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Focus On Mission:
Transformative Christian
Leadership Series

LEADERSHIP

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

It has been said: “Everything rises and falls on leadership.” While that may be an overstatement, it seems like most of us understand the value of good leaders—and the negative impact of poor leadership.

We call Jesus “Savior,” “Lord,” “Master,” “God’s Son,” and many other identifying names. And, if you follow Jesus, you recognize Him as a leader.

Another name for a leader is “influencer.” Those who lead impact others. Some are “followers.” Many are leaders themselves. The common connection? They influence others.

Most of those who are called “leaders” provide positive impact on those who follow them. Yet, there are also “negative” leaders—they influence others in areas of corruption, disruption, and distraction. Most people can identify those who influence others. And—if they are objective—they can quickly determine whether their influence is positive or negative.

In the body of Christ, the Church, there are always those who lead. Yet, the mechanisms for identifying and disciplining them to lead are not always clear. There are great, effective pastors who don’t have the spiritual gift of leadership. On the other hand, there are many who do have that spiritual gift. When Christians identify those who have the spiritual gift of leadership, the Church, the mission, and the ministry are significantly more productive and effective for God’s Kingdom.

To a great extent, all parents are called to lead their children. Yet not every parent has the spiritual gift of leadership. Nevertheless, they can use their other gifts to influence the healthy growth of their children. While many parents do not have the *gift*, they all have the important *role* of influencing their children.

What is the connection between the mission and ministry of your church and the gift or role of leadership? The body of Christ, your local congregation, needs gifted leaders to influence and mobilize others for mission. How do you do that? First, realize that asking for “volunteers” is not biblical. God doesn’t *use* people. The Holy Spirit gives gifts to those who lead. Their influence is discovered by learning about their spiritual gifts. There are many faithful and productive Christ-followers who serve their church and its mission. Yet, they may not do so from the leadership position of influence. They use their other gifts. They also recognize that their gifts are just as important for effective ministry as are the gifts of those who serve in other ways.

How do you discover your gifts? There are numerous study guides to summarize what Scripture says about spiritual gifts. Every Christian has some gifts, yet no one has all the gifts. Good leaders use Scripture and spiritual gifts surveys to help Christians discover, develop, and use their spiritual gifts.

If you have the gift of leadership, you are important to the Kingdom of God. If you have the gifts of service, helps, intercession, or any of the other gifts described in Scripture, you are also valuable through the ministry of your church.

For those with the leadership gift, one of your most important “callings” is to help every Christian to discover, develop, and use their unique spiritual gifts. It is what leaders do!

Shepherding with Purpose: Overcoming the Identity Crisis in the Church

Only God knows the extent of the subtle hindrance to the Christian church as the result of identity crisis. It has to be huge! It has so many destructive implications. Leadership confusion is only one of them.

Throughout the New Testament, it is abundantly clear that the Church is spiritually unique. It is unlike any other in the human experience. Yet, sometimes, you would never know it! This confusion of misplaced identity has crippled the power and impact of many churches throughout history.

The Church is NOT an organization. Yet, since the third century, with the birth of Roman Catholicism, many churches—including Protestants, evangelicals, and the rest—have been crippled by this basic confusion.

The Church is a *living organism*, so different—such a paradigm shift—that the Lord, disciples, apostles, and Scriptures have made a huge effort to clarify its distinctiveness. The uniqueness of the Church is demonstrated through the use of metaphors. The Church is the body of Christ, the bride of Christ, the sheep and the Shepherd, the priesthood of believers, the household of God, the family of God, the citizens of the Kingdom, the living temple, and a building of living stones. In every metaphor, the Church is *alive*—a supernatural organism in relationship with

the resurrected living Christ and empowered by the living Holy Spirit. It is a creation of the living Creator.

Yet, throughout history, humans have subtly refashioned—and corrupted—the Church in their own image. The organism becomes an organization. The family of God develops a corporate entity—with all the ramifications: boards, votes, bylaws, elections, Robert's Rules of Order, committees, and volunteers. This is a terribly corrupted deconstruction of God's primary organism birthed to effectively reach the world for Jesus Christ. The end result? The Church is robbed of its movement identity, and its powerful potential is hindered by bureaucracy. The movement becomes a program.

