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TPI Africa Trip Report 10

1 message

J Balmer <jbalmerjr@yahoo.com>

Mon, Aug 16, 2010 at 9:49 AM

Dear Friends, Right now I'm supposed to be on the way to Dulles airport to pick up John, but his flight from JFK to Dulles was cancelled. Now I'm just waiting to hear when they'll get him out. After such a long trip and long flights home, it's a shame he gets stuck on the last leg.

His journal below continues the week in Kinshasa, DRC, which was the fourth of six institutes this summer. It is always a challenge to hold institutes in this country due to the presence of wars and much chaos and the sheer numbers of people living there, but God is so faithful. Over 300 pastors were trained that week.

Thank you for your prayers. It's good to have John back in the US, even if he isn't quite home yet. Jennifer Balmer

This begins the fuller missions journal:

The next day, [Tuesday, July 27th](#), I woke up early in my Room # 103 at the Imperium Hotel in the Lemba Estate in Kinshasa, DRC. I spent some typing on my Email Report at the laptop computer at my desk. At around 7 AM, I took a hot shower in the adjoining bathroom, which has an overhead nozzle in a shower stall but no curtain, so the water goes all over the floor. The water is heated from a water heater in the bathroom, and it was a nice hot shower. Then I got dressed and ready for the day and I met Scott Girard for breakfast at the restaurant on the second floor. We had an omelet, two pieces of toast, African Chai (tea), and water. Then we went back to our rooms and finished getting ready for the day. I worked some more on typing my Email Report at the laptop computer at my desk. After awhile, Rev. Nepa Wa Msambelwa arrived at the Imperium Hotel to pick us up around 8:30 AM to take us to the venue for the beginning of the TPI Mpsa, Kinshasa Institute, which will be at his church, Bible Faith Church, about thirty minutes away. We started earlier today so we can have more time to get all the sessions taught without as much of a time problem like we encountered yesterday. Then we took our small bags downstairs and some of the hotel staff helped us pack them in the vehicle that was parked in front of the hotel on the dirt road.

Michel Kitenga, our driver for the week, drove us in his Mitsubishi Pajero SUV down the dirt road away from the hotel, through paved streets into the city of Kinshasa, which was packed with people along the route. We stopped three times to pick up interpreters and others who were coming with us to the institute. We picked up Winner Lozolana and Caleb Kanku, both of whom are interpreting for Scott Girard and me this week. We also picked up Nehemiah Dennis, who is the husband of Manek Eulalie Dennis, who was an interpreter for us at several TPI Kinshasa Institutes, including last year in 2009 in Matete. She is having a baby boy this week any day now, so she could not interpret for us. All of these people got

into the back part of the SUV and sat back there. We also picked up Rev. Benjamin Undugu, the Assistant DRC National Director, who is the key Administrator for our Kinshasa Institutes. He got into the SUV next to Nepa Wa Msambelwa, and when we stopped at the next junction, Benjamin went to one of the booths and could not get water, so we went to another stop and he bought water for Scott and me to drink during the day. This process ate up a lot of time and everyone came by to see us as we took pictures of everybody.

Finally, Michel Kitenga drove us past the N'Djili International Airport on the main road in the city. Then we came to a turnoff onto a dirt road, which was filled with deep white sand and therefore made driving very difficult since the tires would sink deep into the sand. We turned down one road and got stuck in the sand, and everyone had to get out of the vehicle and help push the SUV out of its stuck position, while the driver tried to maneuver the vehicle out of the deep sand to a place where he could get better traction on the road. Then we all got back into the vehicle again and continued the trip down the sandy road, and we drove deeper into the village until we got stuck a second time in the deep sand right in the middle of the small town on a wide sandy road. Once again, we got out of the vehicle and pushed the SUV out of its stuck position until the driver could maneuver the vehicle to better traction on the road. Then we all got back inside the vehicle and continued the journey down the sandy road. The vehicle had four-wheel drive, but it did not work at all, so that is why we had such difficulty driving in the deep sand. Finally, we got to a more hilly terrain that was easier to maneuver since it had hard sand and rock upon which to drive the last portion of the trip. We drove down some narrow dirt roads until we came to Bible Faith Church, Mpsa I village, in the Nsele Estate on the other side of the N'Djili International Airport in Kinshasa, Democratic Republic of Congo. This is a one room village church with a tin roof and temporary walls and a dirt floor since the more permanent structure had been destroyed several years ago when a strong wind destroyed the church and blew the walls down. Hector Edwards' church in Joliet, Illinois had helped Pastor Nepa build that church several years ago, but it was all gone due to the storm, but now they are building it back again. The walls went most of the way to the top, but there was an opening at the top of the walls and in the back of the church. There was also a split in the tin roof into two parts with a crack right down the middle of the roof. There was also one light bulb right in the center of the church, which did not seem to give off very much light, but it was not needed in the broad daylight like today. There was a big banner across the outside front wall advertising the coming TPI Mpsa Pastoral Training Institute, which is taking place this week.

As we went inside the building, the place was packed and the TPI Institute had already begun, and the worship leader was leading the pastors in several songs of worship while several men accompanied the singing by beating their hands on two bongo drums. There were also two others who beat the side of the drums with sticks. After playing several songs of worship, it was now time to begin the institute. When we got there about 9:15 AM, the pastors were now ready for the institute to begin. [We started the second day of the TPI Mpsa Institute around 9:30 AM with 314 pastors, evangelists, and national missionaries for the morning session.](#)

Rev. Nepa Wa Msambelwa opened the TPI Mpsa Institute with a few announcements, and then he introduced me to begin the second session on Expository Preaching, which deals with the study of a whole book and making a chart of the book to see the big picture and understand the context of that book. I began by reviewing over the need for Expository

Preaching since most preachers in Africa do not study the Bible before preaching from it only because they have not been taught how to study the text before preaching it. Many also take verses out of context and impose their own meanings on the text and preach messages which do not reflect the original intended meaning of the text. Pastor Nepa had a big chalk board in his church and I used it for this morning's session. I reviewed over the definitions of expository preaching and went back over the need to study the text from 2 Timothy 2:15. I also set the context of the first step of studying the text, which is observation. Then we delved into the steps of developing an expository message, which involves looking at the historical background of the book that one is preaching. I encouraged the pastors to preach through whole books because God has given us His revelation in 66 books in the Bible and He wants us to preach all of His revelation, not just offer verses here and there in a piecemeal fashion. We need to systematically preach through whole books of the Bible in our preaching ministry. So I encouraged them to get a good study Bible with a good concordance to help them in their study of the Bible. Then they need to look at the author, when the book was written, the recipients of the book, and the historical circumstances or personal situations or issues that gave rise to the writing of the book. They also need to look at the historical purpose of the book that led to the author's writing of the book. Second, they need to look at the literary content of the book. To do this, they need to read the whole book at least five times through as they study it. They need to look at the author's purpose in writing the book to his audience. They also need to look at the author's main arguments of how he presents his ideas to his audience.

We are looking at the book of Ephesians this week, so I explained to the pastors how to develop a chart of the book by showing the literary context of the book by revealing the main divisions and minor divisions of the whole book, which is how the author structures his ideas in major and minor units within the book. Therefore, I drew a chart of the book of Ephesians on the blackboard that the committee set up right behind the podium. I divided the book of Ephesians into 14 major divisions, which I observed and put them into a chart to see the whole book at a glance. This helps the pastor to see how the whole book fits together so he can preach through each of these major divisions in 14 weeks, and thereby, preach through the whole book of Ephesians and teach all of the content of God's revelation to his people. I concluded this session with the need for the pastors to study the text every day to prepare their messages much like their wives prepare their meals for them with much diligence. Then Rev. Nepa Wa Msambelwa came up and highlighted the importance of expository preaching for the pastors with a special emphasis on studying the text and encouraged the pastors to implement these principles in their preaching ministries.

Then we had a short stand-up break and Rev. Nepa Wa Msambelwa invited Rev. Scott Girard to come up and teach his second session on the book of Romans as an example of how to preach through a book of the Bible. Scott began his session on Romans in Chapter 4 with the example of Abraham, who was justified by faith and not by works. He received righteousness as a result of belief in God. David said the same thing because God forgives sins. Abraham received the promise through faith. He became the father of many nations. Then in Chapter 5, we have been justified by faith and have peace with God. We also rejoice in our sufferings because it produces perseverance, character, and hope. Then Scott introduced the contrast of the analogy between the life of Adam and the life of Christ. Death came through Adam, but life came through Christ. Death reigned from Adam to Moses, but grace came through Jesus Christ. The sin of one man brought judgment, but the sins of many were forgiven by the gift of Jesus Christ. Then Scott taught Chapter 6 by

teaching that since grace is so powerful, does sin matter any more? Certainly, because Christ's death crucified our old sin nature and killed our body of sin. Now we are also resurrected with Christ. Therefore, count yourselves dead to sin but alive to God (Ro. 6:11). Don't offer parts of your body to sin, but offer yourselves to God. You are either a slave to sin or a slave to righteousness. We are either right-handed or left-handed, but we prefer one over the other, or can use one over the other. When we were a slave to sin, we had nothing to do with righteousness. The wages of sin is death but the gift of God is eternal life. Then Scott Girard concluded his teaching on the Book of Romans and closed in a word of prayer. Afterwards, Rev. Nepa Wa Msambelwa came up and made a few announcements and thanked Scott for his teaching on Romans.

