currently in use, such as offerings and tithes, hinder the growth of capital finances. Notably, these approaches are influenced by changes in the economic landscape and societal attitudes toward giving, as well as demographic shifts within the congregations. Additionally, there is competition for resources from various sectors, including education, private home construction, community projects, and statutory obligations like taxation. When the appropriate method is employed during fund solicitation, it becomes easier to achieve financial objectives and bolster the confidence of both the congregation and donors in the fundraising process. However, due to challenges in gathering and raising funds, leaders often call upon participants to engage in fundraising without considering the implications for financial sustainability and the long-term development of the church.

Besides the various methods being used by various congregations apart from the FGCK in Kikuyu Sub-County, this study specifically assesses fundraising methods, members' contributions, and well-wishers' donations. There is the use of in spreading the gospel. This is necessitated by availability of internet (Baloyi & Pali, 2023). Likewise, churches have adopted technology in raising funds. Members of the church participates in in soliciting funds though they may be far from the venue where the activity is taking place. Thus, a well-versed use of technology is vital in assets growth in FGCK congregations since because with its use, all members can participate of free will.

The leadership in the sub-county needs to understand the cultural dynamics under which they operate. Cultural practices influence the methods applicable to raising funds

(Pomroy, 2023). Congregants may exhibit fear when a given technique is put in place to collect and gather funds. They perceive a risk when a new method is introduced, and many of the congregants drop out of the drive. This is a challenge because funds are not gathered as planned, and projects fail to succeed. According to Odhiambo (2020), using verified financial strategies in church capital campaigns is essential. He confirms that members' contributions in any funds drive account for 30% - 40% of the target amount. The donors' strategy raises 40% of the target amount, and the rest is contributed using other methods, including fundraising. A report by Mead (2021) revealed that a church that accepts contributions increases overall collections by 32%, while a research study by Gukurume (2022) Showed that 80% of congregations give 20% of their income, which is a limited source of church funding.

Bruce (2021) observed that 37% of families do not give money to their churches, and 7% of the goers drop their regular giving by 20% or more over time. This indicates that a quarter of church attendees do not support asset growth in their churches, and they fail to contribute completely with time. This is echoed by Christopher (2012), who disclosed that 77% of those who tithe give only 11-20% of their income. This positive rate of tithing happens when contributors have updates regarding the purpose and reason for the funds. However, without sharing the required funds information more than two times with the congregants, at least 97% of fund drives collapse (Gukurume, 2022). Regarding issues surrounding church funding, this study explored the effectiveness of traditional financing strategies for church capital growth using the case of FGCK in Kikuyu Sub-County.

Research Objectives

General Objective

To explore the effectiveness of traditional financing strategies for church capital growth in the Full Gospel Churches of Kenya.

Specific Objectives

i) To establish the influence of fundraising strategy on church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County.

ii) To examine the effect of the donation's strategy on church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County.

iii) To evaluate the influence of the contribution's strategy on church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County.

Research Questions

i) How does fundraising strategy influence church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County?

ii) How does the donations strategy influence church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County?

iii) How does the contributions strategy influence church capital growth in the Full Gospel Churches of Kenya in Kikuyu Sub-County?

Assumptions of the Study

A study's assumptions affect its scope, purpose, and findings (Dhanya, 2023; Shier, 2020). These are unexamined beliefs or ideas taken for granted and may lead to biases, errors, and gaps in knowledge. Study assumptions also affect study inferences by causing a researcher to make conclusions that might not be true. This study was based on the expectation that respondents would fill out the questionnaires with ease, sincerity, truth, and transparency so that the data would be relevant for reliable research reporting.

Justification of Study

This is the rationale that substantiates the carrying out of the study. The reasons the researcher gives validate the study's purpose (Daniel et al., 2024). This study aimed to evaluate the strategies for gathering funds for church capital developments. More specifically, the general objective was to explore the effectiveness of traditional financing strategies for church capital growth in the FGCK. The methods include donations, contributions, well-wisher funding, and bank loans, among others (Gukurume, 2022). These methods of soliciting funds are varied. The primary task was to determine the most efficient method in line with time and effort reduction. The observation is that despite the many methods, the targeted amount is hardly achieved, and when achieved, a lot must have been done (Mead, 2021). This study sought to single out the best method, or a combination of approaches, for church capital growth. The findings would ultimately inform fundraising decision-making to reduce the time spent raising funds and avoid the application of several ineffective methods at a time.

Significance of the Study

This study was significant in expanding scholarly understanding of traditional financing strategies within faith-based institutions, particularly in the context of the FGCK. While several studies had addressed general church financing, limited attention was given to the practical effectiveness of fundraising, contributions, and donations in facilitating capital growth. By focusing on Kikuyu Sub-County, the study explored an area that embodied both rural and urban church dynamics, offering valuable insight into how financial strategies operated in such a hybrid environment. The findings contributed to academic discourse by filling a literature gap on church resource mobilization strategies in semi-urban African contexts. Additionally, the study introduced context-specific variables and examined them in a structured manner, adding empirical weight to discussions on faith-based financial management. Researchers and scholars in theology, religious studies, and nonprofit management can now use the findings to inform future research and comparative analysis. Overall, this study enhanced theoretical and contextual knowledge regarding church financial sustainability in a changing socio-economic environment.

Practically, the study is significant to church leaders, administrators, and financial committees seeking to improve or evaluate their funding strategies for infrastructure development and long-term capital projects. The analysis of traditional methods, fundraising, contributions, and donations provided actionable insights into which strategies are most effective in mobilizing financial resources. This is particularly timely in the post-COVID-19 era, where churches are re-evaluating their financial resilience and recovery mechanisms. Policymakers and denominational heads may also benefit by using the findings to establish financial guidelines and support frameworks for congregations. Faith-based development organizations can apply the insights when planning financial literacy training or capacity-building initiatives. Furthermore, the study empowers smaller and emerging churches by highlighting practical approaches to sustainable capital growth without overreliance on external aid or digital tools. In this way, the study bridges academic inquiry and real-world church financial practice, offering value across both sectors.

Scope of the Study

This study explored the effectiveness of traditional financing strategies, namely fundraising, member donations, and contributions from well-wishers, in fostering church capital growth within selected Full Gospel Churches in Kikuyu Sub-County, Kenya. The study focused on 15 FGCK churches drawn from this sub-county, which were purposefully chosen because Kikuyu represents a semi-urban setting where church expansion and infrastructure development are actively ongoing. Additionally, the sub-county hosts a mix of both mature and emerging congregations, providing a balanced view of financial practices across different stages of church growth. The study covered the period from 2021 to 2024, a phase marked by post-COVID-19 financial recovery efforts and renewed church development plans. A census approach was employed to include all eligible FGCK churches that met specific inclusion criteria, ensuring comprehensive coverage of the population without introducing sampling bias. This approach enhanced data reliability by allowing direct representation of every unit within the defined scope.

The 15 churches were selected based on their registration with the FGCK, their active financial programs, and the leadership's willingness to participate in the study. These churches also reflected varying levels of success in capital development, allowing for comparative insights into the financing strategies used. The study employed quantitative and descriptive data, primarily collected through structured questionnaires with pastors, reverends, bishops, and specific leaders, as well as document analysis. The key variables, fundraising, contributions, donation activities, and capital growth, were chosen for being commonly used, observable, and measurable indicators of traditional church financing. The study excluded churches that utilized digital or online financing platforms to ensure a focus on traditional methods. Additionally, it was geographically limited to FGCK churches within Kikuyu Sub-County and does not extend to churches in other regions or non-Full Gospel denominations. FGCK churches were the unit of analysis. An extensive and detailed account of the methodological approaches is demonstrated in Chapter Three of this thesis.

Limitations and Delimitations of the Study

Limitations of the Study

According to Dhanya (2023), the limitations of a study are the inhibitors of the generalization of the study findings, and according to Abbadia (2022), limitations influence the interpretation of the research findings. Dhanya (2023) observes a belief among researchers that disclosing study limitations potentially undermines the findings. However, such disclosure is important as it exhibits integrity and honesty. In this thesis, the limitations included a small sample size due to the restriction of the study scope to churches within Kikuyu Sub-County only. As a result, a census data collection approach was employed to ensure all eligible churches within this geographical area participated in the study. Another limitation is the lack of access to complete data since many churches do not have clear financial records, and some leaders are often reluctant to share church data. Also, only limited research has been completed on traditional financing strategies for church capital growth in the wider body of available literature before this study. This data paucity meant that this study was founded on scarce information. Due to the proposed limitations, the data collection instruments were aptly created to ensure this study generated reliable information to fill the existing gap in the literature.

Delimitations of Study

Delimitations enable the execution of the research study and almost resemble the scope of the study (Adu & Miles, 2023). Delimitations help in setting the actual scope of the research study to ensure proper implementation, and they include the research objectives, the research questions, and the variables (Bergin, 2018). This study engaged the FGCK in Kikuyu Sub County from March to June 2024. A descriptive and explanatory research design was used. Data were collected using structured questionnaires. Kothari and Garg (2019) defined structured questionnaires as having sets of standard sequenced questions within a predetermined framework. This means the questions were directed to the objectives and easily understood by the respondents. This questionnaire uses precise language and a sequenced series of sentences guided by a predetermined framework.

Summary of Chapter One

This chapter introduced the study by presenting the background and rationale for exploring traditional financing strategies in church capital growth. It outlined the research problem, highlighting the challenges churches face in sustaining development through old-style funding methods. The chapter stated the specific objective, main objectives, and research questions guiding the exploration. This chapter defined key terms and explained the significance of the study to church leadership, scholars, and policymakers. The scope of the study was clearly outlined, including the geographical area, target population, time frame, and key variables. Lastly, the chapter concluded with a discussion of the study's limitations and assumptions, setting the foundation for subsequent chapters.

CHAPTER TWO: LITERATURE REVIEW

This chapter examined existing literature on the effectiveness of traditional financing strategies for church capital growth. Specific focus was placed on fundraising, donations from supporters, and contributions. Literature related to the FGCK was also evaluated. It was essential to assess the existing theory, inherent principles, weaknesses, and relevance to the concept of capital growth in organizations, as well as the significance of the selected theory to this research study. This included the conceptual framework and an articulation of the theological framework to support this study.

Literature Review

The relationship between faith and financial stewardship is a crucial aspect of church sustainability and growth. Theologically, stewardship is viewed as a sacred duty, where believers are called to manage God's resources wisely, reflecting principles found in scriptures such as Malachi 3:10 (Njoroge & Kamau, 2023). Among the Pentecostal and charismatic movements, the Full Gospel Churches in Kenya (FGCK) play a significant role. In FGCK, traditional financing strategies—especially tithes and offerings, fundraising, contributions, and donations—remain vital for supporting church activities and capital growth (Muriuki, 2022). Given the increasing financial demands faced by growing congregations, it is important to critically examine how these faith-based funding methods function in practice. This study, therefore, investigates the effectiveness of traditional financing strategies within a theological framework that emphasizes both spiritual obedience and practical sustainability. The findings aim to enhance understanding of how Kenyan churches can balance faith commitments with financial growth.

Traditional financing strategies in churches, particularly within FGCK contexts, are deeply rooted in biblical teachings that promote faithful giving as an act of worship and obedience (Njoroge & Kamau, 2023). Tithes, offerings, and special contributions are viewed not only as financial transactions but as spiritual disciplines that invoke God's blessing and provision (Muriuki, 2022). In Kenya, Full Gospel Churches have historically relied on these methods to fund infrastructure development, ministry programs, and community outreach. However, rapid urbanization, economic fluctuations, and increasing operational costs have placed pressure on these traditional funding mechanisms to meet growing capital needs (Omondi, 2021). Moreover, varying levels of financial literacy among congregants and changing donor behavior challenge the consistency and predictability of income streams. Despite these challenges, many churches maintain a strong theological conviction that God will provide through the faithful stewardship of their members, making it imperative to assess how these strategies perform in current contexts.

