



ROOTED

A 10-WEEK DISCIPLESHIP
EXPERIENCE



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WHO IS GOD?

WEEK 2

WEEKLY MEMORY VERSE

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

Romans 8:1-2

DAY 1 • THE MYSTERIOUS GOD

God does not come to us in nicely defined, rationally explained, thought categories. God does not fit Himself into our theological textbooks. God breaks all the rules. He is near, yet transcendent; clothed in human form, yet holy; more terrifying than can be imagined, yet compassionate; invisible, yet revealed; judging, yet merciful, sovereign, yet humble. No matter where you look, God breaks the molds.

Skip Moen, Dean - Master's International Divinity School

No matter who we are or where we come from, we each have an idea about God. It could be you think He doesn't exist, or He just created the world and now sits back and watches it, disinterested. Perhaps you think He is a She, or an It. Maybe for you God is the ultimate 911 service, only to be called upon in an emergency; or God is a cosmic police officer, waiting and watching to catch you break His laws. We are often inoculated with these images of God early in our lives – from our parents, our culture or the church.

The problem is none of our images or words can adequately capture Him. The quote above makes a point the Bible reinforces again and again – our descriptions of God cannot begin to capture His majesty, glory and infiniteness. He is holy, awesome, vast and eternal. His thoughts are higher than our thoughts and His ways are higher than our ways. Our limited minds and finite lives simply cannot fathom the depth and breadth of God.

It is only as God reveals Himself to us that we begin to get an accurate picture of who He really is. And that revelation comes to us in three primary ways: through creation, through Jesus Christ, and through the Scriptures handed down through generations.

This means all we know about God comes from His revelation about Himself. We only know Him as He discloses Himself to us. Because of this, we must keep two things constantly in view. We can know God and have confidence about what He is like, and at the same time, we will never be able to understand Him completely. We know enough about God to love, revere and worship Him, but most of God will remain mysterious and beyond our comprehension.

The great nineteenth century theologian and preacher, C. H. Spurgeon, puts it this way:

There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can compass and grapple with; in them we feel a kind of self-content, and go our way with the thought,

“Behold I am wise.” But when we come to this master-science, finding that our plumb-line cannot sound its depth, and our eagle eye cannot see its height, we turn away with the thought that vain man would be wise, but he is like a wild ass’s colt; and with solemn exclamation, “I am but of yesterday, and know nothing.” No subject of contemplation will tend more to humble the mind, than the thoughts of God...

But while the subject humbles the mind, it also expands it. He who often thinks of God, will have a larger mind than the man who simply plods around this narrow globe... The most excellent study for expanding the soul is the science of Christ, and him crucified, and the knowledge of the Godhead in the glorious Trinity. Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of the Deity. **C. H. Spurgeon**

An example of this tension (knowing God yet never being able to fully grasp all of who He is) exemplifies the Christian idea of the Trinity. Central and unique to the Christian faith is the belief that the one God has disclosed Himself eternally as Father, Son, and Holy Spirit. There is plurality within the identity of the one God.

The doctrine of the Trinity is not a belief in three gods or of one God in three different modes or functions. It holds that within the one God there are three eternal and distinct persons – Father, Son and Holy Spirit – who live eternally in loving community.

We see this idea from the very first words of the Bible, where we see differentiation between God, the Spirit of God, and God’s Word (spoken).

*In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. **Genesis 1:1-3***

The Beginning of John’s account of the life of Jesus echoes back to the opening words of Genesis but now adds another layer to our understanding.

*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. **John 1:1-5, 14***

John opens his Gospel with the astounding claim: “*In the beginning was the Word and the Word was with God and the Word was God*” (John 1:1). Notice, the Word is

DAY 2 • THE WORLD GOD MADE

“In the beginning God...”

The Bible opens up with the four most powerful words ever written: “In the beginning God...” The Bible doesn’t argue for God’s existence, it simply assumes it. Far more than a purely abstract theological textbook, the Bible tells us the story of God and His work in and beyond the world. The first two chapters of the Bible relay the story of God’s creation.

