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Focus On Mission:
Transformative Christian
Leadership Series

LOVING OTHERS

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: How Attractive Is Jesus to Your Unchurched Neighbor?

Let's be honest. Those who do not have faith in Jesus don't find you—or your church—very attractive. Therein lies our challenge.

When you become a Christian, you don't automatically become spiritually attractive to your neighbor who doesn't know Jesus. And the people next door don't usually understand why you would attend church regularly.

Even worse, to be honest, Christians aren't always that attractive to those who are not yet believers. Outsiders often see Christians as somewhat weird. We sometimes use old-fashioned words like “Thy” and “Thou” and sit in something called “pews”—and people who don't know Jesus wonder if those “pews” stink!

If you wonder how we could do a better job at being attractive to those outside the church world, the Apostle Paul has a transforming suggestion. In Philippians 1:9-11, he says, as Christians, we should be attractive, “making Jesus Christ attractive to all.”

The antidote, according to the Apostle Paul, might sound surprising. He says to focus on extreme, extraordinary love. Remember that old song, “What the world needs now is love, sweet love...”? Scripture says, “This is how much God loved

the world: He gave his Son, his one and only Son,” to die for us (John 3:16).

When Christians have an intimate relationship with Jesus, love abounds. That’s what you want your friends, neighbors, and relatives to see: in you and in your church. That is the key to church maturity.

God calls us to love. Love like Jesus, and love one another. Practice real love. In 1 John 4, Scripture calls us to conduct our lives in love. In verse 21, John writes, “Loving God includes loving people.” We’ve got to do both.

Authentic Love: The Heart of a Healthy Church

There is no question: The Devil goes to church. Not to worship, but to disrupt. He can't get away with it unless we let him. Disruption grows in an atmosphere where love is lost or becomes weak.

God's love letter is declared by the Apostle Paul in the thirteenth chapter of his first letter to the people in Corinth. Of all places, Corinth, famous for its sexual perversions, was the red-light district of the first century Mediterranean world. The word "love" would light up the Corinthians. In its bastard form, it was everywhere in their environment. Paul takes the concept from the gutter and the brothels to the heights of heaven. "Love" can mean many things.

For Paul (and for God), real love is the lens of authenticity. Paul says you can be a great preacher, a leader of the faith, and even perform miracles. But if you don't have love, you are bankrupt.

Nothing disrupts the local church like a lack of love. Why—or how—can Christians get sideways with each other and act in ways dramatically absent of love? The answer is easy: Religion is lodged near the seat of emotions. You can emotionally praise, serve, or honor God, or you can emotionally criticize, malign, and gossip about those in your church. Usually, it's pretty easy to figure out which side of the emotion you are looking at.

The objective is to have love that never gives up on anybody. Faith-love is selfless, not greedy, arrogant, or self-centered. This love interrupts anger before it erupts. It doesn't keep a laundry list of what is wrong with others.

Real *love* loves the truth. Why? Because it comes from someone who trusts God. That worldview shades everything. Like the risen Christ, this God-generated type of love never dies, never gives up on anyone, ever.

When things go south at church and get out of hand—embarrassing to the God we worship—the antidote is trust. Not in people, but in God. That changes everything. It ignites hope, inextinguishable faith in God, and extravagant love. That love conquers everything.

Heaven's Joy: Why Reaching the Lost Must Be Our Mission

There is a strange phenomenon in those churches where the pastor and the leaders actually catch fire and “get it.” They actually *demonstrate* that the Church has a mission—and that mission is to reach the world for Jesus Christ.

The strange phenomenon is that almost immediately church members raise the question, “What about us?”

Consider Jesus as He was fighting the battle of worldviews with the Pharisees and the religious scholars in Luke 15:1-7. The issue? Mission, focus, and priority. Jesus says in verse 7, “Count on it—there’s more joy in heaven over one sinner’s rescued life than over ninety-nine good people in no need of rescue.”

So, what is Jesus’ priority? What is your church’s priority? How is that demonstrated? What does Jesus mean by “rescue”?

In mission school, I learned the formula $1P + 2P + 3P = \text{Making Disciples}$:

1P is being present, caring for the needs of people—a good thing to do.