While much has been written about the theological importance of tithes and offerings, there is a significant lack of empirical studies that critically assess the actual effectiveness of traditional financing strategies within FGCK. Existing literature tends to generalize from other contexts or focus on large, established denominations, leaving a gap in understanding how smaller, rapidly growing churches, such as the Full Gospel Churches in Kenyan localities like Kikuyu Sub-County, manage their financial resources (Wanjiru, 2023). This gap indicates that specific challenges related to local socio-economic conditions, cultural expectations, and congregation demographics remain underexplored.

Another underexplored area is the extent to which financial literacy and administrative capacity within church leadership influence the success of traditional financing methods. Although scripture advocates for faithful giving, the practical management of these funds requires skills that many churches lack or underutilize (Oketch & Mugo, 2022). Research often overlooks how gaps in budgeting, record-keeping, and transparency affect capital growth and donor confidence. Addressing this deficiency is vital for understanding why some churches struggle to convert faith-inspired giving into sustainable financial growth.

A further research gap exists in reconciling traditional theological views on giving with modern financial practices and economic realities. While the Bible emphasizes divine provision through giving, there is limited scholarly examination of how churches can integrate faith-based financing with strategic financial planning, investment, or alternative revenue streams (Njoroge & Kamau, 2023). This gap restricts churches from fully leveraging their capital potential while maintaining theological integrity, highlighting the need for studies that bridge doctrine and pragmatic financial management in growing urban congregations.

This study seeks to fill the identified gaps by providing a focused examination of traditional financing strategies within the specific context of Full Gospel Churches in Kikuyu Sub-County. By combining theological reflection with empirical investigation, it aims to offer a nuanced understanding of how these churches manage capital growth amid contemporary socio-economic challenges. The research will explore not only the effectiveness of tithes, offerings, and other faith-based funding mechanisms but also the role of financial literacy and leadership capacity in sustaining these methods. Additionally, the study will consider how churches balance theological commitments with the need for practical financial management, thereby addressing the disconnect between doctrine and modern financial realities. Through this contextualized approach, the study intends to contribute valuable insights that can inform both church leaders and scholars seeking to promote sustainable church development. Ultimately, it aspires to support churches in realizing their capital growth goals without compromising their spiritual foundations.

Financing Strategies

There are several approaches an organization can adopt to fund its day-to-day activities. Parker (2022) explains that a strategy is integral to an organization's strategic plan. It outlines how the organization intends to finance its overall operations to achieve its objectives both now and in the future. A finance strategy summarizes the targets and actions taken over three to five years to reach those established goals. Gitaharie et al. (2020) reiterate that there are numerous sources of financing for an entity, including family funds, donations from friends, and crowdfunding.

Gitaharie et al. (2020) add that organizations should consider diverse funding approaches, including maturity, conservative, and aggressive strategies. The maturity approach aligns the expected life of current assets with the estimated lifespan of the funds used to acquire these assets, while a conservative approach depends on long-term funding for purchasing permanent assets and, in part, temporary assets. For working capital financing, a moderate strategy requires organizations to maintain high levels of current assets in their sales while exploring investment and growth opportunities. The authors further argue that an aggressive approach is volatile, as there is a risk that the organization may struggle to meet its short-term obligations.

Under the aggressive approach to working capital financing, organizations rely heavily on short-term funds to support their current assets. Ganesan (2022) notes that various financing strategies, including debt, equity, and personal financing, enable an organization to secure capital. Debt financing involves borrowing money from banks or other lending institutions to support an organization's operations. The organization repays the loan, along with interest, based on the contract terms. Equity financing consists of funds obtained from investors, also referred to as venture capital. Investors agree to support the entity's business plans in exchange for a share of ownership in the organization. McNay et al. (2021) explain that personal financing, or contributions, is a less formal financing strategy involving gathering funds from friends, family members, or community members to meet funding needs for an activity. This approach is effective for organizational start-ups.

Traditional Financing Strategies

These strategies have long served as foundational approaches to funding operations across various sectors, including religious institutions, non-profits, and small businesses. These methods typically include fundraising, contributions, donations, personal savings, and informal loans. Rooted in historical practices, traditional financing reflects cultural, spiritual, and communal values that prioritize trust, reciprocity, and moral responsibility. In many developing contexts, these strategies remain vital due to limited access to formal financial systems. However, the global economic landscape is rapidly evolving, due to changing technology, presenting challenges to the sustainability of these methods. As a result, there is growing interest in reevaluating traditional financing strategies to ensure their relevance and effectiveness in contemporary contexts.

Gitaharie et al. (2020) and McNay et al. (2021) assert that traditional financing is viable for maximizing shareholder value within the firm. Wealth from share capital enhances the entity's capital growth by leading to an increase in assets. Vanhuis (2021) further explains that debt or borrowed financing allows owners to maintain control of an organization since the borrower-lender relationship concludes after the loan is repaid. Additionally, the interest on debt financing is tax-deductible, providing an advantage to shareholders. The FGCK within Kikuyu Sub-County does not utilize debt for capital financing, as borrowing makes it challenging to cover other business expenses. This is because loan repayments and rebate agreements are due as scheduled, which may conflict with other church financial obligations, particularly during economic recessions that slow capital growth.

Funds raised from business owners are not repayable to providers, and equity financing means more money for operations. Such funding has no pressure, as rebates are payable only when other obligations have been met and there are no pending payments. However, equity funding incurs consultation costs and transfers part of the organization's ownership to the newly engaged shareholders or contributors (Strunk & Mwavita, 2021).

Effect of Fundraising on Church Capital Growth

In the modern world, rapid and significant changes are evident in the reduction of paperwork due to the applications of computer technology. Church financing strategies have evolved over time, shifting from community-based approaches to the individual responsibilities of church members (Bower, 2023). This shift has occurred due to increased globalization and rapid advances in expertise. Organizations, including churches, now face a heightened need to accumulate both tangible and intangible assets. These changes have influenced how funding activities are executed and how individuals behave and present themselves (Miller, 2023). This indicates that a religious organization cannot exist in a vacuum and must strive to survive to secure sufficient resources from its surrounding environment. The need for funds is pressing, particularly for church congregations lacking adequate meeting spaces (Vanhuis, 2021). 2 Kings 6:1-2 records an earnest request from the company of prophets to Elisha, noting that their meeting place was becoming too small. They sought Elijah's permission to go to Jordan for poles they could use to build a larger facility. The core message in this verse is that each member contributed to the construction of a larger, more suitable meeting place.

In the modern economy, land purchases and construction activities have increased. Similarly, building and maintaining church structures require significant financial resources (Christopher, 2012). Fulfilling church objectives such as outreach, evangelism, and community services demands substantial time and resources. The efforts of ministers, music directors, Sunday school teachers, and janitors necessitate financial support, even when offered by volunteers. This means that all church activities often require funding. Thus, church leadership have a duty to ensure adequate funding of church activities and prospects. Sometimes acquisition of land to church expansions is necessary.

While preaching and educating church members, speakers should take time to sensitize congregations about church stewardship (Vanhuis, 2021). In 1 Timothy 6:10, Paul said that the love of money is the root of all kinds of evil; however, this love should not be a limitation for a church's asset growth. Effective church growth and victory depend not on the love of money but on involving church members in the stewardship and oversight of funds. When resources are well-managed and transparency is prioritized, churches can allocate funds appropriately and achieve their mission. Therefore, engaging congregants in financial management and maintaining rigorous disciplines is essential for ensuring that every contribution is used wisely and contributes to long-term success.

The Holy Bible guides effective self-management. This is why Lyons (2024) referred to the list Paul outlined for Timothy regarding godly leadership and personal discipline (NIV). Paul urged Timothy to manage his own family well and ensure that his children obey him with due respect. Paul reiterated that if one did not know how to manage his family, he would not be able to care for God's church *1 Timothy 3:4-5*, (NIV). In practice, mismanagement of members' money, especially funds raised through fundraising, adversely affects one's ministry because it contradicts the scriptures. One needs to order their life according to God's teachings on stewardship of the church's resources. The minister in charge must avoid bringing reproach to the Lord's name through mismanagement of church resources (Ganesan, 2022).

Fundraising requires a significant amount of time and effort to accomplish (Bergin, 2018). This calls for everyone to understand the practices, processes, and procedures involved. It is important to note that church leaders must establish strong internal control systems after funds have been raised. Irresponsible leaders jeopardize the overall stewardship of church assets and liabilities. An internal controls framework would aid in training new staff, volunteers, finance committee members, and clergy on how to uphold the organization's integrity and earn the trust of its supporters.

Likewise, Christopher (2012) explained why people give to churches, including the importance of enthusiastic church leadership. He argued that the primary rule in fundraising is that people give to people. They understand that programs and buildings do not change lives, but people do. In addition to well-organized fundraising, contributions or donations from church members must come with a sense of confidence in the ability of current leaders to guide the institution in fulfilling its mission. This leads to improved fund solicitation among organizations.

Many churches defy this reasoning and act as if wealthy individuals should not desire a trusting relationship with the existing leadership. Indisputably, this lack of trust leads to one of the major challenges facing churches today: demotivated members who lack the will to solicit funds for capital growth. Messner (2016) cautions that some may not see it, but reduced salaries create anxious pastoral families who struggle to make ends meet. This is not the kind of pastor one wants in their church. This situation arises from insufficient funds or mismanagement. Consequently, the question emerges as to whether it is possible to sustain pastors in churches through fundraising, donations, and contributions.

Fundraising, donations, and contributions generate significant funds for the church. Tanui et al. (2016) established that church followers trust their leaders to manage money responsibly. Financial mismanagement leads to spiritual issues, causing pain, lack of contentment, a landslide of sin, a lance of sadness, and straying from the truth. Therefore, it is essential to understand resource management and the proper handling of funds, whether from fundraising, donations, or contributions, to ensure amicable and sustainable development in the church.

Though Pentecostal Churches seek funding through various means, Pomroy (2023) notes that for any tangible growth to occur in a Christian community, it is essential for youth to contribute to the growth process. This is why progressive nations, countries, and organizations emphasize youth development to secure the future of such investments (Vallotton, 2019). This approach is only viable if churches involve young people in the pursuit of funds. Despite their inexperience, youth should be engaged to lead fundraising efforts, as they possess energy and vigor. This cultivates inclusiveness within the congregation when raising capital.

Full participation by the entire congregation, including the youth, men, and women, is critical for church funding. This is the reason why Cheyney (2020) identified the important issues leaders should consider when raising significant funds through fundraising, donations, or contributions. The first one relates to the planning of the appeal; Pentecostal churches should commence planning as soon as they have determined the required amounts for specific projects. The best-laid plans are meaningless if the money cannot be used to fund the proposed church investments. An appropriate funding procedure is important from the idea initiation stage, especially because a major church-building appeal is a serious undertaking that requires extensive planning, hard work, prayer, and teamwork. A competent church leader with a strong calling for church planting adopts training after funding. This enhances teamwork in church growth and asset acquisition.

Forthwith, one of the recommended routes for fundraising is to follow the traditional capital appeal approach (Mead, 2021). The steps in this model include conducting a funding feasibility study, developing the required appeal strategy, and implementing it correctly. Leaders from the Church's head offices should fund newly established branches. This reasoning confirms the notion that for fundraising to succeed, a pastor cannot wake up in the morning and declare a fundraising ceremony (McNay et al., 2021). Planning is critical.

There is a need to establish proper financing strategies. Vanhuis (2021) says that a good leader must have certain non-negotiable key bases for effectively raising funds for a church. The vision for the funds must be well known. Communication is also important for an upcoming fundraising event. Senior leadership must be committed to raising the funds. The “science” of fundraising or the modalities must be pursued; concerned staff and church members must be educated, and a church should plan to teach congregants about biblical stewardship. These are the “must-haves” of fundraising that the church needs to adopt.

