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Focus On Mission:
Transformative Christian
Leadership Series

GENEROSITY

KENT R. HUNTER

with TRACEE J. SWANK

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Scripture references in this book are from *The Message* version. Why? According to the brilliant translator, Eugene Peterson, it's not meant to be a scholarly study Bible. It's meant to be a life-learning, engaging Bible that helps you to appropriate God's teaching to everyday life. God's plan is to effectively change your life through the divine power of His Word.

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Introduction: Extravagant Generosity

Have you ever considered Jesus as the most extravagant *giver* in history? From every angle, the life of Jesus is the most generous event that ever occurred.

Jesus didn't hand out cash. He provided love, forgiveness, new life, and eternity. He didn't write a check or leave a tip. He sacrificed His life on the cross. He paid the price—significantly!

Not every person who attends a church gets that. There are many who appreciate Jesus' sacrifice and are grateful for His love and forgiveness and for the promise of eternity. Yet, the generosity model has eluded them. In the process, the movement of ministry is diminished from its potential. For some, generosity is a distant concept.

It's not just about money. Yet, money is a symbol of our crystallized sweat, a reflection of our commitment to the cause of Christ. In 2 Corinthians 9:6-7, the Apostle Paul writes, "A stingy planter gets a stingy crop; a lavish planter gets a lavish crop." It's not about growing corn or soybeans. The focus is on reaching lost people for Jesus.

Every Christ-follower is faced with two diametrically opposite realities of life: a scarcity mentality or a worldview of abundance. Scarcity is the focus on what you don't have, on what you believe you can't accomplish. It is not a money issue.

It is an issue of faith. In Matthew 6:21, Jesus says, “The place where your treasure is, is the place you will most want to be, and end up being.”

Generosity is not a financial issue. It is a faith issue. It is a let-go-let-God mentality. In truth, you can't outgive God. It sounds impossible. Yet, “with God,” we're told, “all things are possible” (Matthew 19:26 NIV). God is not ruled by scarcity but through abundance. Christ-followers experience the miracle of generosity only when they jump off the economic cliff, and—on the way down—they learn that you simply can't outgive God. His approach to finance is miraculous and beyond explanation.

Extravagant Generosity: Living Out the Mission of Christ

What matters most to you? How do you answer? Does it have anything to do with your Christian calling to expand the Kingdom of God?

Sometimes doing what God wants is risky. It is often challenging. Do you ever take time to be quiet and ask God, “What do You want me to do?”

In Acts 20:22-24, Paul announces to some friends from Ephesus that he has a compelling urgency to return to Jerusalem.

Apparently, the spiritual atmosphere in Jerusalem was drawing reactive criticism, even violence and imprisonment—and Paul knew it. Yet, that was not a main issue for the apostle. The main issue was clear: He says “...the Holy Spirit has let me know repeatedly and clearly that there were hard times and imprisonment ahead” (Acts 20:22-24).

It raises an interesting question for all who are believers. Have you checked in with the Holy Spirit lately to see what God wants for you? Have you sat still long enough and asked for the Holy Spirit to speak, nudge, or put thoughts into your mind or conviction in your heart and direction for your life?

Paul said that what lay ahead for him in Jerusalem was hard times and imprisonment. He then said, “What matters most to

me is to finish what God started: the job the Master Jesus gave me of letting everyone I meet know all about this incredibly extravagant generosity of God” (Acts 20:22-24).

Do you know God’s job for you? Is that what matters most to you? Does your life show that? Do you want others to know about the incredibly extravagant generosity of God? Have you spent much time lately pondering God’s extravagant generosity?

Faithful Finances: God's Math of Multiplication, Not Subtraction

In John 17:24-27, the religious leaders asked Peter if Jesus paid the temple tax required of every Israelite male.

This was yet another opportunity for Jesus to address the issue of money. Some preachers actually boast that they never talk about money. That attitude is in direct contrast to Kingdom culture. Jesus talked about money more than prayer. Why? Jesus understood: "The place where your treasure is, is the place you will most want to be, and end up being," (Matthew 6:21).

Jesus asked Peter about worldly leaders who tax their subjects: "When a king levies taxes, who pays—his children or his subjects?" (Matthew 17:25). Peter replied, "His subjects." "Then," Jesus continued, "the children get off free, right?" (verse 26).

