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TPI Africa Trip Report 5

1 message

J Balmer <jbalmerjr@yahoo.com>

Tue, Jul 27, 2010 at 1:24 PM

John and Scott Girard are currently in Kinshasa, Democratic Republic of Congo and well in to the fourth week of institutes. John's journal below tells of the second week in Tanga, Tanzania. The numbers were lower than expected because of other conferences in the area, but the pastors responded well to the teaching. John taught Hermeneutics, Evangelism and Mission, and New Testament Walk thru the Bible. Paul Swets taught on Leadership and an exposition of Philippians. We always try to model sound Biblical preaching for them so they can see an application of all the principles they are being taught.

*Thanks so much for keeping them in your prayers. So far, things have been going extremely well.
Jennifer Balmer*

This begins the fuller missions journal:

The next day, [Tuesday, July 13th](#), I woke up early in the morning in my Room 14 at the Panori Hotel, and did some typing on my Email Report and looked over one of my sessions on Biblical Hermeneutics. This is the second day of our Tanga Institute in Tanga, Tanzania. We are seven hours ahead of Eastern Standard Time in the United States. I first tried to see if I would get hot water, and it took a few minutes, and I got hot water out of the nozzle overhead. I took a nice hot shower in my adjoining bathroom with an overhead nozzle in a small shower stall with a shower curtain around it. I was glad to have a hot shower and a refreshing one at that. Then I got dressed for the day and went down with Paul Swets to the inside restaurant near the lobby of the hotel. I met several of my good friends again from 2008, one of whom is Adolph Matthew, and they served us a nice breakfast, which consisted of two fried eggs, a sausage hot dog, two pieces of white toast, some Mango fruit and a banana, a glass of pineapple juice, and African Chi (tea). We had a great breakfast meal talking with our hosts, and preparing for the upcoming day. At the end of our meal, Bishop Ayubu Mgweno came to pick us up along with Thomas Tarimo. We went quickly back to our rooms and finished getting ready and then brought our small bags back downstairs to load them in the trunk of Thomas Tarimo's four-door sedan.

Pastor Thomas Tarimo drove Bishop Ayubu Mgweno, Paul Swets, and me in Thomas' car over to the venue where we have conducted the institute for the week, the Tanu Hall, which belongs to the CCM Party in the Legislative Branch of the government, located in the city center, about a fifteen minute drive from our hotel. When we came into the main hall, there were many pastors already there, and they were worshipping the Lord in song, being led by a worship leader. [We have 81 pastors, evangelists, and national missionaries attending the institute in the morning session on this second day. The number of pastors is low this week because there are two other pastoral conferences that are competing for the pastors here in Tanga to attend this same week here in Tanzania.](#) There is a major Pentecostal Pastors meeting in Dodema, Tanzania, where they are expecting 3,000 pastors from all over the country to come from Monday to Friday. There is also another prayer summit here in Tanga for pastors in this area. We started a little late today at 9:30

AM due to getting picked up a little late at the Panori Hotel. After a few songs of worship and some remarks by Manasse Martin, the Assistant Coordinator of the TPI Institute this week in Tanga, Bishop Ayubu Mgweno, the Assistant National Director of TPI in Tanzania got up and introduced Rev. Hassan Lambert, the TPI Tanzania National Director, and he came up and said a few words of welcome and how important the TPI ministry is in Africa. Then Ayubu Mgweno came back up and invited me to come to begin the teaching today, and I came and started the first session.