After a short stand-up break, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited me come up and teach my second session of the day on the Principles of Biblical Leadership. I focused the teaching today more on the personal leadership development process in the life of the leader. I reviewed over the definition of leadership that we dealt with yesterday and the three dimensions of leadership, and taught more on each of these three dimensions, and then looked at the first dimension of leadership development, which deals with the leader himself and how God develops us as leaders. I went to some Biblical examples such as Abraham and Moses to show how God is more concerned with developing a leader that He can use to lead His people. I told them that they are all enrolled in God's School of Leadership Training and He gives a lifetime of leadership lessons to develop His leaders for the Church. I taught each of the three leadership dimensions more fully. I first showed that the Person dimension involves having a personal life of integrity and credibility, and walking in integrity, humility, in a manner worthy of your calling, in love, and by faith. Second, the People dimension involves "equipping the saints to do the work of ministry," Paul entrusting Timothy to find "faithful men who will be able to teach others also," Jesus sending out the twelve and the seventy, and Paul appointing elders in every church. Finally, the Purpose dimension involves 1. "going and making disciples of all nations." 2. "preaching the gospel to every creature." 3. "becoming My witness in the world." 4. "that the man of God may be complete and equipped for every good work." Therefore, if any of these three dimensions falls apart, leadership breaks down much like one of the three legs of a stool falling off and the whole stool falling to the ground. I then told them that Christ is at the center of this leadership process of the leader influencing the people to accomplish the purpose, and the Holy Spirit empowers the believer in each of these three dimensions to enable him to function in all three dimensions. It is possible to have a position of leadership without functioning as a leader. It is also possible to function as a leader without having a position of leadership. In today's session, I also taught the pastors on "Developing a Team Ministry Approach." I first went to the ministry of Barnabas in Acts 11:25-26, and 13:1-2, and showed how he displayed a "team ministry approach" by going and getting Saul in Tarsus and bringing him down to Antioch to share a teaching ministry there with him for one year. Then in Acts 13:1, we see that there are five key leaders in the Church of Antioch, which shows us that Barnabas shared his ministry with others and developed a team of leaders, which the Holy Spirit was able to send two of them on the mission field. We also went to the ministry of Moses in the Old Testament to show how he had to learn the team ministry approach. God first defined the task by responding to the need of delivering the Israelites from their bondage in Egypt, and then he designated the leader to fill the task, when He called Moses to go to Pharaoh and tell him to let My people go free to the Promised Land. Then the Lord taught Moses the principle of dividing the responsibility of the ministry when He used

Jethro, his father-in-law, to show him that he needed to divide up the tasks of the ministry for others and not bear it all alone. I then concluded my session with encouraging the pastors to be the leader God wants them to be, and He will bless them greatly. I also encouraged them to put these principles to work in their ministries. [I gave an invitation for the pastors to come forward to commit their lives to the Lord to become the best leader possible for their church, and 45 pastors came forward to deal with some aspect of their leadership development. There was a short time of prayer and then I closed in a word of prayer.](#) Then Rev. Nepa Wa Msambelwa came up and made a few concluding comments, and prepared the people for receiving their lunch by giving a few directives. He had a pastor give thanks for the food and dismissed the group for lunch.

We broke for lunch and all the pastors stayed at their seats while the TPI Local Mpsa protocol team came to each pastor and brought them their plate of food so that they could eat it inside the sanctuary at their seats. Meanwhile, the leaders, including Scott Girard and me, also stayed inside the sanctuary in our chairs and I ate some crackers, granola bars, and peanuts which Jennifer, my wife, had put in my bag. We had a great time of relaxing after a full morning of teaching, and some of the pastors came up to us and wanted their picture to be taken with us. The whole lunch process still took a long time, but it was shorter today due to tightening up a few things in the delivery of the lunch to the pastors. Then once everything was completed, everyone went outside for a break and then came back inside the sanctuary after a much shorter lunch break to resume our institute. [We had 317 pastors, evangelists, and church leaders for the afternoon session for our second day of the TPI Institute.](#)

After lunch, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited Scott Girard to come up and lead his afternoon session on Systematic Theology. He started his teaching session on Theology Proper or the study of God. He first dealt with the existence of God, which can be approached by naturalistic arguments such as cause and effect and the purpose argument. It can also be approached by using Biblical arguments, although the Bible does not argue for God's existence, but rather, assumes the fact of His existence. Then Scott looked at the two different types of revelation: general revelation by nature and special revelation by the Word of God and Christ. Based therefore on special revelation, Scott examined the characteristics of God, and discussed the different aspects of God's character and nature, which are that God is omniscient, holy, just, love, true, free, omnipotent, infinite, omnipresent, and sovereign. What then does God call Himself? There are several Old Testament names that reveal the character of God, such as Elohim, Yahweh (Jehovah), Adonai, and other Old Testament compound names, such as El Elyon, El Olam, Yahweh Jireh, and Yahweh Shalom. Then Scott taught the trinity of the Godhead, which is that God is one God that exists in three persons, and all three, Father, Son, and Spirit, equally claim to be God. The evidence for oneness is seen in Deut. 6:4 and Jas. 2:19. The evidence for threeness is seen for the Father as God in John 6:27, for the Son as God in John 20:28, and for the Holy Spirit as God in Acts 5:3-4. The New Testament evidence is stronger than that of the Old Testament, but there are clear passages that teach the Trinity of the Godhead, like Matt. 28:19, the creation in Gen. 1:26 and the judgment of the separation of the languages in Gen. 11:7. The definition of the trinity is that "there is only one true God, but in the unity of the Godhead, there are three eternal and co-equal Persons, the same in substance, but distinct in subsistence." Then Scott taught about the nature and work of the Father since He is usually dealt with in the topic of Theology Proper. The Father is the author of the act of election, the Father sent the Son into the

world, and the Father disciplines His children. Then Scott concluded the section of God the Father and Theology Proper.

Then he began the second section on Bibliology or the study of the Bible. The first question that is very important is whether the Bible is inspired. The English word Bible comes from the Greek word which means "book." The Scriptures refer to the Old Testament (2 Tim. 3:16) and to other parts of the New Testament (2 Pet. 3:16). The Bible is written by over 40 authors over a period of 1500 years. The word revelation means "unveiling" and refers to God making known what would remain unknown to man unless God revealed it. God revealed His revelation through His Spirit (1 Cor. 2:10). There are therefore two types of revelation: A. General Revelation (Ro. 1:18-21) and B. Special Revelation (John 1:18). The word inspiration means "to fill or breathe into" and refers to the process whereby "God's superintendence of the human authors so that using their own individual personalities, they composed and recorded without error His revelation to mankind in the words of the original manuscripts." There are several views of inspiration, such as natural inspiration, mystical inspiration or illumination, dictation inspiration, partial inspiration, concept inspiration, Neo-orthodox or Barthian inspiration, and verbal-plenary inspiration, which is that every word is exactly inspired by God in its complete sense, and yet constructed and written by the human author completely as well, and this view is held by most conservative scholars of the Bible. Then Scott dealt with the Biblical testimony concerning what does the Bible claim about itself. The Bible says that all Scripture is God-breathed (2 Tim. 3:16). Those who wrote the Bible were directed by the Holy Spirit (2 Pet. 1:21). The Bible reflects the human styles of its authors. The Bible claims inerrancy for itself (Matt. 5:18). Figures of speech and symbolic language are used in the Bible. Some authors did research before they wrote (Lk. 1:1-4). There are some difficulties and variants, which are not errors, but copying mistakes, and they can usually be explained once the mistake can be determined by how they arose from the copyists. Then Scott dealt with what books are in the canon of the Bible. The word canon means "rule or measuring rod" and refers to the books of the Bible that were determined to be part of the inspired books of the Bible. The test for canonicity was determined by the test of the authority of the author or writer, the internal evidence of the book itself, and the verdict of the early churches. The canon of Scripture was formulated over a period of many years. The Old Testament was collected fully by the fifth century by Ezra. The New Testament was finally recognized at the Council of Cathage in 397 A. D. The Greek translation of the Old Testament known as the Septuagint was completed in the third century B. C. (250 B. C.). The Apocrypha or books accepted by the Catholic Church as canonical at the Council of Trent in 1548 A. D. Then Scott dealt with the reliability of the Scriptures since the original copies of the Old Testament were written on leather or papyrus from the time of Moses in 1450 B. C. to the time of Malachi (400 B. C.). The Dead Sea Scrolls discovered in 1947 and the more than 5,000 manuscripts of the New Testament help to prove the reliability of the Scriptures we have today. Finally, Scott dealt with understanding the Bible, which is based on the illuminating work of the Holy Spirit and the interpreting work of the reader/Bible expositor. The illumination of the Holy Spirit means that the Holy Spirit makes clear the truths of the written revelation of the Bible to Christians who are walking in fellowship with God. Interpretation of the Bible is done by those who study the Bible and follow the normal grammatical sense of the passage, the verses are understood in the context of the book itself, the recognition of the progress of revelation over 1500 years, the recognition that the Bible has important divisions, the recognition that the Bible has symbolic language, poetic language, and other literary devices, and the need to study the original intended meaning