That would be the culture of the world. But it is not Kingdom culture. Jesus answered in verse 27: "But so we don't upset them needlessly, go down to the lake, cast a hook, and pull in the first fish that bites. Open its mouth and you'll find a coin. Take it and give it to the tax men. It will be enough for both of us." This approach reflects the culture of generosity.

Many churches are influenced by the culture of scarcity. Someone suggests a new ministry, and the first words you hear

are: “We can’t afford that.” Wrong response! If it’s God’s will, God always pays for what He orders. What God decides, God provides.

I wonder how many times Christians offend God—and other Christians—by operating “on the cheap.” Ministries often seem to be short of finances. Research shows that most Christians give back to God about 3 percent of what God has given to them. And they cripple Kingdom work by underfunding it.

Jesus’ response to Peter’s question about paying the tax is very unusual. Jesus tells him to go fishing and to pull the tax money out of the mouth of the first catch. Really?

In Kingdom culture, what God does with money is miraculous. Perhaps we should worry less and fish more. Jesus called us to be fishers of men and women, just like the disciples. You can’t outgive God. Our human math operates by subtraction. You give and you subtract an amount from your checkbook. God’s math operates by multiplication. Money is the one area where God challenges us to test Him. In Malachi 3:6-12, God says that we experience shortages because we cheat Him. He asks His people to be generous, to test Him, and to see if He doesn’t “open up heaven itself to you and pour out blessings beyond your wildest dreams.” God is a God of generosity. And Kingdom culture, which Jesus reinforced, works just the opposite of the way we often think about money.

From Self-Centered to God-Centered: Transforming Our View of Wealth

Money is funny. It drives some people. Others drive it. There is a huge difference. Who or what is in charge of your life and possessions? You, the money—or God?

In Paul's letter to the young pastor Timothy, 1 Timothy 6:17-19, there lies a wealth of direction: practically everything that can shape your health and attitude about money. Paul writes in verse 17, "Tell those rich in this world's wealth to quit being so full of themselves and so obsessed with money."

Before you say, "That doesn't apply to me—my income, my wealth isn't much," consider this: Wealth is relative. Whether you have a lot or a little, ask yourself the real question: Do you manage your money—or does it manage you?

When I was called by God to help churches, I left my only paying job: half time at a small church. My wife was in the season when she was not teaching. She was focusing on our young children. We couldn't afford a house, so we built—and then moved into—a garage. It was a *nice* garage with an attached bathroom. Each of our kids slept under an unplugged garage door opener. My wife's kitchen was a deep, large slop sink like you find in garages. Before you think I'm bragging about our virtues—or wonder if we are crazy or should be charged with child abuse—you should know: *It was wonderful.*

We were there for eight years before we could afford to add on a “real” house.

When it comes to stuff that relates to wealth, God is very good at providing a solid attitude—*if* we let Him.

Paul says, “...go after God, who piles on all the riches we could ever manage—to do good, to be rich in helping others, to be extravagantly generous.” When I read this and began to consult churches, I decided not to take a salary so the ministry would grow. I chose to raise my own support. My salary was set—moderately—by the board of directors that oversees Church Doctor Ministries. For forty years, support partners from all over the country have contributed to my salary. Some years I get all my salary, and other years we fall short. Support partners retire and die, so I pray and watch for God to nudge me to ask when I meet a Christian who might support our family in prayer and/or finance.

Why do I share this with you? I’m not bragging, except about the privilege of living in trust that God will supply. It’s not about money. It’s about what Paul has said: “God ... piles on all the riches.” We’ve helped many churches get better at reaching people for Jesus Christ. Our support partners and family have experienced that this “crazy” Bible passage is right on: “...build a treasury that will last, gaining life that is truly life” (verse 19). Personally, I wouldn’t have it any other way. How about you?

Generosity Unleashed: A Biblical Approach to Financial Giving

Churches create budgets. Many have building campaigns to raise funds. Few church leaders lead Christians to a biblical approach to giving. How do I know this? I've interviewed more than two thousand Christians from hundreds of churches across a wide spectrum of denominations as well as from independent and non-denominational congregations.

The Apostle Paul says a lot about financial giving in 2 Corinthians 8:1-20. He begins with a case study of the churches in Macedonia. He calls their giving an “outpouring of pure and generous gifts.”

