

ONE LAST THING

"THESE GAVE" 2 TIMOTHY 4:9-22

This Week's Core Competency

Biblical Community – I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world. Acts 2:44-47 *All the believers were together and had everything in common. 45 Selling their possessions and goods, they gave to anyone as he had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

The term *fellowship* suggests more than meets the eye. When we think of fellowship, we normally think of the relational side of the term. Our contemporary Christian minds naturally turn to the breaking bread and eating together facets of fellowship, i.e., "potluck fellowship" (Ac 2:46b). It would be apropos for the word to be spelled with a silent "r" standing for *relationships*. The meaning of fellowship, however, goes well beyond enjoying relationships with others in the body of Christ. And because it does, perhaps it should also be spelled with a silent "p" standing for *partnerships*, since fellowship is undoubtedly a highly

While the church has focused on public figures, such as pastors, teachers, great leaders, and prominent spokespersons, there are multitudes of others whose stories are likewise important to God and to the progress of Christianity.

– Walter L. Liefeld

missional term. It's not only relational; it's also *purposeful* and *task-oriented*.

This is made obvious in Acts 2:42-47 where we catch a glimpse of community life in the early church. One writer offers this description of the intentionality of believers in Jerusalem: "Acts 2:42-47 presents in brief compass a number of characteristic activities that reappear elsewhere in Acts 1-7. Besides the themes of unity and sharing possessions, to be discussed below, we hear of the 'teaching of the apostles' (2:42; 4:2, 18; 5:21, 25, 28, 42), the 'prayers' (1:14, 24; 2:42; 4:24-30; 6:4, 6), gathering in the temple, which evidently serves as a place of prayer and teaching (2:46; 3:1, 11; 5:12, 20-21, 25, 42; cf. Luke 24:53), 'fear' (2:43; 5:5, 11), 'wonders' and 'signs' (2:19, 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36), and the favor of the people (2:47; 4:21; 5:13, 26) . . . The final sentence in 2:47 also makes clear that the community continues to grow through conversions—another repeated theme (2:41, 47; 4:4; 5:14; 6:1, 7) . . . The narrator places special emphasis on the church as a sharing community in the summaries in 2:42-47 and 4:32-35" (Robert C. Tannehill, *The Narrative Unity of Luke-Acts*, 2:44-45). Another writer offers this simpler summary: "Luke affirms the internal fellowship, intimacy, and engagement of the community. This positive activity is accompanied by joy and glad hearts, and their worship and praise of God are ongoing. But this is not an isolated, private club or a hermetically sealed community. Their reputation with outsiders also is good. This good reputation apparently impacts their witness: Luke concludes the summary with a note that as each day passes, the Lord adds to the number who are being saved" (Darrell L. Bock, *Luke*, BECNT, 154). The Jerusalem church engaged in *missional fellowship!*

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The *missional* fellowship that characterized the early church is made even more evident in Paul's passing remarks regarding more than sixteen different trusted companions, all of whom were involved in his ministry. The list includes: Demas, Crescens, Titus, Luke, Mark, Tychicus, Carpus, Priscilla, Aquila, the household of Onesiphorus, Erastus, Trophimus, Eubulus, Pudens, Linus, Claudia, and all the brothers (2Ti 4:9-22). And this is not an exhaustive list; there were many more. One writer estimates six times that many more. He writes: "In Acts and the Pauline letters some one hundred individuals, under a score of titles and activities, are associated with the apostle at one time or another during his ministry. They are participants in his preaching and teaching and in his writing, and they define the apostle's work as a 'collaborative ministry' (E. E. Ellis, *Dictionary of Paul and His Letters*, s.v., "Co-workers," 183). While Paul uses various terms to refer to these co-workers, in 2 Corinthians 8:23 he calls Titus his *koinonos* translated "partner," the masculine form of the feminine noun *koinonia* translated elsewhere "fellowship." *Fellowship* entails *partnership* that is *missional*.

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

2 Timothy 4:9-22

9 Do your best to come to me quickly, 10 for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. 11 Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. 12 I sent Tychicus to Ephesus. 13 When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments. 14 Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. 15 You too should be on your guard against him, because he strongly opposed our message. 16 At my first defense, no one came to my support,

but everyone deserted me. May it not be held against them. 17 But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. 18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

19 Greet Priscilla and Aquila and the household of Onesiphorus. 20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus. 21 Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers. 22 The Lord be with your spirit. Grace be with you.