John Stott supplies another insight about this four-word opening of Genesis:

The first four words of the Bible are more than an introduction to the creation story or to the book of Genesis. They supply the key which opens our understanding to the Bible as a whole. They tell us that the religion of the Bible is a religion of the initiative of God. You can never take God by surprise. You can never anticipate Him. He always makes the first move. He is always there “in the beginning.” Before man existed, God acted. Before man stirs himself to seek God, God sought man, in the Bible, we do not see man groping after God; we see God reaching after man.

John Stott, *Basic Christianity*

Thus, we learn in the introductory words to the Bible that God is eternal and existed before His creation, and that He is the initiator of all that happens. As we continue in Genesis 1, we see how the Creator God of the universe brings everything into being and how He values His work.

We learned yesterday that God reveals Himself to us through the Bible, through Jesus Christ and the created order. Over the next couple of weeks, we will look at different facets of God’s revelation to us. Today, we want to look more in depth at Genesis 1 (Mark up the passage as you read it. What do you learn about God?):

Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—the second day. And God said, “Let the water under the sky be gathered to one

place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day. And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day. And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." And there was evening, and there was morning—the fifth day. And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Genesis 1:2-25

In the story of creation, we see the power of God in action. For instance, He simply speaks the universe into existence. We see His intelligence, beauty, and order as He creates and fills each day of creation. We not only marvel at the creation, we marvel at the God who created it. The heavens declare the glory of God (Psalm 19:1)! Then finally we get to see God's evaluation of all He has made: "It is good." God delights in what He has made.

Everything about God's creation was "good." There was no conflict, no destruction, no disease or pollution. The Hebrew word *shalom* (usually translated as "peace") captures God's intent for creation. *Shalom* means wholeness, unity, integration, and harmony. Everything was the way God intended it to be. It is very important we begin the story

DAY 3 • THE CROWN OF GOD'S WORK

The creation of human beings gets an extended focus in the Genesis account.

*Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. **Genesis 1:26-31***

Man and woman were part of God's good creation. They were made by Him for unique relationship and interaction with Him. The phrase "image of God" means that there are things true of God that are also true of us. While obviously not gods ourselves, we reflect certain characteristics of God's nature.

From this passage, we learn one characteristic we share with God is that we are made for cooperative participation with God in His work. God blesses people and tells them to have children and to fill the earth. He also tells them to subdue the earth which means ruling over it and taking care of it. We see an example of this in Genesis 2, when Adam (who was created before Eve) is commanded to care for creation and to name the animals God had made. Could God have done all of this better Himself? Of course. But God invited the man to bring forth all the latent possibilities in creation and to direct them in God-honoring ways, as an extension of His authority on earth. Our work was to reflect His – six days He worked, so six days we work; He rested on the seventh day, so we are to rest on the seventh day. He is the Creator and He creates us to be creators. Our stewardship of creation was to mirror His care in creating it.

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory

| and honor. You made them rulers over the works of your hands; you
| put everything under their feet... **Psalm 8:3-6**

Another major attribute we share with God is personhood. God has will, intelligence, and emotion – and so do we. The most central facet of personhood is the capacity and desire for relationship. God’s personhood (the Trinity, which we talked about on Day 1 this week and we’ll cover in more detail later) is made up of three co-equal, co-eternal, co-existing persons whom the Bible refers to as Father, Son and Holy Spirit. In other words, God has always existed as a community within Himself. And out of the overflow of that loving and joyous community, God creates human beings in His image – made for relationship with Himself and with others.

God didn’t create us because He was lonely or bored. He didn’t create us because He needed our help. He is fully complete without us, yet desires relationship with us.