that the author conveyed to his audience. Then Scott Girard concluded his session and Rev. Nepa Wa Msambelwa came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Rev. Nepa Wa Msambelwa invited me to come up and teach the last session on the overview of the Old Testament on the section dealing with the rest of the book of Genesis. I reviewed over how the Old Testament was organized in 39 books which is divided into 17 historical books, 5 poetical books, and 17 prophetic books. We reviewed over the signs by going all the way back to the beginning of Genesis with the creation, fall, flood, and nations. We reviewed over the call of Abraham and the death of Terah. Then I began teaching the rest of Genesis beginning with the possession of the land of Israel by Abraham, Sarah, and Lot. I also taught the part of the story of Abraham and Sarah receiving their two sons, Ishmael and Isaac, and Isaac's sons, Esau and Jacob, and Jacob's favorite son Joseph. Finally, we concluded by having the pastors play as actors in the story of Joseph being sold as a slave to Egypt, and then being used by God to bring all the sons of Jacob to Egypt to deliver them from the famine in the land and settle them in Goshen. I then had the pastors stand up and review over the signs of Genesis that I had taught them, and then Rev. Nepa Wa Msambelwa came and closed out the second day of the institute with some comments and necessary directives for tomorrow. Then Rev. Benjamin Undugu also made some concluding remarks to prepare the pastors for tomorrow by coming early to the devotion at 8 AM. He had one of the pastors close in a word of prayer and dismissed the institute for the second day.

After the institute was over, we said our goodbyes to the pastors as most all of them walked on foot back to their homes. Then several of the people helped us load our small bags into the vehicle that is parked out in front of the church. Michel Kitenga, our driver for the week, drove us in his Mitsubishi Pajero SUV down the dirt road away from Bible Faith Church in the Mpsa I village area, down a hilly terrain that was easy to maneuver since it had hard sand and rock upon which to drive the initial portion of the trip. We drove down some narrow dirt roads until we came to the main part of the town where there were many shops and businesses along a long dirt road that had some deep sand. **We got stuck again in the deep sand right in the middle of the small town on a wide sandy road. Once again, we got out of the vehicle and pushed the SUV out of its stuck position until the driver could maneuver the vehicle to better traction on the road.** Then we all got back inside the vehicle and continued the journey down the sandy road. We made several more turns at a rather fast pace to keep from getting stuck in the sand, and almost hit one lady as we were making a turn at a very fast pace. We kept driving until we got near to the last turn to go out of the village, but this time, we took another route out of the village that did not take us down that treacherous last road where we always seem to get stuck in the sand. This time we made it all the way out of the village without getting stuck a second time at the end, which brought praise to God from all of us. We exited the village a little below where we normally go so we tried to mark that place so we could use that route again tomorrow. We then got back onto the main paved road that leads straight into the main center of the city. We drove past the N'Djili International Airport back towards the city of Kinshasa, seeing countless numbers of people congregated along the side of the road. We stopped to let out our two translators and Nehemiah Dennis at their appropriate stops along the way. We hit some traffic along the way and finally made it to the main statue of the first prime minister of the Congo and the tall needle-like spire that looms over the city as a monument and fixture of the city. Then we turned back towards the Lemba Estate and made our way to the

turnoff down another dirt road, and we eventually arrived about thirty minutes later at the Imperium Hotel on Salongo Blvd., a dirt road in the Lemba Estate in Kinshasa. I was very concerned about our drive each day into the Mpsa village because today we almost hit a lady since the driver had to maintain such a fast speed to keep from getting stuck in the sand. When we got back, I led in a word of prayer for our driver and asked the Lord to protect us because I felt there were times that the driver was out of control, and if we hit someone or killed someone, it would put an end to our institute here. Then the driver spent some time talking with Nepa Wa Msambelwa and Rev. Benjamin Undugu about getting more money for the travel expenses because of the wear and tear on the vehicle to get to the institute in the village, but they said that this was our agreement and that he needs to do it for that amount.

When we arrived back at the Imperium Hotel, our home here in Kinshasa, the hotel staff helped us get our small bags into our rooms. Then Nepa Wa Msambelwa and Rev. Benjamin Undugu came to my Room # 103, and we went over a few things that needed to be done here at the hotel as well as at the institute. Scott Girard, Pastor Nepa, Rev. Benjamin, and I then gave thanks to the Lord for a good second day at the Mpsa, Kinshasa TPI Institute. Then we said goodbye to Rev. Nepa and Rev. Benjamin as they went home to eat dinner with their families, and Scott Girard and I could do the same thing here in the Imperium Hotel. After Scott and I sorted through a few things in our room and worked a little while typing on my Email Report at the laptop computer at my desk, we went down to the restaurant on the second floor and had our dinner around 7 PM. Scott and I were served by Charlene and Nasha and had a great time trying to communicate with them in French and their trying to communicate in English. We ordered our meals and took some time for them to bring them to us. I had spaghetti bolognese, bread, tomato soup, and coke and water. We had a relaxing meal enjoying our company and talking about the second day at the Kinshasa TPI Institute. Then we finished getting the bill sorted out, signed them over to our rooms, and we went to our rooms. I went down to the reception desk downstairs and Peter helped me to go to the internet café on the first floor so I could send my Email Report to Jennifer and also answer a few emails and catch up on the world news and sports in the United States. After spending about an hour and a half at the desktop computer in the internet café, I went back upstairs to my room for the rest of the evening. I spent some time typing some more on my Email Report on the laptop computer at my desk, which is a small board that protrudes from the wall with a chain and some small hinges to keep it in place. I also downloaded some cards on my Jobo Spectator and charged some batteries to prepare for the next day at the TPI Mpsa Institute. I also had a chocolate chip breakfast bar for dessert and worked through the evening until I got too tired to type any longer. Then I went to bed around 1 AM after a great second day at the Mpsa, Kinshasa, DRC TPI Institute.

The next day, Wednesday, July 28th, I woke up early in my Room # 103 at the Imperium Hotel in the Lemba Estate in Kinshasa, DRC. I spent some typing on my Email Report at the laptop computer at my desk. At around 7 AM, I took a hot shower in the adjoining bathroom, then got dressed and ready for the day. I met Scott Girard for breakfast at the restaurant on the second floor. We had an omelet, two pieces of toast, African Chai (tea), and water. Then we went back to our rooms and finished getting ready for the day. I worked some more on typing my Email Report at the laptop computer at my desk. After awhile, Rev. Nepa Wa Msambelwa arrived at the Imperium Hotel to pick us up around 8:30 AM to take us to the venue for the beginning of the TPI Mpsa, Kinshasa Institute, which will be at his church, Bible Faith Church, about thirty minutes away. We found out that our

driver, Michel Kitenga, decided to quit on us and would not drive for us any longer because of how difficult it was to make it back to the Mpsa Village through the deep sand. The Imperium Hotel staff, however, recommended a new driver to us and called him to come immediately to pick us up at the hotel, and we would pay the remainder of our travel expense to him to drive for the rest of the week. So he drove his vehicle, a Mitsubishi Shogun SUV, over to the hotel, and it was a much newer and better vehicle than the previous vehicle we were using. Then we took our small bags downstairs and some of the hotel staff helped us pack them in the vehicle that was parked in front of the hotel on the dirt road.

Then Kimana Ndeko B. J. (we thought this stood for Jean Baptiste and called him John the Baptist, but this was not the case), our new driver for the rest of the week, drove us in his Mitsubishi Shogun SUV down the dirt road away from the hotel, through paved streets into the city of Kinshasa, which was packed with people along the route. We stopped three times to pick up interpreters and others who were coming with us to the institute. All of these people got into the back part of the SUV and sat back there. We also picked up Rev. Benjamin Undugu, the Assistant DRC National Director, who is the key Administrator for our Kinshasa Institutes. He got into the SUV next to Nepa Wa Msambelwa, and when we stopped at the next junction, Benjamin went to one of the booths and he bought water for Scott and me to drink during the day. This process did not take up as much time and everyone came by to see us as we took pictures. Finally, Kimana Ndeko B. J. drove us past the N'Djili International Airport on the main road in the city. Then we came to a turnoff onto a dirt road, which was filled with deep white sand where we always get stuck, but this new vehicle had no problems negotiating the difficult driving terrain and we made it through the difficult first road without any problems or having to get out of the vehicle. We let out a huge Praise the Lord! We turned down each road and continued the trip down the sandy roads, and we drove deeper into the village until we got to the deep sand right in the middle of the small town on a wide sandy road. Once again, the driver drove right through the difficult terrain without any problems since he did have a four-wheel drive and it worked perfectly well. Finally, we got to a more hilly terrain that was easier to maneuver since it had hard sand and rock upon which to drive the last portion of the trip. We drove down some narrow dirt roads until we came to Bible Faith Church, Mpsa I village, in the Nsele Estate on the other side of the N'Djili International Airport in Kinshasa, Democratic Republic of Congo.

