

Focus On Mission:
Transformative Christian
Leadership Series

K I N G D O M O F G O D

Recent Books by Dr. Kent R. Hunter

Who Broke My Church?

7 Proven Strategies for Renewal and Revival

An Apple a Day: A Daily Dose for Everyday Faith

Church Politics: Pain-Free Decision-Making

A Nation Reclaims Respect: One Person at a Time

The Amazing Power of God Stories:
Share What God Has Done in Your Life

Focus On Mission:
Transformative Christian
Leadership Series

K I N G D O M O F G O D

KENT R. HUNTER

with TRACEE J. SWANK

Copyright © 2025 Kent R. Hunter

Cover Copyright © Church Doctor Publishing

Formatted by Church Doctor Publishing

The scanning, uploading, and distribution of this book without permission is a theft of the author's intellectual property. If you would like permission to use material from the book (other than for review purposes), please contact info@churchdoctor.org. Thank you for your support of the author's rights.

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.

All Scripture quotations are taken from *THE MESSAGE*, copyright © 1993, 2002, 2018 by Eugene H. Peterson. Used by permission of NavPress. All rights reserved. Represented by Tyndale House Publishers, Inc.

Printed in the United States of America

Contents

Introduction	1
Recapturing the Kingdom: A Call to Prayer and Faith	3
Purpose and Pruning: The Church's Call to Discipleship	4
Cracked Pots: Embracing Imperfection and God's Grace	6
The Living Church: Staying True to God's Vision and Mission	9
Embracing Imperfection: The Duality of the Christian Journey	11
Fallen but Not Forsaken: Embracing Grace in the Christian Journey	13
Baptism, Power, and Mission: The Ongoing Influence of Early Believers	15
Belief Beyond Reason: Miracles in the Early Church	17
Faith Without Walls: Breaking Free from Compartmentalized Christianity	19
Hope That Holds: Anchoring in Christ	21
Conclusion: Living as a Missional Church	23
Questions for Discussion	25
About the Authors	29

Introduction

Throughout the world, most Christ-followers pray the Lord's Prayer. It is a prayer that Jesus taught His disciples. This prayer makes a powerful mission statement: "Your Kingdom come; your will be done" (Matthew 6:10 NIV).

There is a reason these two phrases are closely connected. You can say them in one breath, one declaration—an emphatic focus: "We want God's Kingdom to come to us personally." We also want this Kingdom to spread through our social networks, to conquer our will, and to fire our passion to grow His Kingdom. We declare, without reservation: "We want what God wants." Meanwhile, we live, work, travel, and operate in a world that is not entirely Kingdom territory. Of course, we confess, by faith, "It all belongs to God." Yet, much of it is not—well—ruled by our King.

Occasionally, that world can erode our enthusiasm. Ironically, the word "enthusiasm" is based on the concept "in-God-ism." After all, God is everywhere, whether others "get it" or not. We believers live in that tension every day. It can become a burden. Yet, it should be an opportunity.

As people of the Kingdom, we have a powerful position: We are children of the King. That makes us carriers of His love—a holy infection that has the potential for spiritual, transformational change for everyone we meet, every life we touch.

It's not always easy being a child of the King. Yet, it's a powerful position to introduce others to the King of the universe. When we come to this King, we go with divine power to extend His Kingdom to those who don't yet know Him. It's why we pray: "Your Kingdom come." It's why we add: "Your will be done." In one short sentence, we ask Him to use us. Why? It is what He wants. It is His will. It becomes our mission. We become carriers of the Kingdom.

Recapturing the Kingdom: A Call to Prayer and Faith

What do you pray for? Do you ever pray that we recapture the Kingdom? We recommend that prayer. We suggest you pray every day: “Lord, we want Your Kingdom here on earth, just like it is in heaven. Lord, we want Your Kingdom to come in our hearts. Lord, we want Your Kingdom to come among Your people. Lord, we want Your Kingdom to come in our church.”

When we pray the Lord’s Prayer and say, “Your Kingdom come,” we’re asking for that Kingdom culture to so reorient us that we look unmistakably like followers of Jesus.

Look at Luke 13:22-30. Seeking Kingdom culture takes courage. It takes discipline. It requires a willingness to risk. In other words, it takes faith. It means not only hearing but internalizing. This is Kingdom culture.