Effectiveness of contributions on church capital growth

Church growth is the numerical increase in church attendance and the rise in asset value. Paya (2021) asserts that church growth can be measured by the number of children born in a year, the number of deaths a church experiences, transfers from other churches to a particular one, and conversions through the Great Commission (Matthew 28:19). Here, Jesus sent his disciples to the mission ground to convert the sinners and said whoever believes and is baptized shall be saved.

In Pentecostal churches, contributions from church members are substantial, as acknowledged by Nel (2020). Like most organizations, churches require a steady financial income to accomplish their projects. This is possible by understanding that God authorizes churches to raise funds by collecting offerings from their followers. “Now, about the collection for the Lord’s people: Do what I told the Galatian churches to do. On the first day of every week, each of you should set aside a sum of money in keeping with your income, saving it up, so that when I come, no collections will have to be made” (1 Corinthians 16:1-2). Paul requested that all the Corinthians save a sum to be collected by the time he returned. The primary concept in this scripture is fundraising. However, as situations continue to change, Shapiro (2022) and Baëta (2021) note that the reasoning throughout biblical times and the historical context of ecclesiastical congregants has led to financial contributions, which have been utilized by the deity in His sovereign and eternal plan.

Many times, throughout the history of His people, God has been depicted as seeking individuals to fulfill the roles He has designed for them: “The Lord has sought out a man after his own heart and appointed him leader of his people because you have not kept the LORD’S command.” (1 Samuel 13:14). This is reflected in other Bible verses: “Run ye to and from, through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executed judgment, one seeking naked truth; and myself will pardon it” (Jeremiah 5:1). It is essential to have upright men and women leading church congregations to ensure trustworthy funding, especially in the management of funds contributed by church members.

In addition to this understanding, Tanui et al. (2016) recognized and regarded finances as the backbone of any organization, regardless of its nature or size. This is because most activities require financial input to be successful. Almost all churches depend on voluntary giving to fulfill their mission. This type of contribution primarily comes from offerings, tithes, projects, and personal contributions. An effective funding method in clerical setups relies on the caliber and standards valued by church leaders. Members may not tolerate any fundraising method merely to raise funds.

Paya (2021) has determined that while some churches hope the funds they need can be achieved externally, it is important for the membership to make an early contribution for several reasons. Firstly, it binds them to the vision and unites them in their endeavor. Giving to the appeal provides them with a sense of ownership of the project and increases their commitment. It also demonstrates to external funders that the ecclesiastical is "putting its money where its mouth is" and is not just expecting someone else to fund the project. This is especially important if the project's benefits will be internal. Hence, charity begins at home.

Donations Enhancements for Church Capital Growth

Fundraising and members' contributions are not sufficient means by which churches can solicit funds, as Baëta (2021) argues that church development, alongside growth in line with its action agenda, is influenced by various political, social, cultural, and economic circumstances in which local congregations find themselves. In addition to direct funding, faith communities should support the work of non-profits in many other essential ways, including distributable goods for fundraising or to offset operating costs (McNay et al., 2021). Key examples include food, clothing, furniture, computers, raffle prizes, and office supplies. Donations can also take the form of free or below-market space and utilities, or the offering of personal energy and skills to perform specific activities, which could be measured in volunteer person-days.

Researchers have established that faith-based non-profit organizations, including churches, rely on their sponsoring faith community for at least a portion of the resources needed to pay for staff and programmatic activities (Baëta, 2021; Thiongo, 2019). In this context, donations are highly regarded, as faith-based organizations draw from multiple sources of support, including government funding, secular foundations, corporate giving, endowments, and income from tuition or fees for services. Donations also encompass vehicles or equipment, volunteers, skilled labor, management, and/or technical assistance from well-wishers.

However, these donations are not simply unrestricted funding. Chitando et al. (2020) caution that trusts and foundations often serve as key funding sources for church appeals, although there is often a temptation to view them as a cure-all, which they are not. Most of them are quite specific in what they support. Many of the Christian-based organizations do not fund appeals for church fabric. Therefore, one must be cautious of the temptation to rely too heavily on these funders. Most donations occur only when the funder seeks a return. Consequently, donations should not be relied upon consistently over time.

Cheyney (2020) found that when the church requires large sums of money, it should be understood that the Lord Jesus Christ is at the center of the cause. Bruce (2021) asserts that increasing financial stewardship is based on leaders emphasizing the mission and vision. This stewardship requires individuals to account for the blessings that the Deity has bestowed upon the congregants. Congregations should feel compelled to unite their efforts in support of enhancing their assets. This fosters a sense of belonging by creating an attachment to their successes.

Hillman and Reece's (2020) findings are essential because Christians should see money as a tool to bring glory and honor to God, and this perspective on wealth needs to differ significantly from secular views. Those who follow worldly standards equate money with power, success, and happiness. As a result, individuals contribute large sums of money to their churches during fundraising events to gain influence over their congregations. Supporting this argument, Boaheng and Amaoko (2023) note that international donors often impose structural adjustments on African governments to serve selfish interests and gain power. They have also changed their approach to providing developmental aid.

There is a significant reduction in foreign aid given directly to African governments as bilateral assistance, coinciding with an increase in the amount funneled through international and domestic non-governmental organizations. This shift primarily perpetuates a colonial mentality, although Africans grasped this concept too late when the capture had already succeeded. In interpreting this situation, Bruce (2021) warns that a donation is not merely a means to raise funds but may conceal an underlying agenda. Christian leadership should first seek to understand the hidden intentions before engaging with any donors.

Thiong's (2019) analysis emphasizes that Christians should recognize the voice of their crucified Lord and Savior. They ought to respond with their best gifts, giving unto him directly, knowing that he will receive and acknowledge them, rewarding it for him, on that last great day when everyone "shall be judged according to the deeds done in the body" (Bruce, 2018). Then shall the King say unto those on his right hand, "Come ye blessed of my father, inherit the territory prepared for you from the world's foundation;

for I was hungry and ye gave me meat, I was thirsty and ye gave me a drink" Matthew 25:34-45. Doohan (2016) suggests that Pentecostal churches have experienced rapid capital growth. They have accumulated assets at a high rate. These churches have been constructing church halls in a short time. They have been acquiring land, vehicles, and other assets at exorbitant prices.

The Role and Challenges of Traditional Financing Strategies in a Church Setup

Traditional financing strategies offer numerous benefits. As explained by Gitaharie et al. (2020), these strategies reveal financing gaps in churches and promote effective planning for successful execution. The strategies create responsibilities, allowing participants to showcase their abilities in the process. For effectiveness, proper policies, whether formal or informal, must be followed, and if no policies exist, the formulation of new ones is essential. Donors and contributors require accountability, and fundraisers may refrain from contributing again if funds are misused.

In addition to the above roles of traditional financing strategies, Mead (2021) recognizes that these strategies serve as a means of giving back to the community. Churchgoers are the community members from whom the church develops. Odhiambo (2020) and Mead (2021) disclosed that capital growth strategies help reduce over-reliance. Everyone must contribute to their church, thereby creating relationships, cultivating teamwork, and fostering a sense of belonging.

Modern financing strategies encounter challenges both before and after funds are collected. Lovett and Michel (2021) argued that these strategies require skills. Donations, contributors, and fundraisers need knowledgeable individuals for effective planning. Additionally, there are issues of corruption and the misallocation of collected funds to unplanned purposes. Parker (2022) suggests that unforeseen opportunities present challenges in applying financing strategies. There is also a need to address personal interests. Collected funds should be used for the purpose they were originally intended.

Theoretical Framework

The theological foundation of this study was rooted in the doctrine of biblical stewardship, which teaches that all resources belong to God and that believers are entrusted to manage them wisely. According to *Psalm 24:1* (NIV), “The earth is the Lord’s, and everything in it, the world, and all who live in it.” This affirms the view that financial resources in the church context are not personal possessions but divine provisions to be handled responsibly. In *1 Corinthians 4:2*, Paul emphasizes, “Now it is required that those who have been given a trust must prove faithful” (NIV), underscoring accountability in resource management. Stewardship theology, therefore, demands that church leaders and members faithfully handle finances in ways that align with God’s purposes. This theological view forms the basis for evaluating how churches mobilize and utilize funds through tithes, offerings, and fundraising for capital growth.

Another key theological principle relevant to this study is giving as an act of worship and obedience to God. In *Malachi 3:10*, God instructs His people, “Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this… and see if I will not throw open the floodgates of heaven” (NIV). This verse reveals a divine promise attached to faithful giving: provision and blessing. Similarly, *2 Corinthians 9:6-7* teaches that “Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously for God loves a cheerful giver” (NIV). Giving in the church, whether through tithes or freewill offerings, is not only financial support but also a reflection of one's relationship with God. This theological understanding guides churches in encouraging giving as a spiritual discipline rather than merely a fundraising strategy.

Lastly, the framework draws from the biblical model of community responsibility in supporting the work of God. In *Exodus 35:4-9*, Moses invited the Israelites to contribute materials for the building of the tabernacle, and the people responded willingly, offering gold, silver, fabric, and more. This highlights a long-standing biblical tradition of collective participation in funding God's work. The early church also practiced communal support, as seen in *Acts 4:34-35*, where believers sold their possessions and brought the proceeds to the apostles for distribution according to need. These examples provided a precedent for modern churches to engage members in cooperative financial support for capital development projects. By aligning with these theological models, the study explored how Full Gospel Churches in Kikuyu Sub-County upheld and practiced these biblical principles in managing church finances for capital growth.

Religious Capital Theory

This theory entails an investment made by an individual in the faith they confess. It is involvement in or time spent on physical work, coupled with individualized investments in doctrine, ideology, and practice. This concept was developed by Laurence Iannaccone (Stark & Glock, 2023). The idea was built on cultural and human capital (Maselko et al., 2011). The idea explains religious human capital as the precise experiences and skills related to one's religious affiliation or group. These religious movement by-products included familiarity with church doctrines and rituals, doctrinal knowledge, and friendships among fellow congregants. Further, it is notable that religious engagements determine the levels of social capital in any communal setup. Therefore, the presence of congregations is associated with behavioural or social health outcomes (Shapiro, 2022). According to Mead (2021), religious capital stimulates a range of developments in society and induces economic behaviour in individuals. This cultural capital is a major determinant of the quality of church capital growth, leading to varied qualitative and quantitative economic changes in the church. Religious capital empowers individuals who, in turn, generate capital for the religion they belong to.

The definition of religious capital by Vasconcelos (2021) asserts that religious capital theory cannot be applied to worshipers as it concentrates more on institutional capital and religion than on personal interactions. Vasconcelos (2021) noted that religious capital is applicable to obtaining cultural capital from religious dominations. However, Shapiro (2022) argued that it is not clear whether religion influences congregants' health or whether it is the laity's health requirements that push them towards religion. Fox et al. (2021) stated that a more well-developed midrange theory is needed to link the influence of religion, health, and church capital growth. In this case, this religious capital theory does not wholly explain the connections between religion, culture, and both social and spiritual capital.

This theory supports congregational religiosity and teamwork to cultivate a good base for church capital growth. The theory assumes that people come together, like their religion, and pull their resources together to make success for their church's capital developments and projects. Since the theory endeavours to promote cultural capital through the sense of belonging to an association, fundraising is one of the major courses embraced in a religious setup. Leaders should explain the main purpose of the fund petitioning to the congregants to ensure cooperation and successful fundraising.