As we went inside the building, the place was packed and the TPI Institute had already begun, and the worship leader was leading the pastors in several songs of worship while several men accompanied the singing by beating their hands on two bongo drums. There were also two others who beat the side of the drums with sticks. After playing several songs of worship, it was now time to begin the institute. When we got there about 9:15 AM, the pastors were now ready for the institute to begin. [We started the third day of the TPI Mpsa Institute around 9:30 AM with 315 pastors, evangelists, and national missionaries for the morning session.](#)

Rev. Nepa Wa Msambelwa opened the TPI Mpsa Institute with a few announcements, and then he introduced me to begin the third session on Expository Preaching, which deals with the study of a particular passage of a book, and doing a grammatical analysis of that passage. I began by reviewing over the need for Expository Preaching since most preachers in Africa do not study the Bible before preaching from it only because they have not been taught how to study the text before preaching it. Many also take verses out of

context and impose their own meanings on the text and preach messages which do not reflect the original intended meaning of the text. Pastor Nepa had a big chalk board in his church and I used it for this morning's session. Then he introduced me to begin the third session on Expository Preaching, The local committee had brought the two chalk boards and I used them for this morning's session. While Pastor Nepa was speaking and the worship team was singing to open the day, I copied the entire passage of Ephesians 2:1-10 on the board. It took me some time to copy the text on the board, but it was the only way for me to show them how to study every word of the text. Then I began by reviewing over the definitions of expository preaching and went back over the need to study the text from 2 Timothy 2:15. I also set the context of the first step of studying the text, which is observation. We also reviewed over the process of studying the whole book and making a chart of the book. Today I taught them the process of looking at the details of the text by studying the grammatical specifics of a particular passage such as the one we chose in Ephesians 2:1-10. I then showed them how to write out the passage word for word on a piece of paper and how to observe every detail of the text. We looked at the passage on the board and identified every subject and verb in the text. We also looked at every tense of the verbs and the voice of the verbs, whether they were active or passive. We also looked at other parts of speech like adverbs, adjectives, direct and indirect objects, pronouns, relative pronouns, participles, and other details to see how the whole text fits together. It took some time to go through this passage since these pastors had never been exposed to a study of the details of the text like this before. I concluded my session by stressing the importance of studying grammar by using the grammar notes in the notebook. Then Rev. Nepa Wa Msambelwa came up and highlighted the importance of expository preaching for the pastors with a special emphasis on studying the text and encouraged the pastors to implement these principles in their preaching ministries.

Then we had a short stand-up break and Rev. Nepa Wa Msambelwa invited Rev. Scott Girard to come up and teach his third session on the book of Romans as an example of how to preach through a book of the Bible. Scott began his session on Romans in Chapter 7. The Law has only authority while a man is alive. Paul gave the example of marriage. A man is obligated to his wife while she is alive. Since we died to the Law so we can belong to another, Jesus Christ, in order to bear fruit. We either bear fruit for God or fruit for sin. Even Paul struggled with sin as a believer. "For what I want to do, I do not do, but what I hate to do, I do." It's sin living in me" (Ro. 7:17). Sin lives in us if we do not we do not submit our body to God. We don't have to sin but we still do. We want to do right, but evil is there too. Paul says he is a wretched man, but thanks be to God we can have deliverance through Jesus Christ our Lord. In order to serve God, we must depend on Him and He gives the victory. Then Scott taught Romans Chapter 8. There is no condemnation for those in Christ Jesus because we have been set free from the law of sin and death. God has done everything to help us live in the Spirit. When you become a Christian, you receive the Holy Spirit, and you receive the ability to live outside of sin, if you choose. The Holy Spirit gives life and this makes us sons of God, children of God. If you were the king's child, you would have special privileges. But you could leave and live the rest of your life giving up your privileges. We can try to live the Christian life on our own, but we will fail or we will not thrive. But the right way to serve God is to live by the Spirit. The Spirit helps us in our weaknesses. The Spirit intercedes for us. Next is a promise of God in Rom. 8:28. Then Paul teaches us that God foreknew, predestined, justified, and glorified us, another promise, which gives us all things and meets all our needs. Who condemns us? – the Evil One. Can anyone separate us or anything separate us from the love of God? You can't

experience God's love in Hell. We are more than conquerors through Christ. Then Scott taught Romans Chapter 9. Paul is willing to give up his salvation so that the Jews might be saved. But, of course, Paul can't lose his salvation. He just went to great lengths to tell us that in Rom. 8:39. The Jews had many advantages. A Jew is not necessarily God's child. God's children are children of the promise like Isaac. God has mercy but not on everyone to save, and He also hardens like Pharaoh. But Pharaoh had ten warnings and ten witnesses of God's power, but he still refused, and instead of agreeing and worshipping the One true God. God spoke through the prophet Hosea, "I will call my people who are not my people." Only a remnant will be saved. God did not save all the Jews, but He saved some Gentiles. Jesus was a stumbling block to the Jews. Then Scott Girard concluded his teaching on the Book of Romans and closed in a word of prayer. Afterwards, Rev. Nepa Wa Msambelwa came up and made a few announcements and thanked Scott for his teaching on Romans.

After a short stand-up break, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited me come up and teach my third session on the Principles of Biblical Leadership. I focused the teaching today more on the personal leadership development process in the life of the leader. I reviewed over the definition of leadership that we dealt with at the beginning of the week and the three dimensions of leadership, and then looked at the first dimension of leadership development, which deals with the leader himself and how God develops us as leaders. I reviewed over the team-ministry approach that Moses had to learn in Egypt, where God defined the leadership task, designated the leader, and then requires the leader to divide the responsibility. In today's session, I continued to teach the pastors on "Developing a Team Ministry Approach." First, I taught the characteristics of a team-ministry approach, which are: a shared burden (Num. 11:16-17), loyalty to the leader (Num. 12:1-9), multiplication of leadership (Ex. 17:8-13), and compatibility of leadership (Deut. 31:23). Then I challenged the pastors to build their teams based on the strengths, not their weaknesses because each team member is most effective when they are in situations that build on their strengths, and it makes the overall team more effective in its approach. Then I continued the teaching session showing the pastors how to develop a leadership time-line of their personal leadership development. I taught them how to develop a leadership time-line using Robert Clinton's "The Making of a Leader" where he divides up a leader's life into six phases or units of a person's life: 1) Sovereign Foundations, 2) Inner-life Growth, 3) Ministry Maturing, 4) Life Maturing, 5) Convergence, and 6) Afterglow. By using this method or tool, a leader can look at the events and processes that have shaped his leadership development over the years, so he can look into the future and see certain developmental patterns that could be implemented in the future. A church can also make a leadership time-line to see how it has gone through certain phases so the church can also see where it stands and therefore see certain developmental patterns for the future. Finally, I encouraged the pastors to make a personal leadership time-line of their own lives up to this point, as well as a leadership time-line for their churches. I challenged them to begin their personal time-lines next week as an assignment to see how God has worked in their lives. I showed them my own personal time-line in the notebook as an example to go by to help them develop their own personal leadership time-line. I then completed the session with encouraging the pastors to be the leader God wants them to be, and He will bless them greatly. I challenged the pastors to come forward if they wanted to be the leader God wanted them to be and gave an invitation for the pastors to come forward to commit their lives to the Lord to become the best leader possible for their church, and 138 pastors came forward to deal with some aspect of their

leadership development and to dedicate their lives more fully to God. There was a short time of prayer and then I closed in a word of prayer. Then Rev. Nepa Wa Msambelwa came up and made a few concluding comments and closed out the session, and prepared the people for receiving their lunch by giving a few directives. Then he had a pastor give thanks for the food and dismissed the group for lunch.