Then Paul follows with a biblical teaching on giving. In verses 5-7, he diagnoses the *style* of the Macedonian Christians. Their giving was *spontaneous*. Then he clarifies the real *source*. “They had first given themselves unreservedly to God and to us.” They were “all in” for God and for missions—in this case, the mission of the apostles. Their “giving” for a unique cause “simply flowed out of the purposes of God working in their lives.”

Generosity comes from trusting God. It is, according to Paul, “giving your best.” At this point, Paul is casting vision. Vision precedes provision. Giving is not a bill you owe but a seed you sow. Paul uses Jesus Christ as the best example: “Rich as he was, he gave it all away for us—in one stroke he became poor and we became rich.”

Most churches make a budget to “give to.” They ask for pledges to “give to” the budget, the offering, the building, a project. This is *not* biblical. It’s the human approach, not God’s. God’s approach is to give *from* what you have—your “blessings” from God.

The New Testament took the Old Testament *law* of a tithe—10 percent—and spiked it with generosity—plus. Ten percent of what you give to God’s work is the bare minimum. Anything *more than* the 10 percent is an “offering.”

The only way you can be an authentic, biblical, Kingdom financier is to do the math by percentage.

In our research with churches, we use anonymous surveys. One of the questions—asked to more than one hundred thousand Christians—is this: “When you consider how much you give back to God through the work of your church and missions, how do you make that decision?” One of the multiple-choice answers is: “by figuring a percentage.” This biblical approach is used by about one-third of Christians. When it comes to money, Christians have a lot to learn about the biblical way to finance the work of the Church.

Mission-Minded Giving: Funding the Cause of Christ

In chapters 8 and 9 of 2 Corinthians, Paul gets down to basics about funding mission. He is speaking to Christians about funds for others, finances that go beyond the cause of comfort for ourselves. There is a unique and profound message in the posture of this teaching. The apostle does not focus on raising money for ourselves—for our churches. He is focused on the world Jesus gave His life to save.

I have heard pastors moan and groan about raising money for building programs. Actually, raising money “for us” is the easiest money to get. It’s when the money goes to reaching “others” that the true flavor of generosity hits the palate of your wallet.

Years ago, I heard the cute story about the evangelist/preacher who was baptizing converts in a river. One man was convicted by the Gospel to give his life to Jesus. He waded into the river to get baptized. Suddenly, he stopped. He said, “Oh, I need to give my wallet to my wife so it doesn’t get wet.” The evangelist responded: “Come on in with your wallet. There are too many unbaptized wallets among Christians already!”

In many churches, the stingy amount for outreach, evangelism, and mission is, well—underwhelming! The amount of money for planting the seeds of the Gospel is usually an embarrassment no one even notices. In 2 Corinthians 9:6, Paul writes, “A stingy planter gets a stingy crop; a lavish planter gets a lavish crop.”

Paul operated in a pre-Christian world. Jesus was the “new concept.” In a world where churches are fading and faith is marginalized, Christians should invest in training staff and members to become missionaries. Sadly, it’s easier to raise money to replace the carpet in the fellowship hall.

The Cost of Missed Mission: Investing in Souls, Not Wealth

Have you ever heard someone who abandoned church respond, “I don’t go to church. All they ever talk about is money.” Well, do you know anyone who left their country because they were *required* to pay taxes?

Decades of researching churches has led to an interesting conclusion about money: Church leaders need to talk a lot more about money! Over four decades we have distributed anonymous surveys to every person in worship. The surveys do not require anybody to give their name, so there is no reason to “embellish the truth.” This includes 1,800 churches in eighty denominations, as well as independent and nondenominational congregations. That’s tens of thousands of Christians!

A few of the many questions asked in these surveys reflect a person’s spiritual life at church. There are two items on finances: 1) “When deciding how much to give to the work of the Lord through your church, do you approach your decision focused on an amount or a percentage of your income?” 2) “Even if you don’t use a percentage, do the math and indicate the amount by a percentage of your income.”

The tone of Scripture reflects a couple of key approaches toward giving back to God. The first part is called “tithing,” which means giving 10 percent of what God has allowed you to receive. In the New Testament, that seems to be a minimum

benchmark. Likewise, anything above 10 percent is considered an “offering.” That’s why, in many churches, they identify giving as “tithes and offerings.”