The Prosperity Theory

According to Hu and Zhou (2024), the prosperity theory was initiated by Professor Patten in 1902, adopted in 1906 by William Walker, and developed further in 1910 by Mulford Prentice. The theory postulates that faith teachings expressed in positive declarations, contributions, and positive thoughts bring wealth, health, and happiness. In 1947, Oral Roberts taught the law of faith by terming it a blessing pact and explained that God gives back sevenfold for any donations (Ottawa, 2024). This theory is termed the wealth and health gospel based on the premise that receiving salvation through Christ liberates not only from death and eternal atonement but also from poverty, illness, and sickness. The theory supports that believers should be richly blessed because material riches and physical well-being are the will of God due to faithfulness.

However, the theory is criticized due to misuse of church funds. According to (Ottawa, 2024), Catholics and Protestants view the theory as a transactional model and focus on material richness, which acts as a pivotal distortion of faith. The theory tends to blame the poor congregants in that they are not applying their faith and have less or little application of faith in their giving. Case in point, Jim Baker, a televangelist, had to apologize after being criticized and convicted of opulent lifestyles, leading to fraudulent activities and embezzling ministry funds (Boaheng & Amaoko, 2023).

This theory will inform the second variable of this study, which is to evaluate the effect of the donation strategy on Church capital growth. This theory leads to the influence of contributions to capital growth in churches. It is necessary because it assumes that when faith is put into practice, the church congregation contributes more. After all, the non-practice of faith leads to poverty among the congregants. This theory emphasizes the importance of personalized empowerment through personal contributions. Further, this theory upholds that giving in the house of God protects one from sickness, poverty, and diseases (Hu & Zhou, 2024).

Church Growth Theory

In this study, the theory of church growth was applied as well. Su (2022) notes that McGavran Donald developed it based on the fundamental principle that only God makes a church grow. The theory asserts that it is God who designed men and women to become Jesus's disciples. It is, therefore, right to say that the promoters of a given church may have funds for further growth and development. Their well-wishing donated capital becomes a major tool for church capital growth. However, if God has not purposed for the growth of that church, then whatever strategy is adopted for growth, no success is borne. The theory contributes to this study because money and capital growth are impossible without God. Despite people's best efforts to contribute both finances and material support, whatever growth is achieved is due to God's will and not by men's willpower.

Su (2022) observed that many people are excited today about how they can cause churches to grow. However, one point church leaders need to accept is that only God causes the church to grow and commands the congregants and the church well-wishers on what to do. God's word clearly states: "I planted, Apollos watered, but I gave the growth. Therefore, neither he who plants nor he who waters is anything, but only God who gives the growth (1 Corinthians 3:6-7). From this scripture and the theory of church growth, it is prudent to deduce that ecclesiastical asset growth stems from God's sovereign grace (Introvigne, 2020). He is constantly calling to Himself lost souls, whom He saves by His great mercies through the preaching of the gospel.

This theory will be pegged to the third study variable, well-wishers' donations, based on the principle that only God commands his people to do His will. The well-wishers are God's appointed people. However, church leaders must come up with projections of church capital growth and float the ideas to the congregants, who, in turn, pull efforts together. Notably, the major responsibility of the clergy is to preach the truth everywhere and anywhere to as many people as possible (Msabah, 2016). Always planting and watering. Congregational asset growth will occur when (and only when) a lost soul is brought into the kingdom and then into the local church through baptism, having become an authentic follower of the Lord Jesus. Therefore, church growth does not occur when a baptized church member moves from one gathering to another. That is a congregational transfer.

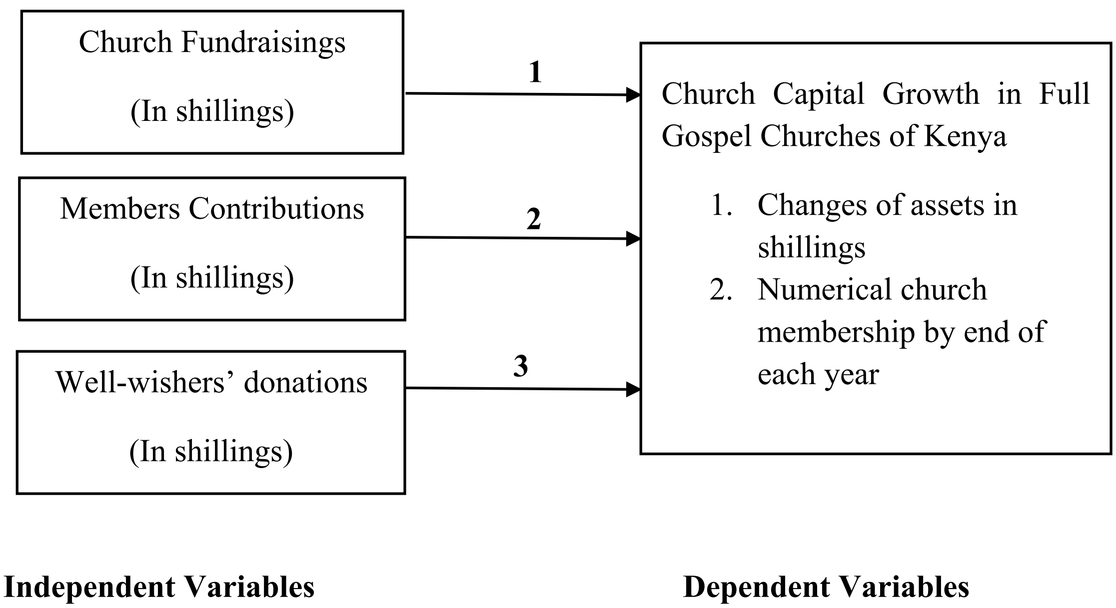
The theological foundation supporting concepts like fundraising and the prosperity gospel in this study is primarily rooted in biblical principles of stewardship, generosity, and divine provision. Scriptures such as *Luke 6:38* and *2 Corinthians 9:6-8* are often cited to support the idea that generous giving leads to abundant blessings from God. The doctrine of stewardship teaches that believers are caretakers of God's resources and are expected to contribute to the advancement of His work, including church development projects. In many Pentecostal settings, like FGCK Kikuyu, prosperity is viewed as a reward for faithful giving, although this is interpreted within the context of spiritual and material balance. Therefore, fundraising is not merely a financial act but a theological expression of faith, obedience, and communal responsibility.

Conceptual Framework

This is an analytical tool with several variations and contexts (Kothari & Garg, 2019). Figure 1 below represents the framework as conceptualized by the researcher:

Figure 1

Schematic Diagram of the Conceptual Framework



Church Fundraisings

Fundraising is one of the means churches use to gather funds. Church leaders often look for persons who are wealthy but not church members who can donate funds, raw materials, and structural constructions. These persons possess notable social titles like the guest of honour and honorable members. They are expected to contribute huge sums of money for congregational developmental functions. Guests are highly regarded during fundraising ceremonies. In the above diagram, the arrow marked 1 signifies that fundraisings contribute to capital growth in Pentecostal churches. Fundraising is a major pillar of the church's investment and growth.

Members Contributions

These are contributions made by individuals towards a project in a church. Members contribute depending on their will and earnings. According to Bergin (2018), these contributions depend on unforeseen costs, the activity, or the project at hand. By the use of arrow number 2, this study presupposes the critical role of contributions in the capital growth of Pentecostal churches.

Well-wishers' Donations

This is money collected by church leaders from non-members who are willing to aid in church functions. Note that church members do make donations but, instead, contribute. Church leadership solicits donations from community affiliations. Political leaders are especially targeted because they live in the communities where churches are located. Arrow number 3 represents this type of financing strategy. The assumption is that donations contribute to the capital growth of churches (Clerissac, 2021). The goal is to establish whether well-wishers' donations influence capital growth in the Pentecostal churches in Kikuyu Sub-County.

Church Capital Growth

Pomroy (2023) recorded that an increase in assets is essential since it helps the church to sustain its operations. Church leaders rely on financial resources to meet church obligations and complete essential projects. Capital growth is measured by changes in assets. A reduction indicates reduced growth, while an increase in assets indicates positive capital growth. According to Franquiz (2018), the economics of religion emphasizes financial support for the sustainability, expansion, and success of a religious institution. Asset growth assists largely in the development and functioning of churches to serve the community and fulfill their mission. The status of assets will be measured in shillings.

While growing a church, one must recall the purpose for its existence and find ways to spread the gospel. Innovative and appropriate means need to be applied by God's grace to grow the church (Franquiz, 2018). This study will also measure church growth based on the number of members in the years under review. (Bruce, 2021) argued that membership changes influence church capital growth. Members' willingness to participate in church activities, coupled with their economic calibre, influences the capital growth of the church. Nevertheless, Fukushima (2022) argued that an effective minister knows the purpose of the gospel is to win souls and not to accumulate church assets. Growing the asset base of a church does not necessarily mean the construction of huge facilities, since many churches are spreading the gospel virtually.

Research Gaps

The reviewed literature demonstrates the effectiveness of traditional financing strategies for church capital growth in churches. However, these strategies or methods may not be fully sufficient or applicable to the FGCK in the Kikuyu Sub-County. Studies on traditional financing strategies while petitioning for church capital growth indicate that these methods are not always selectively and strongly implemented. Most churches apply these methods at once. Also revealed was a general use of various methods without focusing on fundraisings, members' contributions, and well-wishers' donations.

The reviewed literature does not explicitly divulge the challenges congregations face if they do not adopt these fund-soliciting strategies and their influence on the organizational church capital growth. Every church needs to solicit funds from members and well-wishers each time there is a need. Different strategies or approaches may be adopted to achieve church financial needs, which is why the concepts of religious capital theory are a leading lens for examining aspects of funds soliciting strategies and administration.

Lastly, studies indicated that most churches apply complex or simple financial strategies depending on the level of expertise, organizational capital growth competitiveness and performance, and the preferences of the congregation. Further, the more financially affluent the congregation is, the easier it is to collect and gather funds. Researchers have also established that unless the members are informed of the reason for fund gathering, such a drive is not productive, regardless of the method or strategy applied. Still, no notable local studies have classified or singled out the most appropriate method for financing church capital growth with a specific focus on the FGCK in Kikuyu Sub County in Kenya.

Chapter Summary

This chapter presents a comprehensive review of existing literature related to traditional church financing strategies and capital growth. It explored key concepts such as fundraising, contributions, and donations, and explored their historical and biblical foundations. The chapter also reviews empirical studies on church financial management, highlighting findings from both local and international contexts. Theoretical frameworks guiding the study are discussed to provide a foundation for understanding how churches mobilize and utilize financial resources. Gaps in the literature are identified, particularly the limited research on traditional financing within semi-urban Kenyan churches. The chapter concludes by linking these gaps to the current study, justifying its relevance and direction.

CHAPTER THREE: RESEARCH METHODOLOGY

The chapter outlines the research methodology applied to explore the effectiveness of traditional financing strategies for church capital growth in FGCK with a focus on Kikuyu Sub-County. A detailed description of the research design, the target population, sample size, data collection methods, data analysis techniques, and ethical considerations is provided.

Research Design

Kothari and Garg (2019) defined a research design as a conceptual structure within which to conduct a research study. This constitutes the blueprint for the collection, measurement, and data analysis. It includes an outline of what the researcher will do, from writing the research questions and their operational implications to the final analysis of data (Strange et al., 2020). This study adopted a descriptive and explanatory research design to explore the effectiveness of traditional financing strategies on church capital growth. The descriptive design was used to summarize and describe the financing strategies employed by the churches, while the explanatory design helped establish causal relationships across fundraising, donations, member contributions, and church capital growth.