2P is proclamation. Proclamation is when you share the Good News of Jesus Christ.

3P is perseverance. It is persevering until a person becomes a disciple of Jesus Christ, a sold-out follower.

That is what it means to make disciples. Think about the stories: the lost coin in Luke 15:8-10 or the lost son in Luke 15:11-32. Isn't it clear that $1P + 2P + 3P =$ what God wants you to do?

Love in Action: Creating a Welcoming Church for All

When church leaders want to improve their effectiveness as a congregation, they often contact a Church Doctor. In this capacity, God has given Church Doctors the privilege to help many churches—of all kinds and all sizes. Like medical doctors, Church Doctors conduct a thorough *diagnosis* of each congregation. The process includes several surveys and many one-on-one personal interviews. In addition, one of my favorite diagnostic exercises is to visit all the worship services—*incognito*. It is the same technique used by many retail stores. They hire professional “mystery shoppers” to check out the effectiveness of the store and its personnel.

It is a discipline to act like a first-time guest at a church. What the Church Doctors usually discover would shock most Christians. In most congregations, there are few directional signs. More than 40 percent of the greeters never make eye contact. So-called greeters at the entry to worship hand out bulletins or other literature, most often saying *nothing* to anyone they don't recognize.

In many churches, announcements, both printed and verbal, use “code words” no “outsider” would understand. The story is told about a church where the person providing the “welcome” announcements at the beginning of worship invited all members and guests to join for coffee and snacks after the service at “Krause Corner.” Sometime later, after asking a few people, a

guest discovered that it was a fellowship area named after a pastor who served the congregation forty years ago!

In the worship service itself, there are words—in many churches—that a non-Christian would never understand. Even some of the songs and prayers use language hundreds of years old and foreign to the idea that Christ is alive and relevant—real for today. They include words like “Thee” and “Thou.” In some churches, even the “Lord’s Prayer” is sabotaged for unchurched guests. People pray, “Our Father, who *art* in Heaven....” Who knew God’s name was “Art”?

What is the point? In 1 John 4:7-10, there is a section about how “God is love.” Of course, love takes many forms, including exceptional hospitality. Warmth and acceptance are key demonstrations of loving people who are loved by God. First John 4:7 says, “My beloved friends, let us continue to love each other since love comes from God.” In truth, most Christians get that. Most Christians love “each other.” You see it in the hallways before and after worship: Church people gathered in “holy huddles” with their friends—and their backs to the visitors and other Christians in their “church family.”

Hanging on to worn-out language, styles, and forms may be a “feel-good” instinct for lifelong believers, but how does that help the mission to new people? John continues, “The person who refuses to love doesn’t know the first thing about God, because God *is* love—so you can’t know him if you don’t love” (1 John 4:8).

In verse 21, John wraps up: “Loving God includes loving people. You’ve got to love both.” In Romans 16:16 (NIV), Paul says to the Christians, “Greet one another with a holy kiss.” In the context of the culture, this would be a kiss on the cheek—both cheeks—a practice still found in many places of the Middle East

today. In Western culture, it might be a firm handshake or a holy hug.

When Jesus came into this world, He came as God in the flesh. This is the human practice of love through touch. Touch has spiritual dimensions. When anyone comes in contact with God's people, we need to demonstrate what John said: "Loving God includes loving people" (1 John 4:21). Yes, there is a risk. Being a Christian in a world of unbelievers means taking many risks. Nevertheless, unbelievers need to know you care about them unconditionally, just like God loves them.

Love Like Jesus: A Call to Reflect God's Heart

The word “love” is a complex concept. In the English-speaking world today, the word is used with a wide range of meanings. However, in the Greek New Testament, the language is more precise. The word *eros* refers to sexual expression. In English, it is the origin of the word “erotic.”

The Greek has a second word for love that is an expression of friendship love, as in “brotherly love.” That word is *philia*. From that word, we get the name of the city of “Philadelphia”—the City of Brotherly Love.