This bastardization of the precious church of Jesus Christ impacts all areas of ministry, including leadership. From the movement perspective, the Apostle Peter writes about leaders. In 1 Peter 5:1-3, he begins, "I have a special concern for you church leaders. I know what it's like to be a leader, in on Christ's sufferings as well as the coming glory."

Peter warns against drift, reflecting on the sheep and Shepherd metaphor. He says, "Here's my concern: that you care for God's flock with all the diligence of a shepherd." That metaphor shapes behavior. Peter continues: "Not because you *have to*, but because you *want to* please God" (emphasis mine). Leading the organism called "church" is a *calling*, not a *job*.

Yet, what do we observe in so many churches? We provide "job descriptions" for staff. Meanwhile, most staff—and the people in their churches—have no clue about their unique spiritual gifts (in contrast to the words of the Apostle Paul, "Now concerning spiritual gifts ... I do not want you to be ignorant") (1 Corinthians 12:1 NKJV).

Peter continues, “Not calculating what you can get out of it, but acting spontaneously. Not bossily telling others what to do, but tenderly showing them the way.”

It sounds like good parents raising great kids, doesn't it? That is because the Church is the *family* of God. Christians aren't elected or asked to volunteer. Those who lead ministries *disciple* others into ministry. Peter concludes (verses 4-5): “When God, who is the best shepherd of all, comes out in the open with his rule, he'll see that you've done it right and commend you lavishly.”

What about you? What about your church? How do you think God looks at what you do with your church? Too often, we gloat about being so “biblical,” yet operate humanly corrupted churches. No wonder the Christian movement results in such a puny harvest for the Kingdom!

Empowering Believers: The Journey from Faith to Action

One of my favorite—and most influential—teachers is the Christian leadership expert John Maxwell. When our kids were in high school, I asked them to listen in the car to John Maxwell’s teachings on leadership, especially during long trips. Of course, they complained a little bit.

Now, decades later, our kids are not only strong leaders, but—to my surprise—they quote Maxwell! They remember more and live by more leadership principles than I ever imagined.

This observation is from several thousand churches consulted, representing more than eighty different denominations: *Most churches are not led by pastors or priests who are leaders.*

In recent history, it seems the Christian movement doesn’t always attract—or recruit—those who are leaders. Those who become pastors get practically no training in Bible college or seminary on the subject of leadership. It raises the question: “Does the Bible show the importance of leadership?”

In the New Testament, leadership is both a spiritual *gift*—given to some by the Holy Spirit— and a *role* expected of every Christian. Jesus equipped the disciples. Would you see *them* as leaders? If they weren’t, the first-century Christian movement would never have gotten traction.

This is obvious: Leaders lead! Paul's letter to the Ephesians is a great teaching about church life. In chapter 6, Paul begins to impact his readers on the subject of leadership. He begins with a commandment: "Honor your father and mother" (verse 1). It is not simply a direction for children. It frames parents as *leaders* and provides focus for followers.

Facing the reality of first-century slavery, Paul says that servants should respectfully obey their earthly masters (verse 6). That respect is expanded: Masters should obey the spiritual Master, Jesus Christ. It is all about *respect* for order and *followership* as a response to leaders.

Do you respect your pastor(s)? Church leaders? Leaders in government? The police? The laws? The speed limit? The Ten Commandments? Jesus? The Scripture?

What do your actions reveal? What does this tell you—whether you have the responsibility of a follower or the challenge of leadership? What does it say about your society?

Movement Makers: Changing the World from the Ground Up

To grow Kingdom culture requires a leader, not a manager. A manager achieves results within the realities of the environment. However, leaders *change* the environment. They reinvigorate Kingdom culture. Leaders influence the order of ministry and unlock the potential of others.