The study utilized a quantitative approach utilizing panel data analysis to examine the influence of church fundraising, donations, and members' contributions on the church's capital growth. Individual churches were used as the unit of analysis, with specific data collected from church financial records. In this study, a theological methodology based on stewardship and giving was applied by interpreting biblical texts example, Malachi 3:10, 2 Corinthians 9:6-7, examining their doctrinal implications, and analyzing how Full Gospel Churches in Kikuyu apply these teachings in financial practice

Target Population

The target population was comprised of fifteen (15) Full Gospel Church branches that compose the Local Church Assembly of the FGCK Kikuyu Sub-County. These branches included Kikuyu, Thogoto, Kamwanya, Karinde, Gikambura, Lusigetti, Kamangu, Thigio, Gititu, Kiambaa, Kamuguga, Nderi, Kahuho, Gitaru, and Kinoo. The branches were located in five zones as formulated, formed, and established by the church leadership. The total membership in the assembly was estimated to be 600 members. The study focused on the financial records of these churches as the prime data source.

Sampling Technique and Sample Size

Kikuyu sub-county has fifteen (15) Full Gospel Church Assemblies. Dubey and Kothari (2022) argued that 10% of the population will be representative enough of the targeted population. Since the target population consisted of 15 churches with the church as the unit of analysis, a census approach was adopted, and all the churches were included in the sample. This approach ensured the findings were comprehensive and representative of the FGCK in the region. The financial records of each church were analyzed for four years to capture the trends and variations in capital growth.

Data Collection Methods and Procedures

A questionnaire written in English was prepared and administered to the respective church heads for data collection (Appendix A). The English language was employed since Kikuyu Sub-County is a semi-urban expanse. The respondents were proficient in English and used it as their primary language for communication in church, including during preaching. Chitando et al. (2020) asserted there is no call for interpretation when the audience fully understands English. To ensure respondents followed the set guidelines while answering questions, assistance was offered by guiding them in answering complex questions.

Data Analysis

Panel data analysis was employed to examine the effectiveness of the various financing strategies on church capital growth. The data analysis process involved the following steps:

Data Preparation

The collected data were cleaned and organized into a panel data format, with churches as the observation units and years 2021 to 2024 forming the longitudinal dimension. By examining data across this extended timeframe, the research captured seasonal, annual, and strategic variations in church financing activities. It also provided a broader context for assessing the effectiveness and consistency of traditional strategies such as tithes, offerings, and fundraising. This time-based approach enhanced the reliability of the findings and supported deeper analysis of sustained capital growth efforts within the selected churches.

. The process also ensured data consistency and management of missing data through appropriate imputation techniques.

Descriptives

Descriptive statistics like mean, median, standard deviation, and variance were used to summarize the data and provide an overview of the financial strategies and church capital growth trends.

Panel Regression Analysis

Panel regression analysis was conducted to estimate the relationship between the dependent and independent variables. The Hausman test was completed to determine which model to employ and estimate the coefficients of the fitted model. The regression model was specified as follows:

$$Y_{it} = \beta_0 + \beta_1 X_{1it} + \beta_2 X_{2it} + \beta_3 X_{3it} + \varepsilon_{it}$$

Where:

- Y_{it} = Church capital growth for church *i* at time *t*.
- X_{1it} = Fundraising strategy for church *i* at time *t*.
- X_{2it} = Donations strategy for church *i* at time *t*.
- X_{3it} = Contributions strategy for church *i* at time *t*.
- ε_{it} = Error term.

Diagnostic Test

A diagnostic test was conducted to assess the model's fitness and to determine if it met the key assumptions of a regression model. According to Jarantow, Pisors & Chiu (2023), when assumptions of linear regression are violated, the model obtains biased, inefficient, and inconsistent values. The assumption tests include the Panel unit root test, the Hausman test, the normality test, multicollinearity, serial autocorrelation, heteroscedasticity, the Granger Causality test, and the Cointegration test.

Panel Unit Root Test

The panel root test was used to check for stationarity among panel data variables. Various tests like the Levi-Lechun (LLC) test, Fisher type of test, Im-Pesaran-Shin, and Harris-Tzavalis were used to test for stationarity (Budiono, 2022). The LLC test assumes a balanced panel dataset, while the Im–Pesaran–Shin and Fisher-type tests allow for unbalanced panels. According to Choi (2001) the null hypothesis test of all panels had a unit root, while the alternative hypothesis was that at least one panel did not have a unit root. The null hypothesis would be rejected if it were less than a 5% significance level. If any of the variables had a unit root, the researcher would use a different variable from that.

Normality Test

This test was conducted to check if the data were normally distributed. According to Budiono (2022), the normality assumption of (Ut ~ N (0, σ^2) is required to perform a single or joint hypothesis test of the model parameters. It ascertains that the residuals follow a normal distribution using various methods like the Shapiro-Wilk test, Jarque Bera test, Kolmogorov-Smirnov test, and Anderson-Darling test (Hernandez, 2021). The Shapiro-Wilk test and Jarque-Bera test are empirically approved as the best methods for testing normality. The Shapiro-Wilk test is more appropriate when dealing with large data, $n \geq 1000$, and the Jarque-Bera test can incorporate large and small sample $n \geq 100$ (Khadka, 2023). The Jarque-Bera test was used to investigate normality since the sample size was 600 observations.

$$JB = n\,[(\sqrt{b1})^2 / 6 + (b_2 - 3)^2 / 24].$$

Where:

n is the sample size,

$\sqrt{b_1}$ is the sample skewness coefficient,

b_2 is the kurtosis coefficient.

The null hypothesis is accepted if the value is less than the 5% significance level.

Multicollinearity

This test checks the independent variables for intercorrelation. The variance inflation factor (VIF), tolerance, and correlation analysis were used. According to Oke, Akinkunmi, & Etebefia, (2019) VIF can detect multicollinearity even among several independent variables, providing insight into how combinations of predictors relate. This remains popular due to its clarity, ease of use, and explicit connection to regression analysis. According to Verma (2024) A VIF of 5 or greater indicates the presence of Multicollinearity. This was assessed in this study using the variance VIF.

Autocorrelation

According to (Faravadya (2021) autocorrelation is used to discover whether the value of the dependent variable at time *t* is related to its value at the previous period, commonly referred to as t_{1}. Das and Das (2019) stated that serial correlation violates the regression assumption.

Autocorrelation is typically measured using the Durbin-Watson test, the Breusch-Godfrey test, and the Wooldridge test (Khadka, 2023). The Durbin-Watson test detects the presence of autocorrelation in the residuals of a regression model and is suitable for both time series and cross-sectional data. The Breusch-Godfrey test, on the other hand, is suitable for autocorrelation in the residuals of a regression model, especially in the context of time series data. The Wooldridge test was applied to detect autocorrelation in panel data models (Drukker, 2003). This test provides a robust way to detect autocorrelation and adjust the model accordingly. The null hypothesis of no serial correlation is accepted if the p-value calculated is greater than the 5% significance level.

Heteroscedasticity

Heteroscedasticity was carried out to test whether the dimensions of the error term differed across variable values. According to Bergin (2018), heteroscedasticity occurs when an important variable is omitted from the model. Heteroscedasticity in data can be tested graphically via the Breusch-Pagan test, the White test, and the Goldfeld-Quandt test (Stock & Watson, 2020). The Breusch-Pagan test was used to assess for heteroskedasticity because it can handle multiple independent variables, allowing heteroscedasticity checks in complex models. It is versatile because it works with different types of regression models, including linear and panel data. The null hypothesis was that the error terms have a constant. If the p-value calculated was greater than 0.05, the null hypothesis would be accepted (Stock & Watson, 2020).

Ethical Consideration

Ethics are the researcher’s standards of behavioral conduct with regard to all those who are impacted by the research (Odhiambo, 2020). Every researcher has a moral and professional duty to conduct their investigation based on moral values. An introductory letter was acquired from Pan Africa Christian (PAC) University, as outlined in Appendix B. The researcher described the study's aims to the respondents and assured them of confidentiality and privacy to maximize the compatibility and accuracy of the data. Furthermore, the researcher made it apparent to the individuals that their participation was purely voluntary and had no monetary value. The surveys were handled with care to protect the respondents' privacy. Obscurity was observed to protect their social esteem and interests. The study was approved by relevant supervisors and reviewers from the Department of Biblical and Theological Studies, Pan Africa Christian University. A Certificate of Corrections was awarded (see Appendix C). The Institutional Scientific Ethics Review Committee (ISERC) awarded an ethics clearance certificate and letter (see Appendix D & E), while the Kenya National Commission for Science, Technology and Innovation (NACOSTI) issued a research permit (see Appendix F).

Chapter summary

This chapter outlined the research methodology adopted for the study, detailing the research design, population, and sampling techniques used. It explained the tools and procedures for data collection, ensuring validity and reliability in the process. The chapter outlined the ethical considerations necessary to protect participants and maintain integrity in the study. Quantitative analysis methods were presented to show how data was interpreted. Overall, the chapter provided a structured framework that guided the conduct of the study and how findings were derived.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

This chapter presents the study results and provides a detailed discussion of the findings. The data collected is analyzed and interpreted to answer the research questions. This chapter examines the implications of the findings based on existing literature, highlighting any similarities or discrepancies. Further, the chapter offers insights into the broader context of the study and discusses potential future directions for further research. The analysis is supported by visual representations such as scatter plots to illustrate key relationships among variables. Overall, the findings contribute to a deeper understanding of the financial factors influencing church capital growth.

Descriptive Statistics

Table 1 below contains a comprehensive statistical summary of four financial variables: fundraising amount, offerings/contributions, outside donations, and y, based on 60 observations with no missing values. The minimum and maximum values indicate the range, with fundraising varying from 246,136.85 to 9,942,697.77, offerings from 506,300.78 to 1,482,140.37, outside donations from 3,123.87 to 4,924,784.90, and y from 51,847.84 to 4,238,091.90. The quartiles show data distribution. The first quartile (Q1) represents the 25th percentile, and the third quartile (Q3) represents the 75th percentile. For instance, Q1 for fundraising is 2,428,243.26, and Q3 is 7,659,209.37, indicating that 50% of the data lies within this range. The mean values (averages) for each variable suggest central tendencies: 5,055,205.17 (fundraising), 984,751.58 (offerings), 2,579,667.86 (outside donations), and 1,811,866.92 (y). The median values, which are close to the means, indicate a relatively symmetric distribution. The sum represents total observations, with fundraising contributing the highest amount (303,312,310). The standard error of the mean (SE Mean) measures precision, with lower values (e.g., 39,980.89 for offerings) indicating more reliability in estimation. Variance and standard deviation (Stdev) reflect the spread of data, with higher values for fundraising (Stdev = 2,959,761.12) suggesting greater dispersion. Skewness values close to zero indicate a relatively symmetrical distribution, while negative kurtosis values, such as -1.32418 for fundraising, suggest a flatter distribution than normal. Overall, the data show moderate variability, with fundraising exhibiting the highest spread and outside donations showing substantial fluctuations.

Table 1

Descriptive Statistics

	Fundraising amount (KSHS)	Offerings contributions (KSHS)	Outside donations (KSHS)	Church Capital Growth (KSHS)
Number of observations	60	60	60	60
Minimum	246,136.8	506300.8	3123.867	51847.84
Maximum	9942698	1482140	4924785	4238092
1. Quartile	2428243	709265.6	1577936	1169456
3. Quartile	7659209	1255334	3807150	2332730
Mean	5055205	984751.6	2579668	1811867
Median	4718792	987194.7	2428789	1549942
Sum	3.03E+08	59085095	1.55E+08	1.09E+08
SE Mean	382103.5	39980.89	180103.6	131372.7
LCL Mean	4290618	904750	2219281	1548991
UCL Mean	5819793	1064753	2940054	2074743
Variance	8.76E+12	9.59E+10	1.95E+12	1.04E+12
Stdev	2959761	309690.6	1395077	1017609
Skewness	0.050127	0.03799	-0.01898	0.631484
Kurtosis	-1.32418	-1.39876	-1.17951	-0.28064

Diagnostic Tests

Before conducting regression modelling, some important assumptions must be fulfilled to ensure the statistical assumptions are fully met for appropriate results. The assumption tests include the Panel unit root test, the Hausman test, the normality test, multicollinearity, serial autocorrelation, heteroscedasticity, the Granger Causality test, and the Cointegration test. These assumption tests are presented in the subsequent sections.