A third type of love is expressed using the Greek word *agape*. This word is reserved for God's perfect love. John 3:16 (NIV) says that God “so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

In the New Testament, John is the champion for the concept of love. In his three short letters, he expounds on love frequently. In 1 John 2:15, he writes, “Don't love the world's ways. Don't love the world's goods. Love of the world squeezes out love for the Father.”

In 1 John 3:11, he says, “We should love each another.” He continues in verse 16: “This is how we've come to understand

and experience love: Christ sacrificed his life for us.” He then adds, “...let’s practice real love” (verse 18).

In 1 John 4, he writes, “My beloved friends, let us continue to love each other since love comes from God.... God *is* love” (verses 7-10). He continues in 4:17-18, “God is love. When we take up permanent residence in a life of love, we live in God and God lives in us.”

In 1 John 5:1-3, John focuses on love in action: “The reality test on whether or not we love God’s children is this: Do we love God? Do we keep his commands? The proof that we love God comes when we keep His commandments and they are not at all troublesome.”

John begins his second, very short, letter with the words, “My dear congregation, I, your pastor, love you in very truth” (2 John 1:1). He continues in verses 5-6: “...our original and basic charter: that we love each other ... that you conduct your lives in love.”

In John’s third and last letter, he writes to his pastor friend Gaius: “How truly I love you!” (3 John 1). In all of these references, along with the modeling we observe in the life of Jesus, Paul, Luke, and throughout the whole New Testament, the Christian faith and life are described as a consistent lovefest.

So, how is that reflected in your life? What are the realities of love reflected in your family? What about in your personal relationships? What about in your church?

Faith is located very close to the seat of our emotions. Ever shed a tear or get choked up at a wedding, or a funeral, or in a worship service, or at a Christian music concert?

If a non-Christian dropped into a worship service at your church, would that person be overwhelmed by the love? Do the people who know you—*really* know you—feel the love? Are your actions a reflection of God's love inside of you?

What does the world need? Perhaps you could make a long list of improvements. Yet, when you add it all up, it might very well end up as God's love. Why? Because it all starts with God's love!

Modern Love vs. Timeless Truth: The Case for Biblical Marriage

Why do people who never attend church get married in a church? In truth, the numbers are greatly decreasing. Meanwhile, entrepreneurial individuals, Christian or otherwise, are going online to get “ordained” and perform weddings. Why? Extra income!

What is it you rarely hear, even in church weddings in which the bride and groom are active Christians? Ephesians 5:25-33. It’s like, “OK, it’s in the Bible, but nobody today wants to hear that stuff about ‘submission,’ or ‘sacrifice,’ or ‘responsibility.’”

It’s more probable you will hear a wedding message from 1 Corinthians 13 about “love,” which is often more understood through the lens of pop culture than that of its biblical meaning. As for Ephesians 5, who wants to deal with “submission” and “leadership” or “sacrificial giving” or “honor”?

“Love” is popular. “Duty” and “dignity”? Not so much! In Ephesians 5:22-24, Paul is likely responding to some abuses of marriage in the Ephesus church. He says in 5:22, “Wives, understand and support your husbands in ways that show your support for Christ.” However, nobody today wants to hear talk about the husband as the head of the household. In fact, many husbands are happy not to have that responsibility. Yet, Paul notes, “The husband provides leadership to his wife the way Christ does to his church, not by domineering but by cherishing.

So just as the church *submits* to Christ as He exercises such leadership, wives should likewise submit to their husbands” (5:23-24, emphasis mine). Really? This is the twenty-first century. No one wants to hear about submission today.

What about these words? “Everything he [the husband] does and says is designed to bring the best out of her [the wife]” (5:26). Who buys into that these days?

Paul continues and summarizes in 5:33: “...each husband is to treat his wife, loving himself in loving her, and ... each wife is to honor her husband.”

The whole section is a focus on love, respect, honor, and responsibility. Yet, some young couples don’t want to hear that. So, how is that working?

Well, you don’t need statistics. Everyone knows the marriage disaster occurring today. Divorce, second or third or more marriages. Broken homes, displaced families.

If families—solid marriages, stable kids—are the building blocks, the major units of strength for a nation, a society, the culture may be on shaky ground.