It is striking that there is only one thing in the whole creation account that is considered “not good.” The LORD God said, “*It is not good for the man to be alone. I will make a helper suitable for him*” (Genesis 2:18). This quote refers to the fact that Adam was created before Eve and for a period had no other person to relate to. God judged that the alone-ness of man was not good. Though surrounded by the animal kingdom and having direct access to God, the man needed another human being to be his companion. So God created a woman, and the pair were given charge over the rest of the created world to care for it and stand as His representatives over it.

Think about this. The same God who created the universe knows each of us intimately and completely. He cares for us and loves us. He *delights* over us (Ps. 139:13-19) and desires a relationship with us. He creates an incredible world to live in and then gives us the job to care for it. He takes the initiative to reveal Himself and then leaves it to us to respond to His loving care. When we stop to really consider that, our lives can’t ever be the same.

DAY 4 • WHAT WENT WRONG

Many people can agree that something is deeply wrong with our world. We only have to read a newspaper, turn on the TV, or connect to the Internet to know this is so. We not only hurt each other, but we harm ourselves in endlessly destructive ways.

Sin is a powerfully destructive force in the world. However, it's important to remember the impact is felt not only by those around us, but it deeply affects the heart of God. Sin's greatest impact is in our relationship with God. Not only do we fail to cherish and enjoy Him, but our rebellion against Him earns us the wages of sin: death and eternal separation from Him (Romans 6:23). When we understand the holiness of God, we understand why Scripture says God hates sin. Sin damages us, our lives and our relationship with God.

Genesis 2 ends with the man and woman in a garden, free to enjoy all of its delights, with only the "tree of the knowledge of good and evil" off limits. We don't know how long Adam and Eve lived in this paradise, but the Bible records the rebellion that began to ripple outward throughout all creation.

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves. Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it." Then the LORD God said to the woman, "What is this you have done?" The woman

said, "The serpent deceived me, and I ate." So the LORD God said to the serpent, "Because you have done this, Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you." To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,' Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." **Genesis 3:1-19**

The gift of freedom was given by God to both angels and human beings. For Adam and Eve, the tree of the knowledge of good and evil represented a choice – whether to humbly trust God and submit themselves to His gracious rule, or to turn from Him and go their own way. We know which choice they made, and the consequences have been passed down to us.

After their disobedience, the harmony and intimacy that existed between the man and woman quickly turns to blame and shame – the man blames the woman, the woman blames the serpent, and the serpent slithers away. They hide from God in fear as they begin to experience the consequences of their rebellion. Their intimacy with God is ruptured, and as death, sin, and rebellion spread out to infect every aspect of creation, the *shalom* that characterized God's good world evaporates. After Genesis 3, the next several chapters record the ways in which the world becomes increasingly tainted. God's good world (including the humans made in His image) remains, but it has been fundamentally altered.

There is not one aspect of human life that has not been affected by the entrance of sin and death into the world. Humanity had to find more and more words to describe the evils that beset them. Corruption. War. Hate. Disease. Selfishness. Greed. Deceit. Rape. Murder. Theft. Fear. Guilt.

Every relationship we were made for was fractured. Instead of intimacy with God, there is fear and hiding. Instead of intimacy between man and woman, there is shame, hurt and a struggle for power. Even creation itself groans under the weight of human disobedience.

I For the creation was subjected to frustration, not by its own choice,

but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

Romans 8:20-22

Instead of humble obedience to God and joyful delight in His creation, humanity became enslaved to the power of sin. Our inner natures have become bent towards evil, so we no longer have the freedom not to sin. And the Scriptures teach that the end result of our sin is death (referring not only to literal physical death, but to our spiritual alienation and separation from God).

Sometimes this death is the by-product of our own sinful choices. Sometimes it is the result of someone else's choice or just living in a marred world. Often it is a combination of all three. What is certain, we all experience the deadly consequences of sin. And as if that's not bad enough, the Bible says that unless our sin problem is addressed, we will experience spiritual death which means being separated from God both now and into eternity.

The good news is, that isn't the end of the story. Tomorrow, we'll see how God provides the rescue we so desperately need.