Linearity Test

A linearity test was conducted to investigate the relationship between the variables, and a scatter plot matrix was used to explore the relationship. The Ramsey Regression Equation Specification Error Test (RESET) was used to detect linearity in the data.

Table 2

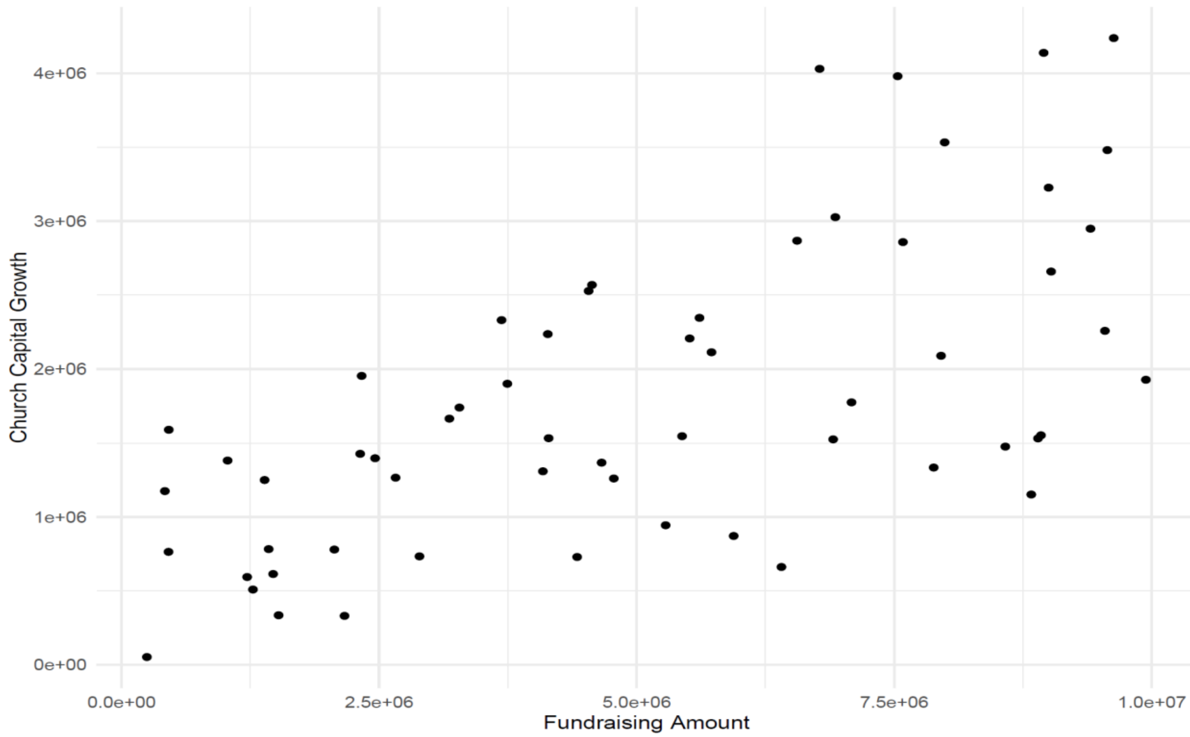
Test for Linearity

RESET	Df1	Df2	p-value
0.6343	2	53	0.5343

From Table 2, the p-value for the test is 0.5343, more significant than 0.05, with no violation of the linearity test. The scatter plots for the variables are given in the figure below. The scatter plot for church fundraising and capital growth is given in Figure 2.

Figure 2

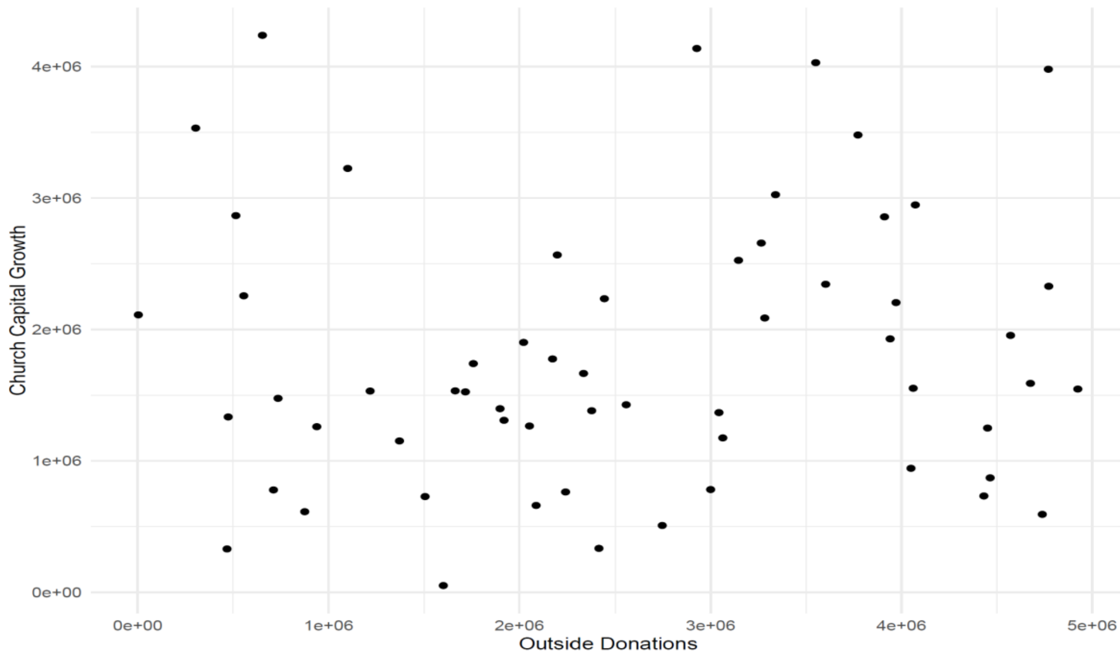
Church Fundraising and Church Capital Growth



The scatter plot (Figure 2) illustrates the relationship between fundraising amounts and church capital growth. Each point on the graph represents an individual observation, showing the amount raised and the corresponding capital growth achieved. Overall, there appears to be a positive trend, suggesting that higher fundraising amounts are generally associated with increased capital growth. However, the spread of the data also indicates some variability, with several instances where high fundraising does not correspond to equally high growth. This variability suggests that other factors may influence capital growth beyond fundraising alone. The plot provides a useful visual summary of how financial input through fundraising potentially correlates with tangible growth in church capital.

Figure 3

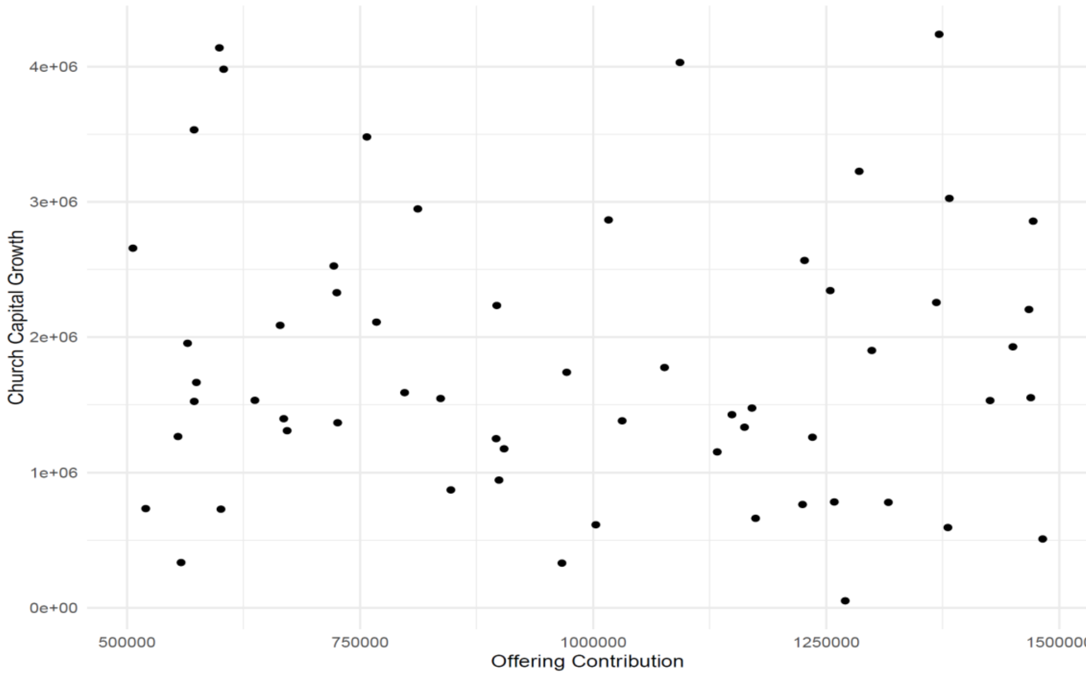
Well-wishers' donations and church capital growth



This scatter plot (Figure 3) illustrates the relationship between outside donations and church capital growth. Each dot represents a specific data point, linking the amount of externally donated funds received to the corresponding capital growth achieved. While there is some indication of a positive association, the trend is less distinct than in the fundraising figure. The distribution of points is widely scattered, suggesting that outside donations alone may not reliably predict capital growth. Some cases with relatively low donations still exhibit high growth, indicating that other internal or contextual factors might play a significant role. Overall, the figure suggests that while outside donations contribute to church capital growth, the relationship is more variable and less consistent compared to fundraising.

Figure 4

Members' contributions and church capital growth



This scatter plot (Figure 4) shows the relationship between members' contributions and church capital growth. Each point represents a church, indicating the amount it received through contributions and the corresponding growth in capital. The data appears to be widely dispersed, with no strong visible trend suggesting a direct correlation between offering contributions and capital growth. Some churches with lower offerings exhibit high capital growth, while others with higher offerings show relatively modest growth. Compared to the first figure (fundraising vs capital growth), the relationship here appears weaker and less consistent. Similarly, in contrast to the second figure (Well-wishers' donations vs capital growth), offering contributions show the least clear pattern, suggesting they may play a smaller role in influencing capital growth than fundraising or externally generated donated funds.

Normality Test

Normality test checks if the residuals of a regression model follow a normal distribution (Jarque & Bera, 1987). The study tested the null hypothesis that the disturbances are not normally distributed.

H_0: The data is normally distributed

H_1: The data is not normally distributed

Table 3

Test for Normality

Variable	p-value
Church Fundraising	0.1561
Members Contributions	0.9521
Well-wishers' donations	0.967
Church Capital Growth	0.0542

At a 5% significance level, the p-values for all the variables were greater than 0.05; thus, the variables were normally distributed. Therefore, the values were symmetrically distributed around the mean, and the majority of the data were close to the mean, with fewer data points further away from the mean. Hence, the mean, median, and mode are all equal, and the data follows a specific bell-shaped curve.

Multicollinearity Test

This test was carried out to investigate whether the independent variables were highly correlated with each other (Bergin, 2018).

Table 4

Multicollinearity Test

Variable	VIF	Tolerance
Church Fundraising	1.06	0.94
Members Contributions	1.02	0.98
Well-wishers' donations	1.04	0.97

Collinearity statistics (Table 4.4) indicated a VIF <5 for all variables, signifying that there was no multicollinearity.

Heteroscedasticity

The heteroscedasticity test was used to check if the variance of residuals in a regression was constant. The purpose was to ensure that the variance of the residuals is not constant across the groups. Breusch-Pagan test was used to check for heteroscedasticity because it can handle multiple independent variables, allowing heteroscedasticity checks in complex models, and it is versatile because it works with different types of regression models (linear, panel data, and so on). The following hypotheses were tested, as presented in Table 5.