“Yeah, but the Scripture is old-fashioned and out-of-date, right?” Or is God’s Word right—again?

Oneness in Christ: The Key to Church Maturity

Jesus' prayer in John 17:1-5 is as follows: "You [Father] put him [Jesus, the Son] in charge of everything human...." The question should be asked: *Why?* For what purpose? The Scripture continues, "So He might give real and eternal life to all in his care. And this is the real and eternal life: That they know You."

"Knowing" is an intimate relationship. The same word is used for sexual intercourse in Scripture. To know is to get as close as humanly possible. In intercourse, the two (bride and bridegroom) become one. It is not by chance that Jesus uses this metaphor in describing the incredible organism called the church. It is very personal, like a bride and a bridegroom. People who become one with God have such an intimate unity that they think alike, just like many couples who have been married for decades. That aspect of knowing God is the purpose for which Jesus prayed. Jesus says, "I glorified you [the Father] on earth..." (John 17:1-5). That means that Jesus honored the Father, that He represented the Father. How? "By completing down to the last detail what you assigned me to do." This raises a question. What, in the perception of Jesus Himself, was He assigned to do? This would give us a clue about the mission of Jesus. And if this is the mission of Jesus, it is the mission of the Church.

John 17:6-12, emphasis mine: “I spelled out your *character* in detail to the men and women you gave me.”

God’s character is the origin of the Church’s essence and its culture. God’s character shapes our values, beliefs, attitudes, priorities, and worldviews.

Who is “they” in Jesus’ prayer? It is those who are God’s, followers of Jesus: the disciples. Jesus prays, “Holy Father, guard them as they pursue this life....” What is that life? It is life with God. Why do we need to be guarded? Because we are tempted to drift away from who we are to be. Ironically, churches focus an incredible amount of effort on what *they* are doing. But the key is not *what you do* but *who you are and who you become*. Jesus continues, “So they can be one heart and mind as we are one heart and mind.”

The body of Christ, the living organism called Church, sometimes suffers from a weak heart. Jesus had a heart for the lost. He said, “For the Son of Man came to seek and to save the lost” (Luke 19:10 NIV). No one can debate His commitment and His heart for the lost. We have the heart and the mind that is like Christ, who is the head of the Church, which is His body. We are united in focus.

Perhaps you would consider carrying a card in your pocket wherever you go. This card has three letters on it: FDM. It is an acronym for the profile of Jesus: Focus + Discipline = Momentum. Jesus was focused. When His body, the Church, is focused, it is productive.

In many churches today, the focus is “any which way but loose.” Most churches do not have a focus, but *many* focuses. Those focuses are so divergent that momentum is anemic.

Returning to Jesus' prayer in John 17: "Make them holy—consecrated—with the truth..." (17:13-19). Why would Jesus say that? He continues to answer why. Jesus prays, "In the same way that you gave me a mission in the world, I give them a mission in the world."

The word "mission" means to "be sent." It is not a you-all-come form of country club description of what it means to be Church. It is an army on the march, a team that wants to win—win the world—for King Jesus.

So many "orthodox" Christians focus on the truth of Scripture. That is a good start! But for what purpose? What is the end result? If focusing on Scripture is a means, what is the end? Unfortunately, for many, all the Bible teaching is directed to an academic exercise. Or it is for the "better living" of Christians. That is fine, but by itself, it is a self-centered, consumer-oriented, self-serving objective.

Truth, even biblical truth, is incomplete if it is not translated into the purpose: the mission. Jesus' mission. John 17:20-23: "The goal is for all of them to become one heart and mind...." This is what makes a great sports team. Basketball great Michael Jordan once said, "Individuals win games, but teams win championships." The championship of the Great Commission is to win the world for Jesus Christ. It takes teamwork. The key to teamwork is being of one heart and mind, according to Jesus. When we focus on "heart and mind," that reflects the values, beliefs, attitudes, priorities, and worldviews of Jesus. Put that as a measurement up against most churches, and we are greatly humbled by what we see. Jesus continues in John 17, "Then they'll be mature..." (17:20-23). It means that we grow up as disciples. And as we grow, if we grow healthy, we move from an egocentric child who sees the whole world around "me" to

other-centric adults who see and care for the needs of others. Sadly, many churches reflect many activities that are “all about us.”