We broke for lunch and all the pastors stayed at their seats while the TPI Local Mpsa protocol team came to each pastor and brought them their plate of food so that they could eat it inside the sanctuary at their seats. Meanwhile, the leaders, including Scott Girard and me, also stayed inside the sanctuary in our chairs and I ate some crackers, granola bars, and peanuts which Jennifer, my wife, had put in my bag. We had a great time of relaxing after a full morning of teaching, and some of the pastors came up to us and wanted their picture to be taken with us. The whole lunch process still took a long time, but it was shorter today due to tightening up a few things in the delivery of the lunch to the pastors. Then once everything was completed, everyone went outside for a break and then came back inside the sanctuary after a much shorter lunch break to resume our institute. [We had 316 pastors, evangelists, and church leaders for the afternoon session for our third day of the TPI Institute.](#)

After lunch, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited Scott Girard to come up and lead his afternoon session on Systematic Theology. He started his teaching session on Jesus Christ (Christology). The uniqueness of Christianity is the person and work of Jesus Christ, and the fact that He is the God-man, that is, He is both divine and human. Scott first dealt with the Deity of Christ. This first of all speaks of Jesus' pre-existence, which means that Jesus existed before He was born in Bethlehem as He stated in John 8:58, "Before Abraham was, I am." Second, it speaks about His deity, which many deny around the world today. The deity of Christ is based on what He said about Himself, "I and the Father are one" (John 5:18, 10:30). This is seen by the phrase Son of God used throughout the New Testament. It is also based on His works because He claimed to do things which only God the Father can do. It is also based on His characteristics since He possessed characteristics that only God has. It is also based on His ascriptions since others ascribed deity to Him in that He was worshipped by men and angels (Matt. 14:33, Phil. 2:10, He. 1:6). Secondly, Scott dealt with the humanity of Christ, which has to do with the fact that Jesus is not only fully God, but He is also fully man, and that He was without sin. Therefore, He was a perfect man in His ministry on earth. The humanity of Christ involves the incarnation of Christ, which means "Christ in the flesh," which speaks of the virgin birth. The reason for the incarnation was to reveal God to humanity. The proofs of Jesus' humanity is that He had a human body, He had a human spirit and soul, He had characteristics of a human being, and He had human names like Son of Man, Son of Joseph and Mary, Son of David, and Jesus Christ. The uniqueness of the God-Man is a union of Deity and Humanity in one person. The third area of Christology is the kenosis of Christ, which speaks of the union of the God-Man as revealed in Phil. 2:1-11. The fourth area deals with the impeccability of Christ, which is the sinlessness of Christ. He underwent temptation, but did not sin. The fifth area is the earthly life of Christ, which is divided into three parts: (1) His years of preparation from birth to baptism, (2) His public ministry, and (3) the events leading up to His death, burial, and resurrection – the Passion Week. The sixth area is the offices which Jesus held, the prophet, priest, and king of Christ.

The seventh area is the resurrection and ascension of Christ. First, Scott dealt with the fact

of the resurrection as seen by the empty tomb, the many appearances of Jesus after the resurrection, and Peter and the Day of Pentecost. Then he dealt with the nature of the resurrection. Christ rose from the dead –it was a physical, literal resurrection. He ate with the disciples and His body did not have limitations since He went through closed doors. Then he discussed the importance of the resurrection. It proved Jesus' claims about Himself. It is the guarantee of the resurrection of all people from the dead. It reminds the believer today that he has the presence and power of Christ now. Then Scott dealt with the importance of the ascension of Christ. It marked the end of His humiliation on earth. It began His period of exaltation at the Right Hand of the Father. It marked the beginning of His ministry as the Great High Priest and His preparing a place in heaven for the saints. Then Scott taught the eighth area of Christology, which is the present ministry of Christ. This involves the following areas: He is praying for His people, He is preparing a place for the saints, He is building and nurturing the Body – the Church, He is engaged in many activities for the benefit of His people, He is answering our prayers, He gives us special help for needs, and He wants His people to bear fruit for Him. Then Scott dealt with the ninth area of Christology, which is the future ministry of Christ, which is mostly dealt with in Eschatology.

Scott also taught on the doctrine of angels (Angeology). Angels are a very popular topic, but many times they are presented in a non-Biblical fashion today. He first dealt with do angels exist? Nobody can prove that they do not exist. They are mentioned throughout the Bible. Jesus spoke of them as if they existed (Matt. 18:10; 26:53). Then he dealt with what are angels like? They are personal beings; they have intelligence (1 Pet. 1:12) and feelings (Lk. 2:13); they have a will (Jude 6). They are organized. Michael is the Archangel (Jude 9). Lucifer is the Angel of Light, who was cast out of heaven and is now the Devil or Satan. The myriad of demons were cast out of heaven with him. Gabriel is an angel involved in key announcements of God's plan. Believers have angels as ministering spirits sent to render service to them (Heb. 1:14). Then Scott Girard concluded his session and Rev. Nepa Wa Msambelwa came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Then Rev. Nepa Wa Msambelwa invited me to come up and teach the last session on the overview of the Old Testament on the section dealing with the rest of the Pentateuch. We then reviewed over the book of Genesis and did all the signs of the first part of the overview of the Old Testament seminar. I then taught the rest of the Pentateuch by teaching the bondage of the Jewish people in Egypt, God offering Moses as the deliverer of Israel to bring salvation to the Jews, God bringing them to Sinai to receive the Law and the Tabernacle, and then God bringing them to come back to possess the land. They did not possess the land right away because ten of the twelve spies did not believe in God, brought a report of unbelief back to the people of Israel, and as a result, God judged Israel by killing off every Jewish person over 20 years old of that generation for the next 40 years except Joshua and Caleb. After the end of this carnage and death, God brought Moses to Moab to give the law a second time as He had done the first time at Sinai to the new generation about to come into the land of Israel that had not been occupied for 450 years. This is where the Pentateuch ends when Moses dies after giving the law a second time. Then we reviewed over the signs of the whole Pentateuch. We therefore concluded the third day of the institute after a great day with these pastors and church leaders. Then Rev. Nepa Wa Msambelwa came and closed out the third day of the institute with some comments and necessary directives for tomorrow. Then Rev. Benjamin Undugu also made some

concluding remarks to prepare the pastors for tomorrow by coming early at 8 AM. He had one of the pastors close in a word of prayer and dismissed the institute for the third day.

After the institute was over, we said our goodbyes to the pastors as most all of them walked on foot back to their homes. Then several of the people helped us load our small bags into the vehicle that is parked out in front of the church. Then Kimana Ndeko B. J., our new driver for the rest of the week, drove us in his Mitsubishi Shogun SUV, down the dirt road away from Bible Faith Church in the Mpasa I village area, down a hilly terrain that was easy to maneuver since it had hard sand and rock upon which to drive the initial portion of the trip. We drove down some narrow dirt roads until we came to the main part of the town where there were many shops and businesses along a long dirt road that had some deep sand. We did not get stuck in the deep sand right in the middle of the small town on a wide sandy road because we have a newer vehicle. The vehicle had a four-wheel drive, which made it easier to drive in the deep sand. We then made several more turns and drove past all the shops and businesses in town. We kept driving until we got to the last turn to go out of the village down the treacherous last road where we always seem to get stuck in the sand. This time we drove down that road without any problems at all and made it out of the village without getting stuck in the sand. We exited the village and got back onto the main paved road that leads straight into the main center of the city. We drove past the N'Djili International Airport back towards the city of Kinshasa, seeing countless numbers of people congregated along the side of the road. We stopped to let out our two translators and Nehemiah Dennis at their appropriate stops along the way. We also hit some traffic along the way, but Kimana Ndeko B. J. drove us around much of the traffic by making some short cuts across some sand to cut back into the lane of traffic much further down, and finally made it to the main statue of the first prime minister of the Congo and the tall needle-like spire that looms over the city as a monument and fixture of the city. Then we turned back towards the Lemba Estate and made our way to the turnoff down another dirt road, and we eventually arrived about thirty minutes later at the Imperium Hotel on Salongo Blvd., a dirt road in the Lemba Estate in Kinshasa. Then our former driver, Michel Kitenga, arrived to collect his pay for driving us for the first four days, and Nepa Wa Msambelwa and Rev. Benjamin Undugu paid him his money, and I thanked him again for driving us for the first part of the week, but we were thankful to have a driver with a better vehicle now because we had no problems at all with the new vehicle getting to and back from the Mpasa village in the deep sand.

When we arrived back at the Imperium Hotel, our home here in Kinshasa, the hotel staff helped us get our small bags into our rooms. Then Nepa Wa Msambelwa and Rev. Benjamin Undugu came to my Room # 103, and we went over a few things that needed to be done here at the hotel as well as at the institute. Scott Girard, Pastor Nepa, Rev. Benjamin, and I then gave thanks to the Lord for a good third day at the Mpasa, Kinshasa TPI Institute. Then we said goodbye to Rev. Nepa and Rev. Benjamin as they went home to eat dinner with their families, and Scott Girard and I could do the same thing here in the Imperium Hotel. After Scott and I sorted through a few things in our room and worked a little while typing on my Email Report at the laptop computer at my desk, we went down to the restaurant on the second floor and had our dinner around 7 PM. Scott and I were served by Charlene and Nasha and had a great time trying to communicate with them in French and their trying to communicate in English. We ordered our meals and took some time for them to bring them to us. I had a cheeseburger and fries, tomato soup, a salad, grapes, and coke and water. We had a relaxing meal enjoying our company and talking

about the third day at the Kinshasa TPI Institute. Then we finished getting the bill sorted out, signed them over to our rooms, and we went to our rooms for the rest of the evening. I spent some time typing some more on my Email Report on the laptop computer at my desk, which is a small board, which protrudes from the wall with a chain and some small hinges to keep it in place. I also downloaded some cards on my Jobo Spectator and charged some batteries to prepare for the next day at the TPI Mpsa Institute. I also had a chocolate chip breakfast bar for dessert and worked through the evening until I got too tired to type any longer. Then I went to bed around 1 AM after a great third day at the Mpsa, Kinshasa, DRC TPI Institute.