Think about these leaders who reshaped culture:

- Martin Luther King, Jr.
- Nelson Mandela
- Mother Teresa
- The apostles
- Martin Luther
- Jesus Christ

Note their approach and strategy. They did not start by trying to change the “high rollers,” the leaders. Years ago, a group of the leaders of a movement within a denomination wanted to influence their churches to consider the charismatic movement, often called the renewal movement. Their emphasis was focused on the position that all the spiritual gifts listed in the Bible are operative in our world today. They shared the enormous amount of effort they spent on trying to convince denominational leaders through theological discussions. They were advised to quit spending their energy and time on those

leaders. They were advised to refocus on those who were receptive to their movement. Otherwise, they would “burn out” beating their heads against a bureaucracy that cannot be changed from the top down. The leaders of that renewal movement did not heed that advice, and their movement fizzled. They lost momentum because they focused on a top-down change rather than nurturing a grassroots movement. Think about the monumental Christian leaders throughout history. They focused on grassroots movements. They approached from the bottom up to bring about change.

Sometimes leaders of Christian movements roadblock what God is doing. Think about the list of transformational leaders listed above. They directed their efforts to the “nobodies” and the “everybodies” *because* they operated as nobodies. Jesus was a nobody: in religion, politics, government, and wealth. His disciples were nobodies—not the “leaders” of the day. They were not Pharisees or Roman governors. Jesus didn’t start a bureaucracy, focusing on leaders. Instead, He birthed a movement by planting seeds of Kingdom culture among ordinary people.

Pastor Mike was an elder of a nondenominational church. This church was an exceptional, exciting congregation with tremendous potential. Located in a small town in northeast Indiana, the congregation began an “extension ministry” by planting a church in a nearby, larger town. Mike knew the demographics of that other town. Mike knew the type of people they were good at reaching. There were many who were unchurched in that town.

The elders were the leaders and decision-makers of Mike’s congregation. They chose against the church plant. However, God planted a seed in Mike’s heart. He felt that God was calling

their church to plant a congregation in that other town. After receiving a peaceful release from his church, Mike began a church plant in that other town. It became a booming congregation and continued to grow rapidly.

Jesus started a movement that *moves* people. Christianity has moved more people than any movement in history. Many church leaders today are looking for a good *manager* to be their pastor. God is looking for leaders who equip others and multiply disciples. *That* is a movement!

Are you a movement multiplier like Jesus and the apostles were? They were called leaders!

Appointing the Called: Rediscovering Biblical Church Governance

Throughout Paul's first letter to Timothy, he refers to leaders in the church. In 1 Timothy 5:21-23, he warns Timothy about appointing leaders who are spiritually immature. It is interesting: There is no mention of nominations or elections! Paul refers to "appointing leaders." There is no political structure in God's household, the living organism called the Church (1 Timothy 3:14-18).

Paul refers to the issue of providing leadership and those who aspire to be leaders. He says there are preconditions: A leader should be committed to his wife, have a good reputation, be balanced, accessible, hospitable, knowledgeable, and not be money-driven or an abuser of alcohol. A good leader should be a good father of respectful children and not a new believer (1 Timothy 3:1-7).

Paul returns to this theme again in 1 Timothy 6:2-5. Paul says, "If you have leaders ... who refuse the solid words of our Master Jesus and this godly instruction, tag them for what they are: ignorant windbags."

Paul says that bad leaders "infect the air with germs of envy, controversy, badmouthing, suspicious rumors." That leads to "backstabbing, and truth is but a distant memory" (6:2-5).

In verses 6-10, Paul focuses on money. He says, “A devout life does bring wealth, but it’s the rich simplicity of being yourself before God” (verse 6). That is what counts. He continues, “But if it’s only money these leaders are after, they’ll self-destruct in no time” (verse 9).

There is a systemic disruption in many churches around the issue of leaders. What is the issue behind the issue? Since the Reformation, Protestant churches have organized around political or corporate forms of church governance. Before the Reformation, the Roman Catholic Church developed a hierarchy of popes, bishops, and cardinals.

All these humanistic forms of organizing around the decision-making process reflect the Church as an organization. However, the Church is not an organization, according to Scripture. It is a living organism, with a Head of the body, a Shepherd of the sheep, the household of the Father, and the branches of the Vine.