Again, Jesus says, “Then they’ll be mature in this oneness....” That oneness means being on the same page, going the same direction, having the same goal, exhibiting the same focus, reflecting the same passion.

Jesus continues, “Then they’ll be mature in this oneness, and give the godless world evidence....” Evidence is not just preaching. It is not going through the motions. It is not just attending church. It is not simply a mission statement on the wall. It is not platitudes from a pulpit. Evidence is what Jesus was talking about in John 20:21 when He said, “Just as the Father sent me, I send you.” This is the living focus and discipline that brings about the momentum and reality of John 3:16, not just in the first century but among my friends, my neighbors, my social network, and even my enemies.

Jesus summarizes by saying, “Then they’ll be mature in this oneness, and give the godless world evidence that you’ve sent me and loved them in the same way you’ve loved me” (John 17:20-23). John 3:16 is not a cute reference on a sweatshirt in a football stadium. John 3:16 is Jesus being Jesus in and through His body, the Church, in every way in this very day. John 3:16 is Jesus in you, Jesus for you, and Jesus through you—changing the world, one person at a time.

Radical Love: How Churches Can Transform Lives Through Connection

How's the love meter at your church? Would a first-time guest discover it's impossible to miss the love? Is love in the air? Does it fill the room? Is the atmosphere thick with love for Jesus, one another, and, especially, first-time guests?

Worship usually provides a reflection of love for God. How does it reflect love for one another? And for the guests? Are there "spaces" in worship for demonstrations of the radical, genuine expression of love for one another? Isn't this one of the most powerful outward expressions that radiate the inward reality that we are a people who have been radically loved by God through Jesus?

Scripture says that the people in church greeted each other with a holy kiss. In many Middle Eastern cultures today, this gesture continues. Men will embrace each other with the hands on the other person's shoulders and kiss them on both cheeks. What would that look like in our culture?

For one thing, our culture is not so male-dominated. So, women can greet others as well. What about the holy kiss? Translate it into Western culture, and it just may be the "holy hug."

Are there risks? Sure! In our hypersexual, sensitive culture, it requires some sensibility. But there are all kinds of ways to hug that avoid sexual contact. The truth is, in a secular society, with

so much bad news, danger, stress—and all the rest, most people are hungry for a safe place and an expression of spiritual love and acceptance.

The Apostle Paul makes a strong case for the value of God-produced love for one another. First Corinthians 13 focuses on genuine, God-style, healthy love for one another. In the next chapter, 1 Corinthians 14, the apostle begins in verse 1, “Go after a life of love as if your life depended on it—because it does.” He immediately follows that up with the challenge to proclaim God’s truth in everyday speech. In this way, according to Paul, people experience God’s presence in you.

If you think about it, that Scripture is almost saying it’s not enough to simply talk about God’s love and hear about it in a preaching message. While that is great, it seems that human beings need to feel it and touch it. As you literally touch people in the love of God, Jesus touches them through you. Risky? Perhaps. Yet, there is no question: People need to *feel* God’s love.

They Will Know Us by Our Love: The Key to Drawing Others to Christ

Stop and think about this for a moment: How attractive is your church? Now, ask yourself: *What category am I describing?* The building? The landscaping? The sign? The website?

In Philippians 1:9-11, the Apostle Paul challenges the church at Philippi to be *attractive*: making Jesus Christ attractive to all. The big question is: *How?* How does the church—how do you—make Jesus attractive to all?

Is it through awesome music in worship? Is it a knock-your-socks-off building and architecture? Is it people in fancy clothes? Is it a spiritual rock star pastor or staff?

Before you consider what Paul says, think of the bigger picture. Consider the Christian movement in the eyes of unbelievers. Since we represent Jesus Christ here on earth, how attractive are we?

When you look through the lens of making Christ attractive, you have to admit: We do some ugly stuff! Look at all the divisions—all the different brands of Christianity—all the denominations. People on the outside don't see the honest differences or the different beautiful accents of Christianity. They see what marketers would call brand confusion: a church on every corner. Outsiders might even visit a church and hear a preacher criticize other Christians!