The next day, [Thursday, July 29th](#), I woke up early in my Room # 103 at the Imperium Hotel in the Lemba Estate in Kinshasa, DRC. I spent some typing on my Email Report at the laptop computer at my desk. At around 7 AM, I took a hot shower in the adjoining bathroom, which has an overhead nozzle in a shower stall but no curtain, so the water goes all over the floor. The water is heated from a water heater in the bathroom, and it was a nice hot shower. Then I got dressed and ready for the day and I met Scott Girard for breakfast at the restaurant on the second floor. We had an omelet, two pieces of toast, African Chai (tea), and water. Then we went back to our rooms and finished getting ready for the day. I worked some more on typing my Email Report at the laptop computer at my desk. After awhile, Rev. Nepa Wa Msambelwa arrived at the Imperium Hotel to pick us up around 8:30 AM to take us to the venue for the beginning of the TPI Mpsa, Kinshasa Institute, which will be at his church, Bible Faith Church, about thirty minutes away. Then Kimana Ndeko B. J. drove his vehicle, a Mitsubishi Shogun SUV, over to the hotel, and it was a much newer and better vehicle than the previous vehicle we were using. Then we took our small bags downstairs and some of the hotel staff helped us pack them in the vehicle that was parked in front of the hotel on the dirt road.

Then Kimana Ndeko B. J., our new driver for the rest of the week, drove us in his Mitsubishi Shogun SUV down the dirt road away from the hotel, through paved streets into the city of Kinshasa, which was packed with people along the route. We stopped three times to pick up interpreters and others who were coming with us to the institute. Finally, Kimana Ndeko B. J. drove us past the N'Djili International Airport on the main road in the city. Then we came to a turnoff onto a dirt road, which was filled with deep white sand where we always get stuck, but this new vehicle had no problems negotiating the difficult driving terrain and we made it through the difficult first road without any problems or having to get out of the vehicle. We turned down each road and continued the trip down the sandy roads, and we drove deeper into the village until we got to the deep sand right in the middle of the small town on a wide sandy road. Once again, the driver drove right through the difficult terrain without any problems since he did have a four-wheel drive and it worked perfectly well. Finally, we got to a more hilly terrain that was easier to maneuver since it had hard sand and rock upon which to drive the last portion of the trip. We drove down some narrow dirt roads until we came to Bible Faith Church, Mpsa I village, in the Nsele Estate on the other side of the N'Djili International Airport in Kinshasa, Democratic Republic of Congo.

As we went inside the building, the place was packed and the TPI Institute had already begun, and the worship leader was leading the pastors in several songs of worship while several men accompanied the singing by beating their hands on two bongo drums. There were also two others who beat the side of the drums with sticks. After playing several songs of worship, it was now time to begin the institute. When we got there about 9:15 AM,

the pastors were now ready for the institute to begin. [We started the fourth day of the TPI Mpasas Institute around 9:30 AM with 310 pastors, evangelists, and national missionaries for the morning session.](#)

Rev. Nepa Wa Msambelwa opened the TPI Mpasas Institute with a few announcements, and then he introduced me to begin the fourth session on Expository Preaching, which deals with the study of a particular passage of a book, and doing a grammatical analysis of that passage. I began by reviewing over the need for Expository Preaching since most preachers in Africa do not study the Bible before preaching from it only because they have not been taught how to study the text before preaching it. Many also take verses out of context and impose their own meanings on the text and preach messages which do not reflect the original intended meaning of the text. Pastor Nepa had a big chalk board in his church and I used it for this morning's session. When I got there, someone had erased the board from yesterday, so I had to recopy the passage of Ephesians 2:1-10 on it and put the work back on the board that we put on there from yesterday's session. This took some time while the pastors were led in worship singing several more songs until I was ready to proceed teaching the session. I then reviewed over the definitions of expository preaching and went back over the need to study the text from 2 Timothy 2:15. I also set the context of the first step of studying the text, which is observation. We reviewed over the process of studying the whole book and making a chart of the book. We also reviewed over the process of looking at the details of the text by studying the grammatical specifics of a particular passage such as the one we chose in Ephesians 2:1-10. Therefore, we reviewed over the same passage and how to observe adverbs, adjectives, pronouns, relative pronouns, direct and indirect objects, and also reviewed looking at the subjects and the verbs, tenses of the verbs, and voices of the verb. Today, we looked at the prepositions and prepositional phrases. Then I taught the pastors how to look at the different types of clauses and we identified the main verbal clauses, coordinating clauses, and subordinating clauses. We also looked at the structural markers to detect the structure of the text in order to develop a Biblical outline of the text. We then developed a Biblical outline of the text, which will become the basis of developing a preaching outline of this passage. So we concluded the session with a challenge to study the text before you preach the text. Furthermore, I concluded the session by stressing the importance of studying grammar using the grammar notes in the notebook. Then Rev. Nepa Wa Msambelwa came up and highlighted the importance of expository preaching for the pastors with a special emphasis on studying the text and encouraged the pastors to implement these principles in their preaching ministries.

Then we had a short stand-up break and Rev. Nepa Wa Msambelwa invited Rev. Scott Girard to come up and teach his fourth session on the book of Romans as an example of how to preach through a book of the Bible. Scott began his session on Romans in Chapter 10. Paul claims that the Jews may be saved. They are zealous for God as was Saul before he became Paul. They have not submitted to Christ. They are depending on their own righteousness, nothing except Christ at all will save you. It says in Rom. 10:9, "If you confess with your mouth and believe in your heart that God raised Him from the dead, you will be saved." This is the only way you can be saved. But people can't be saved without believing and hearing and preaching. You, preachers, have a very important role. It is not enough just to read the Word; they must hear the Word preached. To God, your feet are beautiful! Faith comes from hearing and that through Christ. Then Scott taught Romans Chapter 11. God did not reject Israel! Elijah complained to God that he alone, was faithful

to God. God said, however, that 7,000 had not bowed to Bael. There will always be those who are the remnant. God has chosen certain people called the elect. But others, God blinded to the truth. Because the Jews stumbled, the way was opened to the Gentiles. This was a great blessing! Glory to God! Paul begins using an analogy of a tree. The Jews are the natural branches and the Gentiles are the branches that have been grafted in. The Jews are the natural branches. Respond to God's kindness so you won't be cut off. God will take the Jews back. But then we have a remarkable promise of God, i.e., all Israel will be saved. We don't know when that will happen, but obviously before Jesus returns. God's election is sure and irrevocable. God never rejected Israel. God never rejected the Gentiles. Can we reject God? Yes. Then Paul ends with a climatic flair from an Old Testament passage. Then Scott taught Romans Chapter 12. In light of what has been said before, Paul gives us a command. Offer your bodies as living sacrifices. This is what God wants. This is how we worship God and is pleasing to Him. Paul gives another command, which is "don't be conformed to this world." But be careful, don't be prideful because God needs us all. That's why God gives us gifts. Christians are members of one body and have different gifts. The spiritual gifts are: prophecy, serving, teaching, encouraging, giving, leadership, and mercy. We should use our gifts to help the Body of Christ, not ourselves. But now, Paul changes the subject to love. The context is the Body of Christ, so we must love our brothers. But also, we are to love those who hate us. Try to get along with everyone. Associate with those of low position. Don't take revenge, but trust in God's work. Paul gives some examples of things to do to your enemies because it will be like putting coals on his head. God will reward you. Then Scott Girard concluded his teaching on the Book of Romans and closed in a word of prayer. Afterwards, Rev. Nepa Wa Msambelwa came up and made a few announcements and thanked Scott for his teaching on Romans.