Purpose and Pruning: The Church's Call to Discipleship

Being a disciple of Jesus Christ involves fanatic discipline. This includes the discipline of purpose. So many churches have undisciplined purpose. Jesus commissioned us to go and make disciples. You could be a member in many churches—for years—and never catch the clear purpose of the church as it reflects Jesus' commission to make disciples.

The visible evidence in many churches points to a “do nice things” agenda that has no passionate center of mission.

When an army operates like that, it loses wars. When a business develops that posture, it goes bankrupt. Many churches today are losing ground because they are mission-impotent.

The fanatic discipline of the Father is explained by Jesus in John 15. Think of every church as a franchise of God—a local branch of what God intended to accomplish. Many congregations are plateaued, declining, and aging. Jesus teaches in John 15:2 that the Father “...cuts off every branch of me that doesn't bear grapes.” Churches “die” when they do not bear fruit—make disciples. Some denominations seem destined to die as well. This drift of direction has occurred for centuries. This is not new. It is, however, tragic. Jesus says in verse 3 that every branch that does bear fruit is pruned back. Why? So it produces more fruit.

For many churches this is a great pruning time. It is like God has finally said: “Enough is enough. Enough drift. It is pruning time!”

Churches are closing and denominations are dwindling in size, authority, finances, and influence. Some churches are being pruned back—under the hand of fanatic discipline. Fathers don’t enjoy disciplining their children. And it is awful when they have to bury their children. Similarly, this is a painful time for God as well.

It is also a time of great renewal, refocus, new churches, and new movements. God has gotten the attention of many of us, and we are—finally!—open, ready, even desperate for change, renewal, awakening, and return from drift.

Cracked Pots: Embracing Imperfection and God's Grace

There is a false standard for pastors and church leaders. While they are supposed to be “above reproach,” no one really is. Not one. Not me, not you. We’re human, for God’s sake! Yes, pastors—all Christians—are dedicated to God’s sake—His work. But we are human, imperfect in thought, word, and action. Yet, we’ve worked with several “urgent” rescue operations for pastors caught in fallen activities.

Years ago, we received an emergency call from a large megachurch. The senior pastor stopped at a rest stop that was known—by the police—as a connection place for homosexual men to meet for purposes of sex. The pastor went into the men’s room and exposed himself to an undercover police officer, was arrested, and the story was on the front page of the newspaper the next day. His church was instantly divided! Half the people immediately judged him as totally unfit for ministry, no matter what. The other half were more hesitant to judge: “Maybe he needs help.”

The pastor got help. It turned out that he had a condition of being bipolar and acted out to calm the symptoms and mood swings of that condition. In fact, we learned that he had taken other non-severe risks because “it worked” to reduce his high level of anxiety. He received medication and counseling and, several decades later, he still leads a ministry. However, his denomination immediately dropped him from their roster

forever. I've seen this reaction many times in different denominations. Do you know why? Why do these bureaucrats of Christian denominations "shoot their wounded"? It's because many denominations have "deep pockets," millions of dollars in savings and bank accounts. They sacrifice pastors and their families and churches because they fear lawsuits!

The Scripture says, in Isaiah 45:9 and Romans 9:21, that we are clay pots—fragile! So, sometimes, as spiritual as we are, we slip—and fall. Sometimes it's just between God and us. Sometimes we're caught, and it goes public. That's when clay pots become cracked pots. Did you ever wonder why Jesus chose a strategy to use clay pots like us to be the vehicle for changing the eternal destiny of other people? Why would He use cracked pots to shine His light of salvation to a darkened world? How does the light of Jesus come through cracked pots? The answer is: through the cracks!

So, what happened to the ministry of restoration? How about the concept of forgiveness? What about healing? Think of all the broken relationships, marriages, and prisoners who once broke the law. What is your strategy? And where would you start?

Perhaps a good place to begin is 1 Timothy 1:12-19. Paul is addressing his young disciple—his student, his protégé. He doesn't flaunt any title such as "teacher," "reverend," "pastor," "doctor," or even "apostle"! In fact, he doesn't boast of anything—except humility and brokenness.