Our research shows that, across a large sampling, Christians average about a 5 percent return from the blessings God has given to them. That result probably saddens God, who wants first place in our lives and has a passion for mission, which takes money. It’s sad because there is so much churches need to do to recalibrate to the mission field right at home and, of course, beyond. All Christians need to be trained to become missionaries to their own social networks. And yes, that takes money!

In his rather blunt letter, James wrote some tough stuff to the New Testament churches. In James 5, he calls Christians “you arrogant rich” (5:1). He adds, “Your greedy luxuries are a cancer in your gut, destroying your life from within. You thought you were piling up wealth. What you’ve piled up is judgment” (verses 1-3). In verse 5, James says, “You’ve looted the earth and lived it up.” In these verses, he focuses on the abuse Christians perpetuate by using others and not being generous with workers.

These are hard words for Christians to hear. Yet, how often do ministries operate on a shoestring budget? It is quite common that the work of outreach is based on the underfinanced reality of mediocre giving.

What is the value of missed mission to those who don’t know Christ? It is an eternal loss for those Jesus paid His life to save. How precious is that?

The Miracle of Generosity: You Can't Outgive God

The financial giving profile of many Christians reflects a gross lack of biblical understanding concerning the miracle of generosity. In 2 Corinthians 9:6, Paul is wrapping up his comments about a relief offering. At first blush, you could read this and label him “Paul the Fundraiser.” Yet, he is not. He is “Paul the People-raiser”! He raises the bar for Christ-followers. And that bar is the generosity meter where God is—and where He wants His followers to be.

The giving level for most Christians predicts their future blessings. This is not a threat by God or a leverage to get more cash for ministry. It is the nature of God. The apostle says, “A stingy planter gets a stingy crop; a lavish planter gets a lavish crop” (2 Corinthians 9:6).

Many Christians are stingy in their financial giving. Those same people, if you ask them, would say they have never actually seen a miracle. One of the most common miracles that God performs is this: You literally cannot outgive the Lord.

It's an odd reality. If you give generously, with the motive of “working God's system” to get rich, it won't work. Yet, with a faith motive, you literally can't outgive God. It's a spiritual spiral of generosity. This generous God, Paul asserts, “is more extravagant with you.” You become “wealthy in every way” (2 Corinthians 9:8-11).

It's a cycle—God blesses you with more: better living, health, and finances—and most of all, a new level of faith that increases your joy, which expands your giving. Yeah, it's a miracle! Yet, like most God operations, it begins with a step of faith. It is a double miracle: Faith and financial blessings grow. Why? You are in partnership with the ruler of the universe to build His Kingdom and bless His work. Can you think of a better partner? Your lavish “crop” may be money—or much more. It could be you are blessed with great kids and good health—or all of the above and much more! It is a miracle, without question!

It's not a transaction: “I do this for You, God—then You do that for me.” God is smarter than that! It's a transformation—of you, of your faith, of your trust, for your life. Paul ends chapter 9 by saying, “Thank God for this gift, his gift” (9:15). What “gift”? Your relationship with Him at the level of generosity. Miraculously, you can't outgive God.

Freely Received, Freely Given: Generosity as the Nature of the Body

Generosity is not simply what Christians do—it is who we are, as the Church.

At its core, the body of Christ exists because of the generosity of God. Jesus gave. The Holy Spirit gives. From beginning to end, the story of the Gospel is about the extravagant, undeserved generosity flowing from God to His people.

That same generosity is meant to flow through us. In Matthew 10:8 (*The Message*), Jesus tells His disciples, “You have been treated generously, so live generously.” That is not a fundraising strategy. It is a way of life.

Think about what we’ve received: Grace we didn’t earn. Forgiveness we don’t deserve. Salvation we could never achieve on our own. God doesn’t hold back. He doesn’t measure His blessings in small portions. He pours them out freely and abundantly.

So, what would it look like for your church—the body of Christ—to reflect that same generosity? Too often, generosity in churches gets reduced to money. While financial giving is important, it is only one expression of a much larger reality. Generosity is about the posture of your heart.

It shows up in how you use your time. It shows up in how you use your gifts. It shows up in how you open your life to others.

A generous Christian is not just one who gives—it is one who lives open-handed.

Contrast that with the tendency toward scarcity. Even in church, it is easy to slip into a mindset of “not enough.” Not enough time. Not enough people. Not enough resources. That mindset leads to holding back, protecting, and preserving. That is a scarcity mentality.