EXAMINE – what the passage says before you decide what it means.

- * Number the named individuals in vv. 9-22.
- * Bracket v. 9 and v. 21a.
- * Box "for" indicating *reason* in v. 10.
- * Circle "deserted" in v. 10.
- * Box "because" indicating *reason* in vv. 11, 15.
- * Circle "sent" in v. 12.
- * Underline "cloak," "scrolls," and "parchments" in v. 13.
- * Bracket "will repay" in v. 14.
- * Circle "first defense" in v. 16.
- * Box "but" indicating *contrast* in vv. 16, 17.
- * Box "so that" indicating *purpose* in v. 17.
- * Circle "lion's mouth" in v. 17.
- * Circle "heavenly kingdom" in v. 18.
- * Highlight v. 18b.
- * Highlight v. 22.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. What can you say about Demas based on what Paul said about him?
2. See any difference between Crescens and Titus on the one hand and Demas on the other?
3. What do you infer about Paul from verse 11?
4. The apostle has had a change of heart regarding Mark. Read Acts 15:36-40 and explain.
5. If Timothy is still in Ephesus (cf., 1Ti 1:3), why does Paul send Tychicus there?
6. If "Alexander the metalworker" is the same "Alexander" mentioned in 1 Timothy 1:20, it would explain Paul's word of warning to Timothy in verse 15. How so?
7. Explain the use of *contrast* in verses 17 and 18.
8. What do you infer about those who did not support Paul from verse 16b?
9. In verse 22 "your" is singular and "you" is plural. What does this indicate?
10. **Discussion:** Talk about your answer to the third *living* question: How is God calling you to change your world.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

Paul is in prison in Rome when he writes his second letter to Timothy. He had spent "two whole years" in prison in Rome before, but this time is different. That time he "stayed there in his own rented house and welcomed all who came to see him" (Ac 28:30); this time he is chained in a cell (2Ti 1:16; 2:9). That time he expected to be released soon (Php 1:25; 2:23-24; Phm 22); this time he expects to be executed (2Ti 4:6-8). Such observations together with historical allusions in the Pastoral Epistles (1Ti 1:3; Tit 1:5; 3:2; 2Ti 1:17; 4:13, 20) that cannot easily be squared with the book of Acts make it likely that Paul was released from prison then imprisoned again six years later. One author writes: "It is entirely credible that Paul could have been released (A.D. 62), perhaps for a lack of evidence, and left free for another period of ministry. According to this supposition (which is all it can ever be), Paul traveled widely from A.D. 62 to 67 and was eventually recaptured, tried, and executed in Rome in 67. During this period of travel he would have written 1 Timothy and Titus, and during his final imprisonment, 2 Timothy" (A. Duane Litfin, "1 Timothy," in *The Bible Knowledge Commentary: New Testament*, 728). The following itinerary fits the biblical details as well as any:

1. Paul is under detention in Rome for two full years (Feb A.D. 60-Mar A.D. 62). During this time he writes Ephesians, Philippians, Colossians, and Philemon.

2. After his release, he visits Ephesus (1Ti 1:20) and Colosse (Phm 22) (spring-autumn A.D. 62).

3. Then he goes to Macedonia (1Ti 1:3) where he visits Philippi (Php 1:25; 2:24) (late summer A.D. 62-winter A.D. 62/63). 1 Timothy is probably written from Macedonia (autumn A.D. 62).

4. After the trip into Macedonia, Paul returns to Asia Minor (1 Ti 3:14) (spring A.D. 63-spring A.D. 64).

5. He then likely travels to Spain (spring A.D. 64-spring A.D. 66).

6. After returning, he visits Crete (Tit 1:5) (early summer A.D. 66) leaving Titus behind to carry on the work there. Shortly thereafter he writes a letter to Titus urging him to join him for the winter at Nicopolis (Tit 3:12) (summer A.D. 66).