There is no hint of elections, votes, boards, committees, nominations, majority rule, or Robert’s Rules of Order. There are leaders, who are to be appointed based on their spiritual reputations. There are servants—servants of the Master. People are discipled and selected. They have gifts, including the gift of leadership.

The political approach greatly diminishes the effectiveness of many churches. God’s people don’t reference a constitution and bylaws. They search the Scripture. They don’t vote; they pray. Decisions are made by consensus: “It seemed good to the Holy Spirit and to us” (Acts 15:28-29 NIV).

The only guides for Christians to make decisions are Scripture, prayer, and the Holy Spirit.

Supporting Our Shepherds: Addressing the Realities of Church Work

In Paul's first letter to the church at Thessalonica, he includes a short but powerful comment in chapter 5, verses 12 and 13: "...honor those leaders who work so hard for you, who have been given the responsibility of urging and guiding you along in your obedience. Overwhelm them with appreciation and love!"

Honestly, the majority of congregations are very good to their pastors. So, why are so few people responding to the call of full-time church work today? It is clear that there are several reasons.

First, training for church leadership—especially for the pastoral office—is expensive in most sectors of Christianity. Further, it is a long haul of several years. It is costly to pastors who must balance that with the pay scales in many churches. Many pastors are challenged by the lifetime reality of paying off student debt.

Further, many churches are declining. Why would someone want to be the captain of a "sinking ship"?

Then there is the stress of being a pastor on staff and member of a congregation. Stress is a reality in church work on several levels. First is the form of governance used in many churches that are influenced more by the world than by Scripture. Many churches have developed a decision-making process that

replicates the corporate world of secular society. So, pastors have the full weight of responsibility to God, but, in most political systems, key decisions in the life of the church are made by some board or council, often “elected” among those who are “willing to serve,” yet who may not always be biblically astute. Often, the “church board” has decision-making power over the pastor. In some churches, this is further exacerbated by the idea of congregational governance, where the whole congregation—including some sixty-year-old Christians who are babes in the faith and new to the church. What leader of any other organization would find that helpful?

In addition, the incivility that is increasing in secular society is gaining influence in many churches. Consequently, immature Christians are frequently entrenched in gossip, slander, and libel—putting damaging content about someone, even staff, into print and sending it, in an email, to dozens of other people. This behavior causes stress and discouragement for church staff teams. Fighting emotional fires at such a high level of criticism wears out many church staff members.

Third, most pastors and staff are not trained in missiology. Why? This horrendous reality is due to the false notion, in Western societies, that the “mission field” is somewhere “over there.” So, if you’re called to be a *real* missionary, you get missiological training. If you’re not, you’re trained to *manage* Christians. Church staff are on the front lines of spiritual battle without ammunition!

The Christian movement must revamp training for church staff and renew the organizational structure of churches. As you consider your church staff, listen to the Apostle Paul’s words to every Christian in every church: “Overwhelm them with appreciation and love!” (1 Thessalonians 5:13).

Learning with Purpose: Deepening Faith and Reaching the Lost

Do you like to learn more about God? Do you hunger to know the mind of Christ? Do you read the Bible and devour it with an insatiable appetite to grow as a Christian? Do you want to become more effective at doing church, living the Christian life, and reaching others effectively?

Are you called to ministry? Are you an eager learner? Do you want to learn more and become proficient to reach lost people, who matter to God?

Are you thankful for the privilege of learning? Do you continue to learn—to serve: not for show, but for Christ? To be honest, this issue of pride versus humility is a subtle and powerful challenge for many Christians.

Paul calls those who are focused on pompous titles and the spotlight “barking dogs” and “religious busybodies” (Philippians 3:2). This issue is a subtle and hideous challenge. It’s so easy to fall in love with titles or wear religious costumes and join the worship parade under the guise of “Christian service.”

Spiritual leadership is work. In Philippians 3, Paul says, “*Real* believers ... work away at this ministry,” and he adds, “We couldn’t carry this off by our own efforts, and we know it—even though we can list what many might think are impressive credentials” (verses 3-6).

In verses 12-14, the Apostle Paul says, “By no means do I count myself an expert in all of this.” He follows up in verse 15, “So let’s keep focused on that goal,” which he describes as “total commitment.”