However, the Kingdom of God does not operate on scarcity. When Jesus fed the five thousand, He started with what seemed like “not enough.” But in *His* hands, it became more than enough. That is how God works—He multiplies what is surrendered.

Generosity is an act of trust. It says, “God, I believe You are enough. I believe You will provide. I believe that what I give away in obedience, You will use for Your purposes.” In the body of Christ, generosity fuels the mission. It allows ministry to expand. It meets needs. It opens doors for the Gospel. It creates opportunities for people to experience the love of Jesus in tangible ways. However, even more than that, generosity transforms the giver. It loosens the grip of selfishness. It aligns our hearts with God’s heart. It shifts our focus: from ourselves to others. A church marked by generosity stands out in a world driven by consumption. While the world asks, “What can we get?” the church asks, “What can we give?” And when that occurs, your church becomes a powerful reflection of the One who gave everything. At the end of the day, at the end of your life, you can’t outgive God.

Sowing and Reaping: Trusting God's Economy of Generosity

The way the world thinks about giving is simple: If you give something away, you have less. However, the Kingdom of God operates differently.

In 2 Corinthians 9:6-7, Paul writes, "Remember: A stingy planter gets a stingy crop; a lavish planter gets a lavish crop. I want each of you to take plenty of time to think it over, and make up your own mind what you will give.... God loves it when the giver delights in the giving" (*The Message*).

This is not about manipulation. It is about understanding how God's economy works. In God's Kingdom, generosity is never a loss—it is an investment. When farmers plant seeds, they don't see it as losing seed. They see it as planting for a future harvest. The same principle applies to generosity in the body of Christ. And it applies to your approach to generosity. What you give is not gone—it is sown. You are not losing. You are multiplying.

However, here's the key: Motivation matters. Paul makes it clear that generosity is not about pressure or obligation. It isn't about giving reluctantly or out of guilt. It is about joyful, willing participation in what God is doing.

Scripture says, "God loves it when the giver delights in the giving" (2 Corinthians 9:7 *The Message*). That kind of

generosity flows from trust. Do you trust that God will provide for you?

Do you trust that He sees your obedience? Do you trust that He will use what you give for His purposes? In the body of Christ, in your church, this trust is essential. When you hold tightly to your resources, the mission is restricted. But when you give freely, the mission expands. Needs are met. Ministries grow. Lives are changed.

However, to be clear: This is not just about money. It is about a lifestyle of sowing: planting, multiplying—spiritually. It is about sowing encouragement into others. It is sowing time into relationships. You sow gifts into ministry. You establish love into broken situations.

Over time, there is a harvest. Sometimes it is visible: changed lives, growing faith, expanding ministry. Often, it is unseen—eternal impact you may never fully grasp this side of heaven. Yet the principle remains: *What you sow, you reap* (Galatians 6:7).

A church that sows generously will see God move in generous ways. A church that holds back will experience limitation. It is not about earning God's favor. It is about aligning with His purposes. Generosity is how the body of Christ participates in God's ongoing work in the world.

When you invest in God's plan of generosity, you will experience the revolution of spiritual harvest. When your church embraces this way of living, it begins to experience the abundance of God—not just in resources but also in impact.

Sharing Life Together: Generosity as Community in Action

The believers of the early Christian church didn't just believe in generosity—they lived it. Acts 2:44-45 says, “And all the believers lived in a wonderful harmony, holding everything in common. They sold whatever they owned and pooled their resources so that each person's need was met” (*The Message*).

Perhaps you are thinking, “That's not normal, at least not by today's standards.”

However, it was normal for them. Why? Because they understood something we Christians often forget: The body of Christ is a family. Not just a building, not just an organization. You are a spiritual family: brothers and sisters in Christ. In a healthy family, people take care of each other.

Generosity in the early church was not forced. It was not a program. Generosity was a natural overflow of hearts transformed by the Gospel. They saw needs—and they responded. It was not another program in the church. It was *spontaneous generosity*.

They didn't ask, “Is this my responsibility?” They didn't wonder, “What is the minimum I should give?” They didn't ask, “What will I lose?” They asked, “How can I help?” “What can I do?”

That level of generosity creates powerful spiritual community.

Church—your church—is a community where people are known. It is a spiritual family where needs are met. There is a spiritual connection in which no one is left behind. We are brothers and sisters in Christ. Based on Scripture, this is the vision.