DAILY RESPONSE

- Where do you see the consequences of human rebellion in our world? In your own life?
- What kind of death have you experienced because of your sin?
- Talk to God about the pain you've encountered or the pain you have caused due to your sin. Thank Him for allowing you to come to Him in complete transparency knowing He loves you and wants to restore you.

DAY 5 • THE BEST NEWS EVER

As we learned yesterday, none of us are able, on our own, to avoid sin and be reunited with God. The good news is our Creator quickly moves to become our Redeemer and implements a plan to deal with our sin and bring us back into relationship with Himself. In spite of our sin and rebellion, God does not remain distant from our world, but enters this world to restore us to Himself and set the world back to the way He designed it to be.

God begins in Genesis 12 by calling one man, Abraham, into a special relationship with Him. From Abraham comes a great nation (God's people, the Jews, Israel). Eventually from that nation comes a Savior (also called the Messiah) who is God's instrument to bring salvation to the world.

What is so amazing about this Savior is He is much more than a messenger, teacher, or spiritual leader. He is God in human form. God Himself comes to the world as Jesus Christ and begins to reverse the curses of sin and death that have ravaged humanity since the time of Adam and Eve. He comes to the center of our damaged souls and deals directly with the disease the Bible calls sin. He took upon Himself our sin and its consequences, and in doing so, made a way for us to restore all that was lost through our rebellion.

The Bible tells us the "wages of sin is death" – we have earned it – so Jesus died to take the "wages" of sin upon Himself. He died the death we were already dying because of sin, to give us the life we could never attain on our own. When He died on the cross, our old selves died with Him; and when Jesus rose from the dead, our new selves rose with Him. He restored our relationship with God by providing a means of forgiveness of the debt we owed. He broke the power of sin over us so that we may overcome the evil in ourselves and in our world.

Jesus' death on the cross was the necessary means by which the root of sin and death could be overcome. Our sin and rebellion from God actually made us His enemy. This makes Jesus' sacrifice for us even more incredible.

At just the right time, when we were powerless, Christ died for the ungodly.

*Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation. **Romans 5:6-11***

Jesus made it clear that this path back to God was opened to everyone regardless of their gender, heritage, religious dedication, guilt, accomplishments or any other human measurement. Salvation through Jesus is a gift of grace offered to you by God. But it is a gift you must individually receive. Being raised by Christian parents, going to church, living in America, or being a good person is no substitute for the faith we must live out each day. Now the great and epic story of God’s salvation of the world can be your story too.

How do you accept Jesus’ sacrifice on your behalf? Just think of your ABC’s.

- A) Admit you’re a sinner. Through thought and action, you are separated from God. You are not able to bridge the gap between you and God through your own effort. “Trying harder” is not the answer, but rather acknowledging that you can’t save yourself. Authentically admit this to God and allow Him to build the bridge to a relationship with you.
- B) Believe in Jesus and what He has done. To believe in Jesus is to agree with what the Bible says about Him and what He says about Himself. Jesus was 100% human and 100% God. He died on the cross as a sacrifice to make payment for your sins and then rose from the dead conquering death for all who believe in Him.
- C) Commit to follow Jesus. Commitment is more than a sentimental prayer or intellectual assent. Commitment is betting the farm on the fact that belief in Jesus alone saves you and then living that truth. It means making Jesus your personal friend, leader, confidant and object of worship.

It is not enough for Jesus to offer you salvation. It is not enough for you to just understand it. You must decide to take Jesus up on His offer. The ball is in your court.

DAILY RESPONSE

- Is the way of salvation, as it is explained in this chapter, what you had previously thought? (If not, how is it different?)
- Have you accepted Jesus as your Savior and Lord? (If yes, how has that changed you? If you haven’t, what is keeping you from doing it now?)
- If you are ready to accept Jesus as your Savior, write a prayer accepting His gift of forgiveness and asking Him to be the Lord of your life. If you have already asked Jesus into your life, write a prayer of thanksgiving for the gift of grace and forgiveness in your life and what it has meant to you.