H_0: Error terms have a constant variance

H_1: Error terms have no constant variance

Table 5

Test for Heteroscedasticity

H0: Constant Variance
chi2 = 26.03
Prob > chi2 = 0.566

The null hypothesis was that the error terms have a constant variance (that is, they should be homoscedastic). The p-value was greater than 0.05. The conclusion was that the variance was constant. Therefore, it was possible to carry out the study using a regression model.

Autocorrelation Test

The results of the Wooldridge test applied to detect autocorrelation in panel data models are presented in Table 6 below. The following hypotheses were tested.

H_0: Residuals of this regression model do not have serial correlation

H_1: Residuals of this regression model have serial correlation

Table 6

Serial Correlation Test

Wooldridge test for autocorrelation in panel data H0: no first-order autocorrelation
Prob > F = 0.543

Based on the findings, the p-value greater than 0.05 indicated that the null hypothesis (Ho) could not be rejected. The conclusion that there is no serial correlation was not supported. Therefore, the values of the variables at different time points did not relate to each other over time.

Panel Unit Root Test

The study employed the LLC test because it assumes that the research has a balanced panel dataset. The results are displayed in Table 7. The hypotheses tested were as follows:

H_0: All panels contain unit roots.

H_a: At least one panel is stationary.

Table 7

Test for Panel Unit Root

Variable	Test Statistic	P-value
Church Fundraising	-7.467	0.000
Members Contributions	-6.102	0.000
Well-wishers' donations	-6.140	0.000
Church Capital Growth	-6.497	0.000

The stationary results revealed that at a 5% significance level, church fundraising, members' contributions, well-wishers' donations, and capital growth were stationary. The p-values were less than the alpha significance level of 0.05. The null hypothesis was rejected, implying that the results were not spurious. The panel regression models could be used.

Justification for Use of Panel Data Regression Analysis

Since the series was stationary at d=0 and the cointegration test indicated no cointegration or long-run relationship existed between the variables, it was necessary to fit and select the best framework between the pooled OLS, random effects model, and fixed effects models to capture the short-run relationship across the variables.

Inferential Statistics

Correlation Matrix

Correlation analysis is used to investigate the linear relationship between variables. The method used to investigate the correlation analysis was the Pearson correlation coefficient. Pairwise correlation was adopted to investigate the strength and direction of the association between variables. The study applied Pearson-pairwise correlation analysis to evaluate the relationship between financial structure, profitability and stock market volatility. The two-tailed was applied to investigate whether the relationship was positive or negative. One tail is conducted if the direction of correlation is known. The evaluation of the correlation coefficients helped to decide on the following hypothesis:

Ho: There is no correlation between the variables

Ha: There is a correlation between the variables

The degree of correlation between two variables ranges from -1 to 1. A value of 0 indicates no correlation between the variables.

Table 8

Correlation Matrix

Variable	X1	X2	X3	Y
X1	1			
X2	-0.150**	1		
	0.000			
X3	-0.190**	0.029**	1	
	0.000	0.000		
Y	0.660**	-0.170**	0.097**	1
	0.000	0.000	0.000	

Note: ** Correlation is significant at 0.05 level – Two tail test

X_1 is Church Fundraising, X_2 is Members Contribution, X_3 is Well-wishers donations, and Y is Church capital growth.

The study found a positive and significant relationship between church fundraising and capital growth. Thus, church fundraising influences church capital growth. The study found a negative and significant relationship between members' contributions and church capital growth. This implies that members' contribution influences church capital growth. The study found a positive and significant relationship between well-wishers' donations and church capital growth. Hence, well-wishers' donations influence church capital growth.

Research Model

Hausman Test

The study used Hausman's specification test (1978) to choose between fixed and random effects models. Table 4.11 shows the results of the Hausman test. The hypothesis tested is specified as:

H_0: Random effect is appropriate

H_a: Fixed effect is appropriate

Table 9

Hausman Test for Pooled OLS and Fixed Effects

Chi-square	df	p-value
0.02178	3	0.992

The random effects model of the Hausman null hypothesis test is the most appropriate compared to the fixed effects model. To predict the panel model, the Hausman test revealed a chi-square of 0.0217 with a p-value of 0.992, indicating that at a 5% significance level, the chi-square value obtained is statistically insignificant. Thus, the study does not reject the null hypothesis that the random effects model is most preferred.

Regression Analysis

Church Fundraising and Church Capital Growth

A panel model was conducted to determine whether there was a significant relationship between church fundraising and church capital growth. Table 10 presents the panel regression model on church fundraising.

Table 10

Effect of Church Fundraising on Church Capital Growth

Church Capital Growth	Coefficient	Std. err.	z	P>z
Church Fundraising	0.5614	0.0846	6.6387	0.000
Constant	-0.0059	0.1070	-0.0555	0.9558
R-Squared	0.436			
Wald Ch2(1)	44.071			
Prob	0.000			

The fitted model from the result is:

$$Y = -0.0059 + 0.5614X_1$$

Where Y is Church Capital Growth and X1 is Church Fundraising.

As presented in Table 4.13, the coefficient of determination R-squared is 0.436. The model indicates that church fundraising explains 43.6% of the variation in the church capital growth. Thus, fundraising has a significant positive effect on capital growth (β=0.5614, p=0.000). The effect is statistically significant since the calculated p-value is less than 0.000. The findings agree with what Musah and Anyass (2020) found in their study on church fundraising and financial sustainability in Kenya. They established that structured and strategic fundraising initiatives significantly contribute to church capital growth by providing stable financial resources for infrastructure development, community outreach, and operational costs. Similarly, Kumar and Sharma (2020) confirmed that income-generating activities among churches enhance financial sustainability, ensuring long-term growth. Lairangi, Kinoti and Njoroge (2024) also emphasized that sustainable spiritual-economic projects positively influence church development, reinforcing the argument that well-planned fundraising efforts are crucial in financial expansion. These studies align with the current findings, demonstrating that church fundraising has a statistically significant and positive effect on capital growth.

Members' Contribution and Church Capital Growth

A panel model was conducted to determine whether there was a significant relationship between members' contributions and church capital growth. Table 11 presents the panel regression model on members' contributions.

Table 11

Impact of Members' Contribution on Church Capital Growth

Church Capital Growth	Coefficient	Std. err.	Z	P>z
Members Contribution	-1.2000	0.3000	-4.000	0.000
Constant	-0.5000	0.1200	-4.167	0.000
R-Squared	0.288			
Wald Ch2(1)	34.871			
Prob	0.000			

The fitted model from the result is:

$$Y = -0.500 - 1.200X_2$$

Where Y is Church Capital Growth and X2 is Members' Contribution.

As presented in Table 11, the coefficient of determination R-squared is 0.288. The model indicates that members' contributions explain 28.8% of the variation in the church capital growth. The findings further confirmed that members' contributions had a negative, significant effect on church capital growth (β=-1.200, p=0.000). The members' contribution to church capital growth is statistically significant since the calculated p-value is 0.000.

The findings are in agreement with what Kumar and Sharma (2020) found out regarding church financing in Kenya, where they observed that heavy reliance on member contributions could negatively impact church capital growth. He indicated that inconsistent and unsustainable member donations often lead to financial instability, limiting long-term development. Similarly, Franquiz (2018) established that over-dependence on congregational giving without diversified income streams results in constrained financial growth, making it difficult for churches to expand infrastructure and sustain operations. Additionally, Ng'ang'a (2023) highlighted that churches that solely depend on member contributions face financial distress, especially during economic downturns when contributions decline. These studies show that while member contributions aid church financing, they can negatively impact capital growth without additional sustainable revenue sources.

Well-wishers and Church Capital Growth

A panel model was conducted to determine whether there was a significant relationship between well-wishers and church capital growth. Table 12 presents the panel regression model on well-wishers' contributions.

Table 12

Effect of Well-wishers' donations on Church Capital Growth

Church Capital Growth	Coefficient	Std. err.	Z	P>z
Well-wishers' donations	1.1000	0.2500	4.4000	0.000
Constant	0.7500	0.1800	4.167	0.000
R-Squared	0.305			
Wald Ch2(1)	24.890			
Prob	0.000			

The fitted model from the result is:

$$Y = 0.7500 + 1.100X_3$$

Where Y is Church Capital Growth and X3 is Well-Wishers' Donation.

As presented in Table 12, the coefficient of determination R-squared is 0.305. The model indicates that well-wishers' donations explain 30.5% of the variation in the church capital growth. The findings further confirmed that well-wishers' donations have a positive and significant effect on church capital growth (β= 1.100, p=0.000). The impact of well-wishers' donations on church capital growth is statistical since the calculated p-value is less than 0.000. The findings agree with Odhiambo (2020) who found in his study on external donations and church financial sustainability in Kenya, where he established that well-wisher contributions play a crucial role in enhancing church capital growth. His study revealed that churches receiving consistent donations from well-wishers and philanthropic organizations experienced better financial stability and infrastructure development. Similarly, Njuguna (2019) found that churches with strong donor networks expand their operations and undertake large-scale projects more effectively than those relying solely on member contributions. Additionally, Messner (2016) emphasized that well-wishers' donations significantly contribute to church financial growth, particularly when churches actively engage with donors and maintain transparency in financial management. These studies align with the current findings, demonstrating that well-wishers' donations have a statistically significant and positive effect on church capital growth, providing a stable financial base for expansion and sustainability.

Theological Model results

The theological model emphasized stewardship, sustainability, and spiritual accountability as central principles drawn from scripture. It demonstrated that managing resources is not merely a practical necessity but a divine mandate rooted in biblical teachings such as Genesis 2:15 and Matthew 25:14 30. The model resulted in a spiritually grounded framework that encourages ethical leadership, long-term planning, and communal responsibility within faith-based institutions. Overall, the findings show that theological models can effectively bridge doctrine and practice to support sustainable development and faithful resource management.

Chapter Summary

This chapter presents the results of the study and provides a detailed analysis of the collected data. It addresses the research questions by interpreting findings using statistical tools and analysis. The chapter highlights key patterns, trends, and relationships observed in the data. Comparisons are made with existing literature to validate or challenge prior studies. Finally, the findings are discussed in the context of the study's objectives, offering insights that informed the conclusions and recommendations.

CHAPTER FIVE: SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter contains an overview and interpretation of the principal research findings alongside key recommendations and conclusions based on the results. The chapter begins with a summary of the results and objectives before delving into the interpretations and recommendations. The limitations and suggestions for additional research are also included.

Summary of Key Findings

Influence of Fundraising Strategy on Church Capital Growth

The panel regression analysis revealed that church fundraising has a significant positive effect on church capital growth. The coefficient ($\beta = 0.5614$, $p = 0.000$) indicated that an increase in church fundraising is associated with increased church capital growth. The R-squared value of 0.436 suggested that church fundraising accounts for 43.6% of the variation in church capital growth, implying that other factors also contribute to capital growth. Given the statistical significance of the findings ($p < 0.05$), the primary interpretation was that church fundraising is a crucial determinant of church capital growth. Therefore, churches should enhance their fundraising strategies to support sustainable capital development.

Influence of the Contributions Strategy on Church Capital Growth

The panel regression analysis indicated that members' contributions have a significant negative effect on church capital growth. The coefficient ($\beta = -1.200$, $p = 0.000$) suggested that an increase in members' contributions is associated with a decrease in church capital growth. The R-squared value of 0.288 implies that members' contributions explain 28.8% of the variation in church capital growth, indicating that other factors also influence capital growth. Given the statistical significance of the findings ($p < 0.05$), the conclusion is that while members' contributions are a substantial financial input, their impact on capital growth may be negative due to other extenuating factors such as operational expenses or inefficient allocation of resources.