Your church is not simply an institution. It is the body of Christ. For some, this requires a reconstruction of identity. Welcome to your spiritual family. You don't "go to church." Collectively, we *are* the church.

This recalibrates our spiritual direction: from ownership to stewardship. We model a lifestyle in which everything belongs to God.

We identify as part of a larger body. We are not simply individuals managing our own lives. We move from focusing on ourselves to focusing on others. We genuinely care about the needs of others.

When Christ-followers live this way, it becomes a visible expression of God's love. People notice. There is a spiritual attraction that draws others. God's Kingdom grows. Lives change. Nations become more spiritual.

In a world marked by division, selfishness, and inequality, a generous community makes an impact. It reflects the heart of God.

The early church grew—not just because of the preaching. People observed the way God's people lived together. Generosity validated their message. When the body of Christ shares life together, it becomes a compelling witness to the world.

Generosity is not just about giving. It is about belonging. And when God's people live like that, it reflects what we are meant to be—the body of Christ in action.

Conclusion: Small Group Study

Generosity is never just about money. It is the evidence that a church understands its mission and is willing to lean into it with courage rather than caution. As you've seen in these readings, the early church didn't merely *fund* ministry; they *lived* mission. Their giving was spontaneous, joy-filled, and rooted in the conviction that God's abundance outweighs human scarcity every time. If your group takes nothing else from this study, take this: Generosity is a discipleship issue, not an accounting problem.

The challenge now is to shift from ideas to action. Thinking missionally means refusing to ask, "What can we afford?" and instead asking, "What is God asking us to do?" When the Holy Spirit sets direction, provision follows. Churches that embrace this mindset stop clutching resources and start planting seeds. And, as Paul bluntly reminds us, stingy planting only produces stingy crops. Your group has the opportunity to reject the culture of scarcity and model a faith that actually trusts God's math of multiplication.

As you continue your journey, consider what a generous, mission-driven culture could look like in your congregation. Name it. Plan for it. Test God in it. Then watch what He does. To keep strengthening this muscle, keep going together through the rest of the *Focus On Mission* series. The insights

build on each other and will help your group grow into people who don't just talk about mission but embody it.

Let this be more than a discussion. Let it be a turning point. Mission is not funded accidentally; it's fueled intentionally. And the world around you will never see the generosity of God unless His people demonstrate it boldly.

Study Questions

Where do you see signs of a scarcity mindset in your church, and how could a shift toward abundance change ministry outcomes?

What would it look like for your group to “give from blessing” rather than “give to a budget”?

How could your church intentionally increase the percentage of its giving that goes toward mission rather than maintenance?

What practical actions could your group take to model “spontaneous and joyful giving” like the Macedonian believers demonstrated?

Where might God be inviting your church to take a faith-filled financial risk to advance mission?

If your church fully embraced the belief that “you can’t outgive God,” what would change first?

What is one creative, entrepreneurial idea your group could try to serve your community that would require both generosity and faith?



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About the Authors



Dr. Kent R. Hunter is the founder of Church Doctor Ministries. He believes that God has called him to help Christians and their churches become more effective for the Great Commission, to reach unbelievers and to make them disciples of Jesus Christ. Dr. Hunter is the author of more than 40 books. He has consulted more than 1,800 churches from 80 denominations, as well as nondenominational and independent churches. He developed the SEND Movement, which trains congregational members to become missionaries to those who are unchurched in their social networks. Kent writes the bimonthly Church Doctor Report, found on www.churchdoctor.org. Kent lives on a tree farm in northeast Indiana with his wife, Janet. Kent and Janet have two grown children, Laura and Jon.



Dr. Tracee J. Swank leads Church Doctor Ministries. She is a certified church consultant, Christian leadership coach, StoryBrand Guide, and Business Made Simple Coach. She works with pastors, ministry leaders, and Christian entrepreneurs to help them fulfill their God-given vision and mission in the Kingdom. Tracee holds a master's degree in theological studies and a Doctor of Ministry in Kingdom entrepreneurship. She enjoys speaking at conferences, leading ministry immersion trips, and mentoring leaders in creative, Kingdom-focused projects. When not traveling for ministry, she resides in northwest Ohio with her husband, Matt, and their black Lab, Beckett. She enjoys gardening, cooking, and cheering for Ohio State University. (Go Bucks!)