Paul begins, "I'm so grateful to Christ Jesus for making me adequate to do His work." Yeah, we call him "Saint Paul." However, he uses the term "adequate." Paul actually repents to Timothy concerning his previous days, and he confesses, "...I was treated mercifully." He continues, "Grace mixed with faith

and love poured over me and into me. And all because of Jesus.” Paul concludes, “Jesus Christ came into the world to save sinners. I’m proof....”

So, how do you think you should treat those who stumble and fall? Before you answer, begin with a confession of who you really are when no one is looking, what you’ve really done in your past and maybe even in your present. Yeah, we’re cracked pots, which means we give all the credit and say, “It’s not me, but Christ in me!”

The Living Church: Staying True to God's Vision and Mission

The study of “church” is called ecclesiology. It’s a word that describes a gathering of people “called out” by God to be “church.” The focus can be on the local church, the historical church, or the collective church: several churches that make up a certain group or family of congregations.

The church is described by different metaphors used in the New Testament. They include the sheep and the Shepherd, the household of God, the vine and the branches, a living temple of living stones, the priesthood of all believers, and several others. All of these descriptions are reflective of a living organism, with Jesus as the one in charge—the Head of His body, the body of Christ.

At Church Doctor Ministries, we formed our name and approach in a way that respects the church as a complex, complicated, living organism. We study ecclesiology: the nature, function, and role of the church. We also study ecclesiological pathology: Churches can get sick, weak, and even die. And some do!

In the New Testament letter to the Hebrews, the first few chapters focus on the headship of Jesus. The writer reclarifies that Jesus is not another angel, but God, as part of the Trinity, which includes the Creator as well as the Holy Spirit.

However, in that context, the writer nails down a critical challenge found among Christians and churches. It is called “drift.” This subtle and deadly issue can gut the power of the Christian movement. Drift can occur about the nature of God, the role of Jesus, and, in the area of ecclesiology: the nature, role, and purpose of the church.

In Hebrews 2:1-4, the writer says, “It’s crucial that we keep a firm grip on what we’ve heard so *that we don’t drift off*” (emphasis ours).

Drift can occur in our clarity about the Savior. When it does, it’s usually quickly corrected. However, when it comes to the nature, function, and priorities of the church, drift is often overlooked.

These are common examples: (1) Churches operate as an organization, using forms of governance that creep in from the world: bylaws, votes, boards, committees. (2) Churches ask for volunteers—a practice totally foreign to Scripture. Jesus modeled discipling. (3) People are nominated and elected to serve. The Holy Spirit gives each person spiritual gifts that determine their unique ministries. (4) Church staff members end up doing most of the ministry. The Bible clearly says (Ephesians 4) that the leader’s role is to equip God’s people to do the work of ministry. (5) Most churches focus on a “you all come” strategy—invite people to worship. Jesus commanded His followers to “Go, make disciples” (emphasis mine). (6) Most churches act and feel like an organization. God sees the local church as a family (Hebrews 2:10-13).

The antidote to drift is to get back to basics. Help your church become what God intended.

Embracing Imperfection: The Duality of the Christian Journey

One of the most confusing and challenging aspects of Christianity is the concept that we are, simultaneously, saints and sinners. Most Christians readily admit it. Those who think otherwise know, deep down, this truth: The only sinless believer is one that is finally dead—in Christ.

The Apostle Paul winds up his second letter to the Christians at Corinth on a rant about a group at the church who openly misbehaved. He's very graphic: "Turn away from the pigsty of evil" (2 Corinthians 12:21).

Chapter 13, the last chapter of 2 Corinthians, starts on the same subject, but the apostle mellows out by the end of the chapter. After jumping all over this group of spiritual derelicts, he adds, "Make sure you are solid in the faith," "Give yourselves regular checkups," and "We're rooting for the truth to win out in you" (2 Corinthians 13:5-9).

Then, after all that controversy, he says in verse 10, "The authority the Master gave me is for putting people together, not taking them apart."

As he brings this letter to a close, he says, "Be cheerful.... Keep your spirits up. Think in harmony. Be agreeable. Do all that, and the God of love and peace will be with you for sure" (2 Corinthians 13:11-13).