7. Then he apparently returns to Greece and Asia Minor before going to Rome (spring-autumn A.D. 67).

He visits Miletus, where Trophimus is left sick (2Ti 4:20), and Troas, where he leaves a cloak and parchments (2Ti 4:18).

8. He is arrested and brought to Rome a second time (autumn A.D. 67), where he writes 2 Timothy. (See Homer A. Kent, Jr., *The Pastoral Epistles*, 50-52; H. Wayne House, *Chronological and Background Charts of the New Testament*, 132)

The four paragraphs that comprise 2 Timothy 4:9-22 are best treated individually. In the first one (vv. 9-13), Paul tells Timothy to come quickly because practically all his co-workers had left; only Luke is with him. "Do your best to get here before winter," he tells him in verse 21. Demas, who was with the apostle during Paul's first Roman incarceration (Col 4:14) and whom he called a "fellow-worker" (Phm 24), "was not willing to pay the price of hardship and suffering that Paul was paying" this time around (Ralph Earle, "2 Timothy," in *The Expositor's Bible Commentary*, 11:414). He loves the world too much, so he returns home to Thessalonica and leaves the apostle in a lurch. Crescens, mentioned only here, and Titus go to Galatia and Dalmatia respectively, probably to do missionary work. Tychicus goes with Paul's letter to Ephesus where he is to relieve Timothy of his responsibilities so that Timothy can join Paul in Rome. Luke, "the beloved physician" (Col 4:14 KJV), stays to minister to the aged, ailing apostle and perhaps serve as his secretary.

Timothy is to bring Mark with him. John Mark had deserted Paul and Barnabas on their first missionary journey (Ac 13:13). And after Paul refused to take the young man on the second trip, Barnabas parted company with Paul, taking Mark on a mission with him to Cyprus (15:36-41). Due no doubt to the godly influence of Barnabas, Mark later proved himself to Paul as indicated by John Mark's presence with Paul during the apostle's first Roman imprisonment (Col 4:10). Mark is a classic example of a young man who failed in his first assignment, but finally made good. The stark contrast between the defection of Demas and the restoration of Timothy is hard to miss. Timothy is also to bring Paul's "scrolls, especially the parchments." Centuries later, before his execution in 1536, William Tyndale, the well-known Bible translator, made a similar request from his prison cell at Vilvorde Castle. With winter

approaching, he wrote to the governor begging him for warmer clothing, a woolen shirt, and above all his Hebrew Bible, grammar, and dictionary.

In the second paragraph (vv. 14-15), Paul warns Timothy to "be on guard" against Alexander, a determined opponent of Paul whose identity is debated. His persistent opposition to the apostle and apparent proximity to Timothy suggests, however, that he was one of two men Paul had excommunicated from the Ephesian church, Hymenaeus being the other (1Ti 1:19, 20), both belonging to a larger group who "shipwrecked their faith."

In the third paragraph (vv. 16-18), Paul tells Timothy about his preliminary appearance before the Roman authorities. His "first defense" refers to the first court hearing of Paul's present case, not his defense on the occasion of his first imprisonment (Ac 28). No one supports him when he enters his plea and makes his initial defense. No one, that is, but the Lord, who gives him the strength to proclaim the gospel to all those at the hearing. Because the Lord delivers him from imminent danger then by extending his trial, Paul is persuaded that the Lord will rescue him again and

again until he ultimately brings him safely into the messianic kingdom. "To him be glory for ever and ever. Amen."

In the fourth paragraph (vv. 19-22), Paul sends final greetings to partners in the ministry and closes with the benediction, "The Lord be with your spirit," speaking of Timothy's spirit, and "Grace be with you" speaking of all those who read or hear what Paul has written.

This passage belongs to the closing of Paul's letter, which contains no discrete message for us. Passages in the body of a letter typically deliver messages, which taken together form the letter's overall message. Paul's closing personal remarks to Timothy provide us with information, but they do not call on us to respond in any particular way—any particular way intended by the author. The passage is inspired, so the information it contains is accurate, but that information does not *entail* a particular response on our part. This is not to say, however, that the information it conveys is useless. The information is useful or *significant*; in fact, we may draw any number of different inferences or significances from Paul's words to Timothy from death row. Here is one that I have drawn.