What about Christians who are stuck in ancient rituals, delivery systems, dress codes, and languages like “Thee” and “Thy,” which communicate Jesus as old, out-of-date, and irrelevant? It just might be easier to see all the ways Christians make Jesus unattractive!

So, what *does* Paul say? What is the secret of overcoming all our shortcomings of unattractiveness as Christians?

Of all things, Paul focuses on extreme, extraordinary *love*! Paul says he prays that their love will flourish. He exclaims, “So this is my prayer: that your love will flourish and that you will not only love much but well” (Philippians 1:9-11). He warns, “Learn to love appropriately”—use your head, not your feelings. He continues: Love should be “sincere and intelligent, not sentimental gush.” Paul challenges us to “live a lover’s life,” which would make Jesus proud. That’s what makes “Jesus Christ attractive” to all.

So, how is it with you? How is it with your church? Will others look at you and your church and reflect the words of that old song, “They’ll Know We Are Christians by Our Love”?

Conclusion: Small Group Study

Living out this content means recognizing that the real attractiveness of the Church is not in the building, the music, or the programs but in the visible, tangible, God-shaped love people encounter when they are with us. Scripture reminds us that loving God always includes loving people. When our language, habits, and church culture reflect *agape* love, Jesus becomes believable and beautiful to our unchurched neighbors. Unified hearts, hospitable attitudes, and everyday acts of sacrificial love are what make the Gospel compelling in a culture that is confused about love and skeptical about church.

This kind of love is not sentimental or vague. It is focused, disciplined, and missional. It shows up in clear signs, warm greetings, understandable language, and a commitment to remove unnecessary barriers for guests. It looks like people who know they are sent, who practice 1P + 2P + 3P: being present, proclaiming the Good News, and persevering until disciples are formed. It looks like marriages and families that reflect Christlike love and honor, congregations that choose unity over personal preference, and leaders who keep the main thing the main thing: reaching the lost and making disciples. When a church lives this way, it gives the godless world evidence that Jesus is real.

Your group has the opportunity to turn these truths into a way of life, not just a completed study. Start small and concrete. Try

one or two love-in-action experiments that make your church more welcoming, more understandable, and more focused on those who are not yet part of the family. Ask God where you need greater unity, deeper hospitality, and bolder mission. As you do, remember that Focus + Discipline = Momentum. Small, repeated steps of obedience will create a new culture over time, one where people truly can say, “They’ll know we are Christians by our love.”

This is only one part of the journey. The rest of the *Focus On Mission* series will help you keep growing in love, clarity, and courage as a missionary people in your community. Consider committing as a group to walk through the remaining books together, watch for what the Holy Spirit highlights, and regularly ask, “What is our next step of obedience?” As you keep learning and acting together, you will reflect more of God’s heart, reach more people who are far from Him, and experience the joy of seeing lives transformed by Jesus.

Study Questions

If a “mystery guest” visited your church next weekend, what would they experience about your congregation’s love, hospitality, and unity, and what might confuse or push them away from Jesus?

Where do you see outdated language, habits, or “code words” in your church that make Jesus seem distant or irrelevant, and how could you creatively redesign those for an unchurched neighbor?

Using the 1P + 2P + 3P picture (presence, proclamation, perseverance), what is one new outreach experiment your group could try in the next sixty days to move closer to making actual disciples, not just offering activities?

How might your small group function as a “love lab” for the church, testing new ways to greet, welcome, and connect guests so they feel seen, known, and valued from the moment they arrive?

In what practical ways could marriages and families in your church demonstrate the Ephesians 5 picture of love, honor, and

responsibility so that unchurched people see a different, healthier vision of relationships?

What would it look like for your congregation to pursue oneness of heart and mind around the mission of reaching the lost, and what competing preferences or distractions may need to be surrendered to get there?

If you viewed your church through the lens of an entrepreneur on mission, what two or three “high-impact changes” would you prioritize first to increase love, clarity, and connection for people who do not yet know Jesus?



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①

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②

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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!)