This is schizophrenic Christianity! It is law and Gospel. It is one of the greatest challenges to non-Christians and young Christians alike. Why?

Most people think and process in a basic approach of either/or. In the Christian faith, one of the greatest challenges—and wonderful breakthroughs—is a both/and worldview. We are, as believers in Christ, both saints and sinners. We love each other in the church, and, simultaneously, we scrap and fight with each other!

Faith is an event: when Christ enters our lives. Then comes a lifelong process of growth. We're called, after all, the "children" of God. Any parent knows that your kids can astound you with the behavior of mercy, kindness, and love, and—hours later—act like monsters of hate, greed—all sorts of ugliness. That is because kids are in a growth process. So are God's kids—for life!

Most Christians would admit, if they knew it was safe, that they have sinful thoughts. And sometimes those thoughts translate into moments of sinful actions. We live in this tension, if you're man or woman enough—Christian enough—to admit it.

So often, a Christian does some terrible act, and it becomes public. What happens? Sadly, Christians often emotionally crucify the person in word and deed. At the heart of that behavior is an either/or hypocritical worldview. Paul doesn't have that worldview. Jesus doesn't demonstrate it. And you shouldn't tolerate it in yourself. Peter asked Jesus about forgiveness in Matthew 18:21-22: "Master, how many times do I forgive a brother or sister who hurts me? Seven?" Jesus replied, 'Seven! Hardly. Try seventy times seven.'" God's way, not our way!

Fallen but Not Forsaken: Embracing Grace in the Christian Journey

What do you do when Christian believers mess up? Some Christians put a particular sin up against their grid of severity—as if one sin is worse than another. If you gossip, well, that's not nice, but it's not a huge sin, is it? If you commit adultery, on the other hand, oh wow! You are really off the spiritual wagon! If you hate people in your heart because they are a different color or their sexual orientation is “weird,” it's “understandable.” But if you murder someone—oh, that's really bad. Really?

The Apostle Paul formed a church in Corinth—the red-light district of the Mediterranean world: the decrepit Gotham City, the other side of the tracks, the capital of debauchery.

A number of people became Christians. Paul spent a year and a half with those people, teaching them the wisdom of God. Then he left. He later received a report that all hell had broken loose among those Christians. His first response, a letter now called 1 Corinthians, is insightful about how Christians treat other Christians who fall deeply from Christian living. His approach is grace times ten!

His opening paragraphs demonstrate a worldview that many Christians forget: Christianity is a journey, a process, not a one-time event. People who meet Christ are not saints—not this side of heaven.

Instead of throwing a fit about their sinful behavior, Paul writes from a position of grace. He focuses on the reality of their challenges and says that, in Christ, we are not immediately super saints. As Christians, we are people cleansed by Jesus. We are spiritually cleaned up.

This is what God does in Christ. This is what matters most. Paul begins his letter by pointing to God's grace in Christ. He reminds them of God's benefits through Jesus. He focuses on the positive: the evidence that Christ is in them. In the opening verses of 1 Corinthians (1:1-9), he reminds them that God started this spiritual adventure. Then, through Jesus, He will never give up on them. He says, "Never forget that" (verse 9).

How do you act when people fall? As Paul's letter to the Corinthians clearly shows, Paul doesn't hold back. But he starts with God's action, not theirs. How do you react to sin?

Baptism, Power, and Mission: The Ongoing Influence of Early Believers

I was interested to learn this parallel of groups operating in Christianity today from my former pastor, Dr. Robert Shriner, who shared this in a sermon message. Some of the groups that operated during the time of the New Testament are still operating in the Christian movement today.

First of all, there were the Sadducees. They were the theological liberals, caught up in the rubrics of “proper” worship. They donned their garb, followed their rituals, and were experts at religion. But they weren’t very focused on faith. They were too busy to be concerned about mission and outreach to the lost.

A second group was the Pharisees. They were the archconservatives and emphasized the teachings of men, not just the teaching of the Bible. They elevated the writings of people who wrote their own interpretations of biblical theology. The Pharisees practiced religion, but they missed faith.