After a short stand-up break, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited me come up and teach my fourth session on the Principles of Biblical Leadership. I focused the teaching today more on the personal leadership development process in the life of the leader. I reviewed over the definition of leadership that we dealt with earlier in the week and the three dimensions of leadership, and then looked at the first dimension of leadership development, which deals with the leader himself and how God develops us as leaders. I reviewed over the team-ministry approach that Moses had to learn in Egypt, where God defined the leadership task, designated the leader, and then requires the leader to divide the responsibility. I also reviewed over the four characteristics of developing an effective team. Furthermore, I reviewed over teaching the pastors how to develop a leadership time-line of their personal leadership development and their church's leadership developmental history. Today we looked at developing a mission and vision statement for your ministry. First, mission is a broad-based description of why you exist, or your purpose for being, whereas vision is a more specific focus, giving the particular direction you want to pursue within your mission parameters. The vision of the pastor gives direction to the type of leadership tasks that will become a part of his ministry, and therefore, set the course of direction that the pastor feels the church ought to go to fulfill their purpose. As Prov. 29:18 says, "Where there is no vision (revelation), the people are unrestrained." We looked at first making a mission statement for the pastor's personal ministry and the church's overall mission. Then once that has been accomplished with the key caretakers of the ministry, then, you can focus on developing a particular vision to accomplish your mission in one's personal ministry as well as in the church itself. Leadership involves those who: 1) know who they are, 2) know where they are going, and 3) know how to get there. This involves a clear mission and vision statement that is clearly

articulated to the people so they can get involved in helping the pastor fulfill this vision in a local church ministry. I then shared my mission and vision statements with the development of the ministry of Training Pastors International. Then I shared with them that the mission statement can be a general statement, but that the vision statement takes a lot of time and effort to develop a specific course of action to set in place something that will work given the particular mission and group of people and targeted audience to accomplish it. I completed the session with encouraging the pastors to be the leader God wants them to be, and He will bless them greatly. I then challenged the pastors to come forward if they wanted to be the leader God wanted them to be and gave an invitation for the pastors to come forward to commit their lives to the Lord to become the best leader possible for their church, and 207 pastors came forward to deal with some aspect of their leadership development and to dedicate their lives more fully to God. There was a short time of prayer and then I closed in a word of prayer. Then Rev. Nepa Wa Msambelwa came up and made a few concluding comments and closed out the session, and prepared the people for receiving their lunch by giving a few directives. Then he had a pastor give thanks for the food and dismissed the group for lunch.

We broke for lunch and all the pastors stayed at their seats while the TPI Local Mpsa protocol team came to each pastor and brought them their plate of food so that they could eat it inside the sanctuary at their seats. Meanwhile, the leaders, including Scott Girard and me, also stayed inside the sanctuary in our chairs and I ate some crackers, granola bars, and peanuts which Jennifer, my wife, had put in my bag. We had a great time of relaxing after a full morning of teaching, and some of the pastors came up to us and wanted their picture to be taken with us. The whole lunch process still took a long time, but it was shorter today due to tightening up a few things in the delivery of the lunch to the pastors. Then once everything was completed, everyone went outside for a break and then came back inside the sanctuary after a much shorter lunch break to resume our institute. We had 312 pastors, evangelists, and church leaders for the afternoon session for our third day of the TPI Institute.

After lunch, the worship team led us in a song. Then Rev. Nepa Wa Msambelwa invited Scott Girard to come up and lead his afternoon session on Systematic Theology. He started his teaching session on the doctrine of the Holy Spirit (Pneumatology). The Holy Spirit and His work is a doctrine that is somewhat misunderstood today. He first dealt with is the Holy Spirit a person. The Holy Spirit has characteristics of a person and is not a thing or a force. He has intelligence and knows the things of God (1 Cor. 2:10-11). It is possible to grieve and quench the Holy Spirit. The Holy Spirit gives spiritual gifts as He wills (1 Cor. 12:11). He also acts like a person and does things that only a person can do, such as pray for us. He related to others as a person (Matt. 28:19). It does not make sense to say the first two members of the Godhead are persons and to say the third is not a person, but a force or thing. The historical view which denies the personhood of the Holy Spirit is Sabellianism, founded in 215 A. D., which said that God is a unity and He reveals Himself in three different forms, and this view denied the personality of the Holy Spirit. Scott then dealt with that the Holy Spirit is completely God. Yes, this is because He has characteristics that only God possesses. The Spirit knows the things of God in a way that a human being does not, and only in a way that God does know (1 Cor. 2:11-12). God the Father is omnipresent and so is the Holy Spirit (Ps. 139:7). Yes, because He does things only God could do. He regenerates a person (John 3:5-6). He created the humanity of Christ (Lk. 1:35). He was involved in the creation of the world (Gen. 1:2, Ps. 104:30). Yes, because He

is placed on the same level as the other two Persons of the Godhead (Matt. 28:19). Lying to the Spirit is said to be lying to God (Ac. 5:3-4). Then Scott dealt with the procession of the Holy Spirit, which refers to the relationship of the Holy Spirit to the other two Persons in the Trinity. The Spirit is not inferior or not equal to the other two, Father and Son, but is equal with both the Father and the Son in every way. The orthodox view is that the Spirit proceeds from both the Father and the Son. Then Scott dealt with the work of the Holy Spirit in the Old Testament. He looked at His part in creation (Gen. 1:2). Second he looked at His role in revelation since many times we read that the Spirit came upon a prophet (2 Sam. 23:2). Third, he looked at His relation to man – the Spirit is said to come upon people in the Old Testament (Jud. 3:10), but it seems the Spirit's work is not as permanent as in the New Testament since He came only upon select people for a given task and did not indwell people as in the New Testament. He looked at the help of the Spirit for special tasks, such as His involvement in the construction of the tabernacle (Ex. 31:3). He looked at the fact that the Spirit restrained evil even in the early period of the history of mankind (Gen. 6:3). Then Scott looked at the work of the Holy Spirit in the life of Christ. This involved the virgin birth of Christ, in the life and ministry of Christ, Jesus was anointed by the Holy Spirit, and in the death and resurrection of Christ, the Holy Spirit was involved in the offering of Himself as a sacrifice for sin (Heb. 9:14). Then Scott looked at the work of the Holy Spirit in the salvation of the believer since the salvation of the soul is from beginning to end dependent upon the work of the Holy Spirit. The role of the Holy Spirit in salvation includes convicting of sin, regenerating or begetting eternal life and creating a new nature, indwelling the believer with the Spirit, baptizing the believer with the Spirit, which places the believer into the Body of Christ and gives the believer the power of the Spirit for living the Christian life, and the sealing of the Spirit, which guarantees that Christ will accomplish our salvation to completeness.

Then Scott taught the work of the Spirit in the life of the believer. The role of the Spirit is the source of spiritual gifts, which is a God-given gift or ability for service to Christ and the Church. It also involves the giving of spiritual gifts as God decides, and every believer has at least one gift (1 Pet. 4:10). The list of the spiritual gifts include apostleship, prophecy, miracles, healing, tongues, evangelism, pastoring, ministering or helps, teaching, faith, exhortation, leadership, discerning spirits, knowledge, showing mercy, giving, and administration. This is not an exhaustive list. The Spirit not only helps us to identify our spiritual gifts, but also develop our spiritual gifts, which we are involved in this process as well. The Holy Spirit also fills the believer (Eph. 5:18), which enables him to live in the power of the Spirit and thus, live the Christian life. The conditions for being filled by the Spirit are dedication to God, not grieving or quenching the Holy Spirit, and walking in or depending upon the Spirit (Gal. 5:16). The results of being filled with the Spirit are Christlikeness, worship or praise, and submissiveness (Eph. 5:19-21). The role of the Spirit also teaches us the Word of God or illuminates God's Word for us as we study it (John 16:12-15). The Spirit also guides us or leads us (Rom. 8:14). He also gives assurance to believers of their salvation (Rom. 8:16). The Spirit also prays for us and helps us in our prayer life (Rom. 8:26). He directs us to pray according to the will of God (Eph. 6:10), and He prays with us (Rom. 8:26). Finally, Scott looked at the work of the Spirit in the future, which is the future ministry of the Holy Spirit, which is mostly dealt with in Eschatology.