A Significance of the Passage

It takes the community of believers working together as partners to accomplish the mission God has given the church.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 "living questions" to apply what you have learned this week.

• **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

notes **N** STUDY – the commentaries to answer the questions.

- v. 9 **do your best** Gk *spoudazo*, "conveys a sense of urgency that is here increased by the word 'quickly'" (Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy, Titus*, 296). "Paul had a foreboding of his fate, but he was not expecting immediate execution. Paul's previous experience with the Roman judicial system had led to a lengthy confinement (Acts 24:27; 28:30-31), and he anticipated normal delays. Timothy, if he left soon, could arrive at Rome in three or four months. Paul expected to be alive still at this time. He also wanted Timothy to come soon to avoid the dangerous conditions of winter on the Mediterranean (v. 21)" (Thomas D. Lea and Hayne P Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 251-52). "If Timothy was to follow the usual route going from western Asia Minor, the Aegean Sea, across Macedonia, and then finally crossing the Adriatic Sea (assuming Paul was in Rome), he could meet delays at a number of points on the journey" (Liefeld, 297).
- v. 10 **world** Gk *aion*, lit., "age," i.e., "all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral, atmosphere which at every moment of our lives we inhale, again inevitably to exhale—all this is included in the [*aion*]" (Richard Chenevix Trench, *Synonyms of the New Testament*, 217-18).
- v. 10 **Dalmatia** "Dalmatia was the southwestern part of Illyricum on the eastern shore of the Adriatic Sea (modern day Yugoslavia, currently Croatia, Bosnia, and Herzegovina; cf. Pliny *Hist.* 3:26)" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 590).
- v. 11 **helpful** "Mark appears as a member of the Pauline circle, and, in striking contrast with the dissension he created by his early association with Paul (Acts xv. 37f), he is now commended for his usefulness (*euchrestos*, 'serviceable', not *profitable*) for ministry (*diakonia*, a quite general term expressing any form of service). Scott suggests the meaning 'he can turn his hand to anything'" (Donald Guthrie, *The Pastoral Epistles*, TNTC, 172).
- v. 12 **sent** "The Greek aorist verb 'sent' is likely an epistolary aorist. The verb would thus indicate 'I am sending' from the standpoint of the writer or 'I have sent' from the viewpoint of the readers. Tychicus likely would carry 2 Timothy to its destination and replace Timothy in ministry in Ephesus while Timothy journeyed to be with Paul in Rome" (Lea and Griffin, 253).
- v. 12 **cloak** Gk *phailones*, "indicates a kind of blanket of coarse wool that was used as an outer garment to protect against the cold and the rain. It had a hole in the middle for the head to pass through. There were no sleeves" (William Hendriksen, *Thessalonians, Timothy and Titus*, NTC, 322). "Paul had evidently left it on a recent visit to Troas, when Carpus, unknown elsewhere, was apparently his host" (Guthrie, 173).
- v. 13 **scrolls, parchments** "Most commentators regard the 'scrolls' as papyrus rolls and the 'parchments' as an expensive, durable writing material made of animal skin. It is impossible to know the contents of the parchments, but suggested contents include personal documents of Paul, the Old Testament Scriptures, or blank sheets of writing paper" (Lea and Griffin, 254). "It is not certain if the concern is legal (e.g., papers showing roman citizenship), ministry oriented (e.g., blank writing material for further correspondence), or personal and sentimental" (Mounce, 592).
- v. 14 **Alexander** "These verses add the possibility that Paul was arrested in Troas (cf. v 13) and that Alexander was instrumental in the arrest. Perhaps reflection on that time reminds Paul to warn Timothy to be careful when he travels through Troas. Alternatively Paul could be thinking of his first defense in Rome (vv 16-17) and Alexander's attack on him at that time, and hence warns Timothy to be wary of Alexander when he arrives in Rome. A third option is that Alexander was in Ephesus (especially if he is identified with the Alexander mentioned in 1 Tim 1:20; see below), and Timothy is to be especially careful of him until he leaves for Rome. The only thing that can be known for sure is that Timothy knew Alexander and needs to be careful" (Mounce, 593).
- v. 16 **first defense** "Eusebius (4th century) held that it was in connection with Paul's first Roman imprisonment (Acts 28:30), which resulted in his release. This accords well with the end of v. 17, and Lock prefers this interpretation. But most commentators feel that the language here is too strong for that earlier event, when in accordance with Roman custom, he may have been automatically released without trial at the end of two years. Today scholars generally agree that the reference is to the *prima actio*, the first hearing in court" (Ralph Earle, "1, 2 Timothy," in *The Expositor's Bible Commentary*, 11:416; Mounce, 594-95; cf., Hendriksen, 328-30, who favors the earlier view).
- v. 16 **deserted** "It was the custom for a defendant's friends to appear with him to give moral support, but Paul complains that no man stood with me (*paraginomai*, to 'stand by', 'support' or 'second' [cf. Simpson]). The RV and RSV 'no one took my part' brings out this technical sense" (Guthrie, 176).
- v. 17 **lion's mouth** "The phrase appears in Ps 22:21 in reference to an experience of great danger. This was Paul's meaning here, and it is best not to be too specific beyond this" (Lea and Griffin, 256). Perhaps Paul is alluding to an earlier preliminary hearing that did not result in an immediate guilty verdict.
- v. 18 **heavenly kingdom** I.e., a reference to the messianic kingdom (see v. 1), the kingdom of heaven.
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Family Talk