The third group was the Nazarenes. You might recognize the name because they gathered in Nazareth, and Jesus was one of them. They are ancestors or related to the Essenes. Truthfully, they were a radical group that would not bow to the Roman emperor. They died because of it! Some famous Nazarenes would not only include Jesus, but also John the Baptist, also called John the Baptizer. The Nazarenes went to

the temple not to offer sacrifices, but to teach and preach. They offered baptism by water for purifying sin. This was common even in their days of the Qumran community, where the Dead Sea Scrolls were found. Nazareth was one of these Essene communities. They practiced baptism. They also participated in meals with bread and wine, and those became communal meals. Some might call that practice communion. Essenes became the first Christians.

When the Essenes looked at baptism, they declared it provided forgiveness of sins. Baptism brought a person into a relationship with Christ. That meant that they were no longer controlled by sin. They were liberated. They were victorious. Their guilt was removed.

Many years later, Martin Luther identified baptism as something that influences a Christian every day, not just an event that takes place when someone becomes a Christian or as a young child. Luther described baptism as a posture of forgiveness that is ongoing.

This baptism occurred in a different way, with fire, at Pentecost. And that Pentecostal power occurs every day since that first Pentecost—and Christians experience it every day.

The promise from Scripture is that “these signs will accompany those who are believers.” It’s a power that can’t be denied.

Belief Beyond Reason: Miracles in the Early Church

In Acts 20:5, the narrative of the Acts of the Apostles changes in the structure of storytelling. Suddenly, the communicator began to speak of “us” and “we” instead of “he” and “they.” Most scholars agree that this was Luke, the writer of the gospel by that name.

What occurred in Acts 20 is quite a story. It is a story of gut honesty—“telling it like it is.” It is also a story of a matter-of-fact miracle that would make headlines in the national news today.

Luke was a careful, articulate, and precise recorder of history. He was a doctor who was exact in describing reality. This attention to detail makes the story in Acts 20:1-12 all the more interesting.

A group of disciples, including Paul and Luke, were in Troas. They were in worship and celebrated the Lord’s Supper—all on a Sunday. The old-school Sabbath, on Saturday, had changed! Talk about a major influence of a faith on culture! The first day of the week was moved from Saturday to Sunday. What a radical impact that change eventually had on businesses! Beginning with Roman Emperor Constantine in the fourth century, instead of starting work on Sunday, work began on Monday! How that affected the millions of people who were unbelievers is anybody’s guess. One thing is sure: This faith

had amazing impact! And it impacted everyday life. That says something about the power of the movement, doesn't it?

Luke recorded in verses 7-9 that Paul's preaching began one Sunday and continued long after midnight. A young man, Eutychus, was sitting in an open upstairs window, fell asleep, fell to the ground—and was pronounced dead!

Some people actually believe the New Testament is made up of fairy tales. If it was, it certainly would not have shared an embarrassing, crazy story like this!

Acts 20:10-12 says Paul went down, stretched himself on the young man, and hugged him hard. Then Paul went back to preaching! He preached until dawn. Luke reported that the same boy, alive, followed along. A miracle!

Too many Christians hear of these types of miracles and move them into the same mental category as they would put the Easter Bunny and Santa Claus. But the physician, Luke, likely pronounced Eutychus dead—and then alive. How do you deal with this account? If you were in that situation, would you stretch your body over the young man and, apparently, ask God to restore life? Or would you, embarrassed, just call 9-1-1? Is Christianity real or not? You can't do this both ways. Perhaps we believe—but believe too little!

Faith Without Walls: Breaking Free from Compartmentalized Christianity

Today, the United States has a legacy of school tragedies. Maybe you remember the first shocking incident, or perhaps not. It was a tragic shooting of several children at an elementary school. That following Sunday, we heard a great sermon and, briefly, a passing comment about this horrific event. Now, several years later, you may not hear any comment at all in church about such tragedies.

However, every time such a horrendous event occurs in our society, in church the following Sunday, every person over the age of 12 in the room likely woke up that morning with tragedy heavy on their hearts. Is it possible we're actually getting used to mass shootings—of all kinds?