Can you see Jesus riding into Jerusalem? Not in a limousine. No entourage. Just a humble servant, yet God’s Son on the way to a cross. Yeah, we who follow Him are “sinful but forgiven, imperfect but passionate to introduce others to the Savior.” Do you have that passion?

Leading Like Jesus: Servanthood at the Heart of the Body

Leadership in the Church often looks very different from leadership in the world—or at least it should.

In many settings, leadership is about authority, influence, position, and control. Leaders are expected to direct, decide, and determine outcomes. They are elevated, recognized, and sometimes even separated from those they lead. However, Jesus completely redefined leadership.

In Mark 10:42-45, Jesus gathers His disciples. He says, “You’ve observed how godless rulers throw their weight around.... It’s not going to be that way with you. Whoever wants to be great must become a servant.... That is what the Son of Man has done: He came to serve, not to be served” (*The Message*). That is a spiritual and radical shift for all of us. In the body of Christ, leadership is not about being in charge—it is about serving others. This changes everything.

A leader in the Church is not someone who climbs to the top. A leader is someone who goes low. They take responsibility, not for their own advancement but for the growth and well-being of others.

Jesus modeled this perfectly. He washed His disciples’ feet. He spent time with the overlooked. He sacrificed His own comfort

for the sake of others. Ultimately, He gave His life. That is the model.

So, what does this look like in the body of Christ today? It means leaders are not distant—they are present. They are not controlling—they are caring. They are not self-focused—they are focused on others.

Servant leadership creates a very different kind of culture in the Church. It builds trust. It fosters humility. It encourages collaboration rather than competition. It shifts the focus from “Who’s in charge?” to “How can we serve?” But let’s be honest—this kind of leadership is not easy. It requires dying to ego. It requires letting go of recognition. It requires choosing service when it would be easier to assert authority. And yet, this is exactly what Jesus calls His leaders to do.

In the body of Christ, leadership is not about titles—it is about posture. Anyone can hold a position. Yet not everyone chooses to serve. When leaders embrace the way of Jesus, the entire body is strengthened. People feel valued. They feel cared for. They are more willing to grow, engage, and step into their own calling. Servant leadership doesn’t just lead—it multiplies leaders. When the Church leads like Jesus, it reflects Him in the most powerful way possible.

Equipping the Saints: Leadership That Multiplies Ministry

One of the greatest misunderstandings in the Church today is the role of leadership. In many churches, leaders are seen as the ones who do the ministry. They preach, teach, organize, care, and carry the weight of the Church's work. Everyone else participates at some level—but leadership is where the action happens. Yet that is not the biblical model.

In Ephesians 4:11-12, Paul writes that God “handed out gifts ... to train Christ's followers in skilled servant work, working within Christ's body, the church” (*The Message*). That is the role of leadership—to equip others. Leaders are not called to do all the ministry. They are called to prepare others to do it. This is a fundamental shift.

Instead of being the primary doers, leaders become developers. They invest in people. They identify gifts. They create opportunities. They walk alongside others as they grow into their calling. In the body of Christ, this is essential.

The Church is not designed to function with a few active leaders and many passive attendees. It is designed to be a fully engaged body, where every member is contributing. When leaders do everything, the body becomes dependent. When leaders equip others, the body becomes active.

Think about the impact of that shift. More people are involved. More gifts are being used. More ministry occurs. A church becomes dynamic, not static. This requires a different mindset for leaders. It requires letting go of control. It requires trusting others. It requires patience because equipping takes time. It also requires humility—recognizing that the success of leadership is not measured by what you accomplish but by what others are empowered to do. Jesus modeled this as well.

He invested deeply in a small group of disciples. He taught them, challenged them, and gave them opportunities to step into ministry. And when He left, they carried the mission forward.

That is multiplication. In the body of Christ, leadership is not about building a platform—it is about building people. When leaders focus on equipping, the Church grows in both depth and breadth. Ministry expands. Ownership increases. The mission accelerates. When every part of the body is functioning, the whole body thrives. That is the goal of leadership—not to do more but to empower more.