Then Scott Girard taught the second section on the doctrine of Salvation (Soteriology). The doctrine of salvation is both simple and complex. Most know the Gospel message, but who can explain how and why God would become man to save human beings. Scott first dealt

with what is the relationship between mankind choosing Christ or believing in Him for salvation and the doctrine of God's election of the believer. What is involved in the doctrine of election, which is a difficult doctrine, but it is found in the Bible? Israel is an elect nation (Deut 4:37); Christ is God's elect (Isa. 42:1); those who are believers are elect of God (Col. 3:2, Tit. 1:1); God elected in eternity past (Eph. 1:4); and this election extends into eternity (Rom. 8:30). Election glorifies God (Eph. 1:12-14). The Scriptural basis for the doctrine for election is widespread throughout the Bible. The outworking of the election shows that there is a people who have been chosen. This group was chosen in love before the foundation of the world (Eph. 1:4-5). This group of people is composed of elect individuals (2 John 1, 13, Rom. 16:13, Gal. 1:15-16). Some were not included in this group of chosen ones (John 13:18, 17:12, Rom. 9:22, 1 Pet. 2:8). There is, however, a procedure which people have to do in order to be saved – people must believe in Christ personally (Ac. 10:43, 16:31, 17:30). No one is saved without believing (Eph. 2:8-9). A product of true faith in Christ is good works in a person's life (Eph. 2:10). Then Scott dealt with the death of Christ. The first aspect is the accomplishments of His death. It was a substitute for sin since Christ died in our place (2 Cor. 5:21). It provided redemption from sin and because of the shedding of Christ's blood, believers have been purchased, removed from bondage, and liberated from sin. It effected reconciliation to God, which means that God changed man's state of opposition to God (enemies of God) so that he is now able to be saved and considered as a child of God (2 Cor. 5:19, Rom. 5:11). It provides propitiation, which means that Christ's death has appeased or satisfied God's wrath (1 John 2:2). It judged the sin nature (Rom. 6:1-10). It brought an end to the Law since the Law could not save man, but only show man his great need for salvation and how far he is from God's perfection (Rom. 3:20). It is the ground for cleansing from sin (1 John 1:7, 9). It is the basis for removing sins committed before the cross of Christ's suffering (Ac. 17:30, Rom. 3:25). It is the basis for the judgment of Satan (Col. 2:15, John 12:31). There are many illustrations of Christ's death in the Old Testament such as the offering of Isaac and Abraham (Gen. 22), the Passover (Ex. 12), the five offerings of Leviticus (Lev. 1-5), the red heifer – an illustration of the continuous cleansing of Christ (Num. 19), the Day of Atonement (Lev. 16), and the arrangement and service of the Tabernacle. There are also false conceptions of the death of Christ such as the death of Christ was a ransom paid to Satan, His death was not necessary to pay for sin, and His death did not atone for sin, but simply showed us the way of obedience and faith as the way to eternal life.

Then the extent of the death of Christ was considered. Did Christ die for all or only for the elect, which is those who would believe in Him? There are some verses that would seem to indicate that Christ died for the elect only (John 10:15, Eph. 5:25), but these verses do not indicate that He only died for the elect but rather that He died for His sheep, which could still mean that He died for the world as well. There are other verses that indicate the Jesus died for the sins of the whole world (John 1:29, 3:17, 2 Cor. 5:19, 1 John 2:2), and it does clearly indicate that He died for all the sins of the world, but only those who are saved are those who believe in Christ's death for them. Then Scott looked at the benefits of Christ's death. His death is the basis for our acceptance with God, which is expressed in our redemption (Rom. 3:25), reconciliation (2 Cor. 5:19-21), and justification (Rom. 3:22, 25, 28, 30). Our justification, which means that we are declared righteous before God is granted to us by means of faith based on the death of Christ on the cross. Believing in Christ brings a new position that includes citizenship in heaven (Phil 3:20), membership in the family of God (Eph 2:19), and adoption as sons (Gal. 4:5). His death gives the believer an inheritance. Every believer possesses every spiritual blessing (Eph. 1:3) and the assurance of

heaven (1 Pet. 1:4). His death gives the believer strength and power to live the Christian life, and one does not have to continue in the practice of habitual sin (Rom. 6:14). His death allows the believer to be sanctified or set apart to God (holy and saint), which involves three parts of sanctification: (1) positional sanctification – we are in Christ now (1 Cor. 6:11), (2) experiential sanctification – we become more like Him every day (1 Pet. 1:16), and (3) future sanctification – we will be fully sanctified when we are with Christ (Eph. 5:26-27, Jude 24-25). Then Scott dealt with the security of the believer's salvation. The issue is can one who is saved lose his salvation or is it impossible for a true believer to ever be out of God's family? The problem is what do you do with true Christians who live in a lifestyle of sin and live no differently from someone in the world that is not saved. The evidence for eternal security is strong in the Scriptures. When one is saved, the Holy Spirit places him in the Body of Christ (1 Cor. 12:13). The Holy Spirit seals the believer until the day of redemption (Eph. 1:13, 4:30), It is the Father's purpose to keep His own and to never lose them (John 10:28-30, 13:1, Jude 24). Scripture attests to the fact of the security of the believer (Rom. 8:28-39). Most of the problem passages which might seem to teach there is no security were written in the context of practical problems in churches (Heb. 6:4-6, John 15:6, Jas. 2:14-26), and some of these are dealing with the loss of inheritance for believers, not salvation. Finally, Scott dealt with the terms of salvation. More than 200 times in the New Testament salvation is said to be on the basis of faith in Christ alone. There are false gospel messages out there which are being preached that have confused the Gospel message and add certain conditions to the gospel in addition to faith such as: (1) Believe and surrender – no, believers are to surrender (Rom. 12:1); (2) Believe and be baptized – no, baptism is a matter for obedience for believers and testifies to one faith; (3) Repent and believe, yes, but repentance is part of faith not in addition to faith, and no, repentance is usually required for believers to turn from their sins, and so only faith is the requirement for salvation; (4) Give Christ your life – no, this is surrender, which is required for sanctification, not salvation; and (5) Invite Christ or ask Christ to come into your life – no, this is usually based on Rev. 3:20 and this is a letter written to a church dealing with the need for repentance for believers, not for unbelievers to receive salvation. We don't ask Christ to come into our life, but rather, we believe in His death and resurrection for our salvation (1 Cor 15:3-4). Then Scott Girard concluded his session and Rev. Nepa Wa Msambelwa came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Then Rev. Nepa Wa Msambelwa invited me to come up and teach the last session on the overview of the Old Testament on the section dealing with the conquest period of Israel's history up to the United Kingdom Era. We then reviewed over the book of Genesis and did all the signs of the first part of the Old Testament overview. We also reviewed over the rest of the Pentateuch by doing the signs of all the major people, places, and events. I then taught through the conquest period with Joshua conquering the land and settling it and the period of the Judges, Ruth, Samuel, and the United Kingdom era with Saul, David, and Solomon. Then we reviewed over the signs of the whole Pentateuch and the Conquest Period, Judges, and United Kingdom Era. We therefore concluded the fourth day of the institute after a great day with these pastors and church leaders. Then Rev. Nepa Wa Msambelwa came and closed out the fourth day of the institute with some comments and necessary directives for tomorrow. Then Rev. Benjamin Undugu also made some concluding remarks to prepare the pastors for tomorrow by coming early at 8 AM. He had one of the pastors close in a word of prayer and dismissed the institute for the fourth day.

After the institute was over, we said our goodbyes to the pastors as most all of them walked on foot back to their homes. Then several of the people helped us load our small bags into the vehicle that is parked out in front of the church. Then Kimana Ndeko B. J., our driver for the rest of the week, drove us back to the Imperium Hotel. [We had another good and safe drive back to the hotel today, and we were thankful to have a driver with a better vehicle now because we had no problems at all with the new vehicle getting to and back from the Mpasas village in the deep sand.](#)

When we arrived back at the Imperium Hotel, our home here in Kinshasa, the hotel staff helped us get our small bags into our rooms. Then Nepa Wa Msambelwa and Rev. Benjamin Undugu came to my Room # 103, and we went over a few things that needed to be done here at the hotel as well as at the institute. They went out of the hotel and bought us some water and a bottle of shampoo for me, and brought these things back to us. Scott Girard, Pastor Nepa, Rev. Benjamin, and I then gave thanks to the Lord for a good fourth day at the Mpasas, Kinshasa TPI Institute. Then we said goodbye to Rev. Nepa and Rev. Benjamin as they went home to eat dinner with their families, and Scott Girard and I could do the same thing here in the Imperium Hotel. After Scott and I sorted through a few things in our room and worked a little while typing on my Email Report at the laptop computer at my desk, we went down to the restaurant on the second floor and had our dinner around 7 PM. Scott and I were served by Charlene and Nasha and had a great time trying to communicate with them in French and their trying to communicate in English. We ordered our meals and took some time for them to bring them to us. I had spaghetti bolognese, tomato soup, a salad, grapes, and coke and water. We had a relaxing meal enjoying our company and talking about the fourth day at the Kinshasa TPI Institute. Then we finished getting the bill sorted out, signed them over to our rooms, and we went to our rooms for the rest of the evening. I spent some time typing some more on my Email Report. I also downloaded some cards on my Jobo Spectator and charged some batteries to prepare for the next day at the TPI Mpasas Institute. I also had a chocolate chip breakfast bar for dessert and worked through the evening until I got too tired to type any longer. Then I went to bed around 1 AM after a great fourth day at the Mpasas, Kinshasa, DRC TPI Institute.

[I thank the Lord for His faithfulness to give us a great TPI Institute in Kinshasa, DRC, which is the fourth of six week-long institutes in Central/East/Southern Africa. God has kept us safely here in Kinshasa, Democratic Republic of Congo, where it is always a challenge to hold institutes in this country due to the presence of wars and much chaos and the sheer numbers of people living here. Please continue to pray for us as we travel to the remaining institutes and for all our logistics and the financing of these institutes because we are trusting the Lord to cover the expenses for all of these pastors in six institutes in six countries.](#)

Yours for Christ's mission,

John Balmer, Jr.