What has happened? It seems, for Christians, we often compartmentalize our faith and separate it from life. Why would we do that? The incarnation, where Christ becomes flesh, models that faith engages all of life—every bit of it. The good, bad, and ugly of life doesn't go in one file and our faith and religious activities into a separate file. When Christianity becomes a file, just one among many that make up our life experience, what happens? We learn to access that file as consumers—not as disciples. The consumer access file shows up at worship, on certain holidays, for most weddings and funerals, or at times of overwhelming tragedy such as 9/11. These moments are brief interludes of faith permeating life. And

then life goes back to normal, and Christianity goes back into the faith file.

Expanding this metaphor, it's like how people use the cloud—content that is there when access is needed. It's like spirituality when you need it.

Importantly, Christianity is not content on file in the cloud. It is better understood as a faith life lodged in a Christian's heart. It is the heart, not a file. Christians can't live without it—not really live. No one can.

Jesus said, “I came so they can have real and eternal life, more and better life than they ever dreamed of” (John 10:10). Much of how churches operate, preachers preach, and Christian teachers teach is compartmentalization by absence of engagement. What does that say about your life? And what does this say about the way we do church, the way we live Christianity in this community called the body of Christ? He is the head. You can't live without a head—not for a millisecond, not for a day, not through a good time, not through a bad time, not ever. What does this say about how we do church?

Hope That Holds: Anchoring in Christ

The role of hope is often misunderstood or underappreciated among Christians. At the high end of confusion is the “hope-so” syndrome. When asked about their certainty of eternal salvation, some Christians act like it’s a flip of the coin, with the hope it lands on heads! If you ask, “Are you certain you’re going to heaven?” some Christians respond, “I hope so.” Dig deeper, and you’ll usually discover that their hope is based on works righteousness: “I go to church,” “I try to be a good person”—or you hear a mixture: “I believe in God, and I’ve tried to be a good person.”

Of course, there is another kind of hope: It’s called spiritual hope, biblical hope, certain hope. The difference? That first kind of hope is “my hope.” The second kind of hope is “total hope in Christ and what He has done for me.” The difference between the two is where real hope originates.

In Colossians 1:3-5, Paul addressed hope from yet another dimension. He recognized the Colossian believers’ “steady faith in Christ.” The “in Christ” part is key!

Then Paul used the metaphor of a tent that is erected with lines tied to stakes firmly in the ground. Stakes hold up a tent. He tied that metaphor of lines to how life in Christ gives a new purpose—at a spiritual, eternal level.

Paul said, “The lines of purpose in your lives never grow slack, tightly tied as they are to your future in heaven....” Paul ended

this amazing sentence with the profound reality of our hope in Christ. He added in verse 5, "...your future in heaven, *kept taut by hope*" (emphasis added).

Hope is powerful! When Jesus was born, He landed in Israel, not in Brazil or Nigeria. For those who knew the Old Testament, that was no surprise. However, did you ever ask the question, "Why *then*?" Why would the Father send Jesus precisely at that time in history?

When Jesus was born, Israel—the "Promised Land"—had been promised by God as the home for the Jewish nation, Messiah and all. But it was under Roman rule when Jesus was born! Roman soldiers took over. They were marching in the streets. They were feared. They were the inventors of crucifixion. Not only that, Romans taxed the people and sent the money to Rome to be squandered by a pagan ruler! So, why would Jesus show up at that time in history?

I believe with certainty it was because the people of Israel were *hopeless*. Hopeless people are *receptive*. No wonder Christianity exploded across the Mediterranean world. Rome occupied most of it. People everywhere in the region were hopeless. This is a great lesson for Christian outreach: Hopeless people are receptive. They are hungry for hope. No wonder, in 1 Peter 3:15, it says, "Be ready at all times to answer anyone who asks you to explain the *hope* you have in you" (GNT, emphasis added). We *hope* you never forget that as you reach out to the world of hopeless people who desperately need Jesus Christ!

Conclusion: Living as a Missional Church

The church is not a building, an institution, or an organization—it is a living, breathing movement of God’s people, called to reflect His Kingdom on earth. Yet, churches can drift, believers can fall, and Christian communities can struggle with responding to sin, brokenness, and mission drift. The good news is that God’s design for the church has never changed. He calls us to be disciple-makers, people of restoration, and people who live with truth and grace. Our challenge is to step into this calling fully—to realign our churches with the biblical mission, to create a culture of restoration, and to ensure that every believer is equipped to live out their faith in a way that advances God’s Kingdom.