ABOUT THE AUTHORS



Kenton Beshore is the senior pastor of Mariners Church, a multi-site, non-denominational church in Irvine, California where he has served as senior pastor since 1984. He holds an MA from Talbot School of Theology and has studied under Dr. John Stott at the Institute of London. Kenton loves the privilege of being a pastor and his greatest joy is being with people at defining moments of their lives. He teaches God's Word by filtering it through his life and applying it in practical ways. Kenton and his wife, Laurie, have been married since 1978 and have four sons, four daughters-in-law, and four grandchildren.



Muriithi Wanjau is the senior pastor of Mavuno Church in Nairobi, Kenya. He has been married to Carol since 1994 and they have three children, Muini, Wairimu and Wanjau. Muriithi is a graduate of the University of Nairobi (BSc) and Fuller Seminary (MDiv). He is the author of Mizizi, a 10-week course that has been used as a foundations manual by many Christians across Africa and the world, and has co-authored several books with Carol. His passion is to plant culture-defining churches in every capital city of Africa, raising up Christ-followers who fearlessly impact society.



Peter Kasirivu - Uganda - Pastor Peter is the founding pastor of Gaba Community Church in Uganda and the founder and president of Africa Renewal Ministries. He has travelled to more than 15 nations teaching leaders as well as preaching the Gospel. Peter is known for his passion for developing leaders, a service he does with passion through his weekly TV program on LTV known as the Excellent Life as well as the annual outreaches to Uganda's many universities. His greatest love is to help and encourage upcoming leaders. He and his wife, Irene, have two sons and two daughters.



Samuel Metelus - Haiti - Pastor Samuel graduated from Victory Bible Institute in 1994, after achieving a bachelor's degree in computer science from University of the Caribbean and a bachelor's degree in technology management from St. Petersburg College in Florida. He has been in ministry for over 20 years and is the proud father of two daughters and a son.



Camille and Esther Ntoto – Democratic Republic of Congo - Living in the war-torn region of Eastern Congo since 2005, Camille and Esther’s work has included producing, hosting and distributing radio broadcasts, holding leadership conferences, mentoring actual and potential leaders, training activists in the fight against sexual violence, sponsoring literacy classes, inspiring and equipping the youth to take on Africa’s challenge with courage and faith. Camille holds a B.A. in Intercultural Studies and a graduate degree in Leadership from Vanguard University. Esther holds a B.A. in Intercultural Studies with a minor in Communication also from Vanguard University. Both have earned certificates in Micro Economic Development.



Daniel Núñez – Mexico - Daniel Nunez has been pastoring in the community of El Nino for over 11 years. Under Daniel’s leadership, the church has grown from 12 people to 200. He has begun a church planting movement and has planted 17 churches and with a goal to plant 50 churches in his lifetime. Daniel went to Bible School in Tijuana, Mexico and attended college in San Diego at the Southern California Bible College & Seminary. He is the TUMI Bible School Satellite Director in Tijuana, a Bible School with campuses in many parts of the world. Daniel and his wife Yolanda, have a son, daughter and one granddaughter.



Adrian DeVisser – Sri Lanka - Rev. Adrian DeVisser is the founder and senior pastor of Kithu Sevana Ministries in Sri Lanka, a missions-oriented church-planting organization with a burden for reaching those in areas and communities unreached by the gospel. Adrian entered Christian ministry in 1979 as the first local-language ministry worker for Youth For Christ, Sri Lanka. He holds an MA in Missions from Columbia International University and was awarded an honorary doctorate by the government of Sri Lanka in 2007 for his social development and community-oriented work of over two decades. He also received the title of Deshabandu, one of Sri Lanka’s highest civilian honors, for his work among the poor. Adrian currently serves as the vice president for partnership development for Asian Access and is a member of the governing board of the Colombo Theological Seminary, Sri Lanka. He and his wife, Ophelia, have a son and a daughter.