Encouragement from one parent's heart to another

Special Note to Parents: During the month of May, kids' teaching will not align with adult teaching. The *Family Scrolls* will follow the texts that kids are learning on Sunday morning. During His earthly ministry Jesus often used parables to illustrate principles. Parables are earthly stories with a heavenly meaning. Jesus used these stories to help explain spiritual truths so that His listeners would understand the things of God. Next week, kids will be learning truths from the story of the persistent friend from Luke 11:5-13. A typical conversation you may hear at my house: "Mom, can I have some chips?" "No, we will be eating dinner in about an hour." "I'll just eat a few." "No, we've done this before and you never just eat a few." "I swear this time it will just be a few." "No." "Please, Mom, I'm starving!" "Good, you will be nice and hungry for dinner." "But I'm growing and growing boys need lots of food!" On and on this goes until finally I throw the bag at him and tell him to eat the whole thing if he wants. Persistence pays off. How thankful I am that our Heavenly Father responds to our urgent persistent prayers. Unlike me, however, He never throws things that me that are not good for me. He only gives good gifts that are beneficial and lead me to Him!

What Does The Bible Say

Read: Read Luke 11:5-13

1. Why does the man go to his friend's house at midnight?
2. Fill in the blank: "_____ and it will be given to you; _____ and you will find; _____ and the door will be opened to you." Luke 11:9

What Do You Think

1. Why do you think Jesus wants us to keep on praying?
2. Read verses 11-13. How does it make you feel to know that God will only answer your prayers according to what's best for you?
3. Do you persevere (stick with it) when praying for something even if the answer does not come right away?

What R U Going To Do

Keep a prayer journal over the next several weeks. Write down specific things you are praying about. Make sure you put a date each time you journal. As God answers those prayers, go back to that date and write the answer you received. No answer? No worries! Keep on praying!

MEMORY TIME

Core Comp

Prayer - I talk to God so I can know Him, ask Him for things and find out what He wants me to do.

Memory Verse

Luke 11:9 - *So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.*

KIDPIX COUPON

I memorized CC _____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade _____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God Psalm 121:1-2

I believe God is involved in and cares about my daily life.

Identity in Christ John 1:12

I believe I am significant because of my position as a child of God.

Church Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

Eternity John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship Psalm 95:1-7

I worship God for who He is and what He has done for me.

Prayer Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness Matthew 6:33

I focus on God and His priorities for my life.

Spiritual Gifts Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time Colossians 3:17

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life Romans 12:1

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy John 15:11

I have inner contentment and purpose in spite of my circumstances.

Peace Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

Faithfulness Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control Titus 2:11-13

I have the power, through Christ, to control myself.

Humility Philippians 2:3, 4

I choose to esteem others above myself.

Love 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

Patience Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness 1 Thess. 5:15

I choose to do the right things in my relationships with others.

Gentleness Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

Hope Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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