Understanding these truths is only the beginning. The real impact happens when we take action. What steps can Christians take to ensure the church remains mission-focused? How can we personally commit to disciple-making rather than just attending church? How can we intentionally extend accountability and grace to those who stumble? The next step is to move beyond discussion and into implementation—identifying areas of drift in our church, stepping up to serve in new ways, or actively seeking to restore those who have fallen.

The *Focus On Mission* series provides a road map for deeper exploration of what it means to be a missional church that doesn’t just gather, but goes out into the world being the church. We encourage you to commit to reading the rest of the series,

using it as a guide to shape how you engage with your church and community. Let's be the Church that Jesus envisioned—a church that stands firm in truth, extends radical grace, and lives intentionally, focused on the mission of His Kingdom.

Questions for Discussion

1. Living as Kingdom Carrier

Jesus taught us to pray, “Your Kingdom come; your will be done” (Matthew 6:10 NIV). How does this prayer shape our daily actions and interactions? How can we actively carry God’s Kingdom into our workplaces, families, and communities?

2. Overcoming Kingdom Tension

We live in a world not entirely ruled by our King, which can sometimes erode our enthusiasm. How do you stay spiritually energized and mission-focused despite the challenges of living in a world that often opposes Kingdom values?

As a church, how can we intentionally recapture Kingdom culture in our worship, leadership, and outreach? What practical steps can we take to ensure our church unmistakably reflects the heart and mission of Jesus?

What practical steps can we take to realign with a biblical model of church life that prioritizes disciple-making, spiritual gifts, and mission?

Call a Church Doctor!

Are you frustrated
that your church
isn't growing?

Is it starting to feel
less like a ministry
and more like a
country club?

Do you feel like all
your efforts yield
little fruit?

As a nonprofit Christian ministry, we offer proven strategies to help Christians, pastors, and ministry leaders become more effective at their mission: the Great Commission.

Effect Life Change

Our methods help
your church grow
both deep and wide.

Increase Health & Vitality

Track the improvement
in your church via our
9 measurable metrics.

Reduce Stress & Burnout

Our proven process
takes the stress off of
your leadership and
reduces burnout among
pastors and staff.

Here's how it works

①

Discover

What is working? What is not?
What is God's vision
for your church?

③

Prescribe

We guide you in creating an
implementation plan to break
through the ceilings and roadblocks
and achieve your goals.

②

Diagnose

Identify the ceilings and roadblocks
that are holding you or
your church back.

④

See Results

Reach more people, multiply
disciples, and resource leadership.

**Partner with a Church Doctor and break through the
barriers that have held you back.**



Call a Church Doctor!
(800) 626-8515
CallaChurchDoctor.com

CONSULTING & COACHING

Healthy Churches Thrive!/The SEND Movement:

A Spiritual Adventure for Your Church

True transformational change is a spiritual process. This unique transformational adventure uses our most effective tools, resources, and teachings along with a team of committed consultants and coaches to come alongside you as your guide. Members, leaders, staff, and ministry will experience spiritual change and growth to help your church reach more people for Christ in the 21st century.

Diagnostic Assessment

This is a thorough analysis of your congregation's health, strength, and challenges. Recommendations for more effective ministry are shared to help you achieve more for God's purpose. A report is generated that graphically illustrates the church's views, attitudes, and worldviews. These become the mechanisms to develop a strategic plan for recommendations to move your church to action.

Coaching for Church Leaders

Our coaching approach is simple: We help Christian leaders unleash the capacity to realize their God-inspired best in ministry. Our process is based on asset mapping, leveraging your strengths, creating disciplined action plans, and building momentum through accountability and follow-up to help you achieve success.

Finishing Well

This is transition coaching for retiring ministers, staff members, and churches transitioning toward new leadership. Your Church Doctor will help to develop a plan of succession that works. They will help you develop a transition plan philosophy of ministry document; will structure a timetable that honors the retiring staff, assimilates the successor, and serves your church; and will help you avoid transitional pitfalls.

Call 1-800-626-8515

Email info@churchdoctor.org

Scan the code to schedule a call with a Church Doctor today!



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!)