Character Before Competence: The True Measure of a Leader

What qualifies someone to lead in the Church? In many cases, the answer revolves around skills. Can they communicate well? Are they organized? Do they have experience? Are they successful in their career? While these achievements can be helpful, they are not the primary qualifications for leadership in the body of Christ. It is character.

In 1 Timothy 3:2-3, Paul outlines qualifications for leaders, saying they should be “well-thought-of,” committed to their spouse, “cool and collected, accessible, and hospitable... not pushy but gentle, not thin-skinned, not money-hungry” (*The Message*). Notice what stands out. These are not skills—they are qualities of character. Leadership in a church is not just about what you do—it is about who you are. A leader’s character shapes the culture of the church. If a leader is humble, church members become humble. If a leader is gracious, the church becomes gracious.

Character is contagious. Scripture places a strong emphasis on it. In the body of Christ, leaders are not just managing tasks—they are modeling a way of life. Others are watching. They are learning from what leaders say and how they live. This raises an important question: What are we prioritizing through leadership? Is it possible to have a highly skilled leader who reflects poor character? While they may achieve short-term success, the long-term impact is often damaging. On the other

hand, a leader with strong character—even as they are still developing skills—creates a foundation for lasting health and growth.

Character builds trust. Without trust, leadership becomes ineffective. Others may follow for a time, but they will not fully engage. They will hold back. They will remain cautious.

However, when leaders demonstrate integrity, humility, and consistency, trust grows. And with trust comes openness, engagement, and growth. In the body of Christ, this is essential. Effective leadership is not simply about direction—it is about influence. Influence flows from character.

Developing character is not a one-time event. It is a lifelong process. It requires intentionality. It requires accountability. It requires a deep and ongoing relationship with God. Leaders must be rooted in Scripture, dependent on the Holy Spirit, and committed to growth. Leaders cannot lead others where they are not going themselves. The effective body of Christ has leaders who are not just capable but Christlike. When character becomes a priority, the church becomes healthy, strong, and aligned with the heart of Jesus.

Conclusion: Living as a Missional Church

The call to follow Jesus is a movement. Throughout this book, we have explored the essential role of leadership, the true identity of the Church as a living organism, the importance of empowering believers, and the urgent need to support and equip our church leaders. We have been reminded that biblical leadership is not about titles, power, or bureaucracy, but about influence, servant-heartedness, and mobilizing others for Kingdom impact. The Church thrives when we shift from merely managing ministry to multiplying disciples who carry the mission of Jesus into their communities.

Now, the real challenge begins. How will you and your church take action? Will you start identifying and equipping leaders based on spiritual gifts rather than on worldly qualifications? Will you create a culture that supports your pastors and staff? Will you commit to deepening your faith, not just for knowledge, but to actively reach the lost? Mission doesn't happen by accident—it requires intentionality, obedience, and a willingness to step out in faith. Take time to identify practical next steps. Whether it's starting a new discipleship initiative, reevaluating your church governance structure, or simply praying for a renewed missional mindset, begin today.

To continue growing and focusing on creating a mission-focused culture, we encourage you to journey through the rest of the *Focus On Mission* series together as a group. Each study will challenge you to embrace the movement Jesus started. The

world is waiting for the Church to rise—not as an institution, but as a Spirit-empowered movement of disciples who make disciples. What will you do next?

Questions for Discussion

How can you recognize and equip those with the spiritual gift of leadership to mobilize others for mission? How does identifying and developing spiritual gifts—both leadership and non-leadership—strengthen your church’s ability to fulfill the Great Commission?

How has the shift from movement to bureaucracy impacted the mission of your church? What practical steps can your church take to reclaim its identity as a Spirit-led movement rather than just an institution?

In what ways can your church shift from managing ministry to multiplying a movement? How can you contribute to creating a culture of disciple-making and Kingdom expansion in your community?

How does your church currently identify and equip leaders? What steps can be taken to shift leadership selection from a corporate model to a biblical, Spirit-led process that strengthens the church as a living organism?

How can your church cultivate a culture where learning and growing in faith leads to a more significant mission impact? What practical steps can you take to deepen your faith while actively engaging in God's mission to reach others?

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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!)