Effect of Donations Strategy on Church Capital Growth

The panel regression analysis demonstrated that well-wishers' donations have a significant positive effect on church capital growth. The coefficient ($\beta = 1.100$, $p = 0.000$) indicated that an increase in well-wishers' donations is associated with increased church capital growth. The R-squared value of 0.305 suggested that well-wishers' donations explain 30.5% of the variation in church capital growth, highlighting their substantial contribution. Given the statistical significance of the findings ($p < 0.05$), the conclusion was that well-wishers' donations played a crucial role in church capital growth. Churches should, therefore, consider strengthening their engagement with well-wishers to sustain and improve their financial growth.

Theological methodology

This study explored the theological methodology applied by the FGCK in Kikuyu. Findings revealed that this methodology is rooted in a literal and faith-based interpretation of scripture, particularly texts related to giving and stewardship. Biblical teachings such as *Malachi 3:10* and *2 Corinthians 9:6-7* are used to guide financial practices, reinforcing the belief that giving is both a spiritual duty and a pathway to divine blessing. The churches adopt a stewardship model that emphasizes accountability and responsible management of resources as part of their theological conviction. This is complemented by a Pentecostal hermeneutic that encourages faith-driven generosity and communal responsibility in church development. Through preaching, teaching, and practice, theology is not only taught but actively integrated into financial decision-making and church growth strategies.

Recommendations

Several recommendations were developed from the results to inform decision-making in church financing for sustainable capital growth.

Enhancing Fundraising Strategies

Churches should strengthen their fundraising initiatives by, for example, organizing targeted campaigns, leveraging digital platforms for donations, and engaging congregants in structured giving programs. This recommendation is informed by the finding that increased church fundraising is associated with increased church capital growth. Transparency and accountability in money utilization should also be emphasized to build trust and encourage participation in fundraisers. Fundraising can be done through material provisions, for example, those who do not have cash can give their harvests, animals like cows, bulls, and pieces of land. Each one should fundraise in their acceptable ways.

Re-evaluating Members' Contributions and Their Utilization

Churches should also assess how these funds are allocated. This thesis is informed by the finding that members' contributions have a significant negative effect on church capital growth. This means that even though church members may be contributing consistently, their input does not impact capital growth, possibly because of funds misallocation or excessive operational expenses. Therefore, it is important for churches to assess whether a large portion of members' contributions is being used for operational expenses rather than capital investment. Churches should consider implementing better financial management strategies, such as budget optimization, investment in revenue-generating projects, or reducing dependency on members' contributions for recurrent expenses to ensure that members' contributions also positively influence capital growth.

Strengthening Well-wishers' Engagement

Churches can strengthen well-wishers' engagement by fostering transparent communication about the purpose and impact of donations, ensuring donors see the value of their contributions. Building personal relationships through appreciation events, follow-up messages, and recognition during services can deepen donor loyalty and trust. The church can also enhance visibility through social media and digital platforms, sharing real-time updates on projects funded by well-wishers. Involving donors in specific initiatives, such as fundraising drives or community outreach, gives them a sense of ownership and spiritual partnership. Lastly, they can offer spiritual encouragement by linking giving to biblical teachings, reinforcing the idea that supporting God's work brings both earthly fulfillment and divine blessing

Model or practical steps to support sustainability claims

To support sustainability claims in this study, a practical model for church capital growth must integrate structured and faith-based financial practices. First, FGCK churches in Kikuyu should align their financing strategies, such as fundraising, contributions, and donations, with a long-term vision for infrastructure and ministry development. Second, resource diversification can be strengthened by combining traditional giving with income-generating activities like church-run projects or facility rentals. Third, leadership and member training on stewardship and financial accountability promote transparency and responsible use of resources. Fourth, well-wishers and congregants should be actively engaged through regular communication, appreciation, and visible progress reporting. Lastly, sustainability must be ensured through the evaluation of fundraising outcomes, enabling the church to adapt its financial practices for consistent growth and resilience.

Chapter Summary

This chapter summarizes the key findings of the study and draws conclusions based on the data analysis. It discusses how the results align with the research objectives and addresses the main research questions. The chapter outlines the practical and theoretical implications of the findings for relevant stakeholders. The chapter acknowledges contributions of the study to knowledge, practice, and policy. It concludes by providing clear recommendations for future research and practice.

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Appendix A

The Questionnaire

Exploring the Effectiveness of Traditional Financing Strategies for Church Capital Growth

The information required on fundraising

1. Does your church conduct fundraising? Yes ☐ No ☐
2. How often in a year does your church conduct fundraisings?

Once ☐ Twice ☐ Thrice ☐ Others ☐

3. How much did the church raise from each fundraising held in Kenya shillings?

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

4. What amount of the fundraising was for assets purchased, including church developments?

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

Data on contributions

5. Do members of the group you mentor contribute towards church financial operations? ☐ ☐

6. How much did your group members contribute in the years below?

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

7. What amount of the contributions was applicable for assets purchase, including church developments? Show by ticking.

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

Data on Church Capital Growth

8. Name the assets owned by your church

   i) …………………………………………………………….

   ii) ……………………………………………………………

iii) ………………………………………………………

iv) ………………………………………………………

v) ………………………………………………………

14. What was the value of these assets in the years 2021 to 2024? Tick in this table.

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

15. How do you define your church membership?

(i) ____

(ii) ____

(iii) ____

(iv) ____

16. What was your church membership by the end of the following years?

Year	2021	2022	2023	2024
Membership				

Data on donations

17. Does your church utilize donations in acquiring church assets and

develop

Yes **No**

18. How much, on average, did your church receive in terms of donations? Tick correctly.

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

19. How much donations were utilizable on assets purchasing and developments?

Years	**Amount in KSHS**
2021	
2022	
2023	
2024	

20. What are the challenges that the church faces in applying fundraising, contributions, and donations?

a) ………………………………………………………………………

b) ………………………………………………………………………

c) ……………………………………………………………………….

d) ……………………………………………………………………….

e) ……………………………………………………………………….

21. Which method does your church use during fund collection?

Method applied	Tick your choice
Fundraisings	
Donations	
Contributions	

- **The end-**

Appendix B

Letter To Respondents

Mburu M. Zachariah

P.O Box 500-00902,

KIKUYU

15.06.2020

All Respondents,

Dear Sir/Madam.

RE: PERMISSION TO COLLECT DATA

I am a student at Pan Africa University pursuing a Master of Arts in Theology, Pentecostal and Charismatic Studies. I am carrying out a research study based on *EXPLORING THE EFFECTIVENESS OF TRADITIONAL FINANCING STRATEGIES FOR CHURCH CAPITAL GROWTH* and request to collect data from your church to accomplish the degree. I confirm that any data obtained will be treated with a lot of confidentiality and not for further purposes.

Thank you in advance.

Yours faithfully,

Mburu M. Zachariah

MPCS 7206/1639

Appendix C

Certificate of Corrections

Pan Africa Christian University
P.O Box 56875-00200
Nairobi, Kenya
Tel: +254 721-932050/734-400694
Website: www.pacuniversity.ac.ke

CERTIFICATION OF CORRECTION OF THESIS PROPOSAL

PART I: RELEVANT DETAILS OF THE DISSERTATION

Department: *Biblical and Theological Studies* **Degree Title:** *Master of Arts in Theology: Pentecostal and Charismatic Studies*

Candidates' Name: *Mburu Munyambu Zachariah* **Registration No:** *MPCS/7207/16* **Signature:**

Date of Oral Defense: *4th March, 2019*

Title of Dissertation:
EXPLORING THE EFFECTIVENESS OF CONTEMPORARY FINANCING STRATEGIES FOR CHURCH CAPITAL GROWTH: A CASE OF FULL GOSPEL CHURCHES PF KENYA IN KIKUYU SUB-COUNTY

PART II: DECLARATION BY SUPERVISOR(S) AND THE REVIEWER(S)

I / we, the undersigned do hereby confirm that I / we have closely looked at the corrections as instructed by the Post Graduate Defense Committee and I / we do hereby certify that **ALL** the corrections have been effected as agreed.

NAME: ***Dr. Barnabé Anzuruni*** SIGN: DATE: 24/04/2021
(SUPERVISOR)

NAME: ***Dr. Cavens Kithinji*** SIGN__DATE: 17/09/2020
(SUPERVISOR)

NAME: ***Dr. Peter Kamande*** SIGN_ _ DATE: 15/09/2020
(REVIEWER)

The Leadership University of Choice

Appendix D

Ethics Clearance Certificate

Certificate of Ethical Clearance

Pan Africa Christian University

Thika Road Campus | Valley Road Campus
P.O. Box 56875-00200 | +254 730955000 | +254 730955501/2
enquiries@pacuniversity.ac.ke | www.pacuniversity.ac.ke

INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE (ISERC)

This Certificate is awarded to
Mburu Munyambu Zachariah

For the research titled
EXPLORING THE EFFECTIVENESS OF TRADITIONAL FINANCING STRATEGIES FOR CHURCH CAPITAL GROWTH: A CASE STUDY OF FULL GOSPEL CHURCHES OF KENYA IN KIKUYU SUB COUNTY Ref/PAC/ISERC/22/6/23**, having complied with PAC University Institutional Scientific Ethics ReviewCommittee's guidelines and Standard Operating Procedures for ethical clearance.**

This Certificate is issued subject to compliance with the following requirements:

i. Before commencing the study, you are required to obtain a Research License from the National Commission for Science, Technology, and Innovation (NACOSTI) as well as other institutional clearances as and where needed.
ii. Only approved documents, including research instruments and informed consent forms, will beused.
iii. All changes, including amendments and/or deviations, are to be submitted for review andclearance by the PAC University Institutional Scientific Ethics Review Committee before use.
iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported in writing to the PAC University Institutional Scientific Ethics Review Committee within two days.
v. Any request for renewal or approval must be submitted to the PAC University Institutional ScientificEthics Review Committee at least four weeks before the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal.

Date of issue	27/6/2023	**Expiry date**	27/6/2024

DR. JANE KINUTHIA

Secretary PAC_ISERC

Appendix E

Ethics Clearance Letter

PAN AFRICA CHRISTIAN
PAC
UNIVERSITY

30TH June, 2023

P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR MBURU ZACHARIAH MUNYAMBU REG. NO: MPCS/7206/16

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing Master of Arts Degree in Theology, Pentecostal & Charismatic Studies.

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the thesis. The thesis title is ***"Exploring the Effectiveness of Contemporary Financing Strategies for Church Capital Growth: A Case Study of Full Gospel Churches of Kenya in Kikuyu Sub County."***

We kindly request that you allow him obtain a research permit so as to proceed and collect data from Full Gospel Churches of Kenya in Kikuyu Sub County, Kiambu County, Kenya.

Kind Regards,

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P.O. Box 56875 - 00200.
TEL: 0721 932050 0734 400694
NAIROBI.KENYA

Dr. Lilian Vikiru
Registrar Academic Affairs
Pan Africa Christian University
Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd
P.O Box 56875-00200, Nairobi, Kenya
Tel: +254 721-932050/726-595863/734-400694
Email: registrar.aa@pacuniversity.ac.ke
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Appendix F

NACOSTI Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **508625**

Date of Issue: 17/July/2023

RESEARCH LICENSE

This is to certify that Mr. Mburu Munyambu Zachariah of Pan Africa Christian University has been licensed to conduct research as per the provisions of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kiambu on the topic: EXPLORING THE EFFECTIVENESS OF CONTEMPORARY FINANCING STRATEGIES FOR CHURCH CAPITAL GROWTH: A CASE STUDY OF FULL GOSPEL CHURCHES OF KENYA IN KIKUYU SUB COUNTY for the period ending: 17/July/2024.

License No: **NACOSTI/P/23/27614**

508625

Applicant Identification Number

Director General
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SCIENCE,
TECHNOLOGY &
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See overleaf for conditions