I started the first session on Biblical Hermeneutics, which is a follow-up course to Expository Preaching. My interpreter for the morning is Rev. Samuel Kamoge. I reviewed over some of the truths of the first session and then dealt with the meaning of hermeneutics and showed how this important step fits into the overall aspect of studying the text before we preach the text. Hermeneutics is the science and art of Biblical interpretation. It is the science (principles) and art (task) by which the meaning of the Biblical text is determined. Finally, we looked at the process of preaching the Word of God, which involves the following eight steps: observation, hermeneutics, exegesis, theological correlation, personal application, homiletics, exposition, and edification. We then looked at two main axioms involved in Biblical Interpretation, which are: (1) The Bible is a human book, which involves written revelation authored by a human writer sent to a specific audience in different literary forms with a specific cultural context and understood by its readers, and (2) The Bible is a divine book, which means the Bible is inspired by God, inerrant, authoritative, and has unity and mystery. We reviewed over the main categories that we will look at over the next few days, which involves the historical-cultural context, Biblical-theological context, grammatical-syntactical analysis, and rhetorical-literary analysis. I also shared the challenge of first finding the original meaning of the text that the author wrote to the first hearers or readers. I illustrated this by using a Tanzanian pastor to go back to the first century to understand the apostle Paul writing to the Ephesian Church. Furthermore, there are seven gaps that have to be traversed between modern cultures and those cultures of the Biblical times such as: a historical time gap, a geographical space gap, a cultural gap, a linguistic gap, a literary gap, a philosophical gap, and a spiritual gap. The danger in hermeneutics is to read into the text special meanings rather than draw out the meaning of the text which the author meant when he wrote in the Biblical times. Then I closed out the session with a review of what we discussed and I handed the microphone over to Bishop Ayubu Mgweno, who made a few concluding remarks.

We broke for our morning tea break and had African Chai (tea) and pastries outside the hall under a canopy. I spent some time talking with several pastors about how much they appreciated the opportunity to get this training. Then we went back inside the Tanu Hall to resume the institute. There was some singing led by the worship leaders. Then Bishop Mgweno had Pastor Paul Swets to come up and teach his second session on an exposition of Philippians. He came up and reviewed over the book of Philippians and the main theme verse, Phil. 4:4, gave a little background of the apostle Paul, an overview of the truths of the book, and an outline of the week. Then Paul began his second message on "Joy in Difficulty" from Phil. 1:12-30. He shared about Paul's trials and especially his suffering in prison as a result of sharing the gospel message and his faith in Christ. Paul Swets made the first point that difficulty can advance the gospel. Second, he made the point that Christ can be glorified in life or death. Third, he made the point that we should live in a manner worthy of the gospel of Christ, which involves standing firm, striving side by side, acting with courage against opponents of the gospel, facing suffering with honor for the sake of Christ, and living life under the viewpoint of eternity. Paul then closed out the session by applying this passage to the pastors with actions to take and other verses to think about. We then had a short time of worship led by the singing team and keyboard players. Bishop Ayubu Mgweno came up and made a few concluding remarks and then we had a short time of worship.

Then Manasse Martin made a few comments and Bishop Ayubu Mgweno came up and welcomed me to come up and begin the next session on Evangelism and Missions. I preached a message on "The Mission of the Church" from the Great Commission accounts in the New Testament, especially

John 20:19-23 and Acts 1:4-8. The Great Commission was first given to Abraham in Gen. 12:1-3 as Paul points out in Gal. 3:8. God blessed Abraham five times in this passage and gave him a three-fold promise, which included a promise of posterity, a promise of land, and a promise of blessing. God also introduced His plan for the nations to bless all the families of the earth in the seed of Abraham (Gen. 12:3). The fulfillment of this promise was seen in the coming of Christ to the earth 2000 years later when the angels announced His birth, the shepherds witnessed it, Gentile Magi worshipped Him, and Simeon and Anna interpreted the significance of it as “a light of revelation to the Gentiles” (Lk. 2:28-38). Jesus then lived a perfect life, gave up His life as a substitutionary atonement, was resurrected from the dead to establish our salvation, and appeared to the disciples for 40 days to prove it. Then He gave what is known as the Great Commission to His disciples, which is recorded in all four gospel accounts and the book of Acts. These five accounts draw us to the mission of Christ to the world, and therefore, comprise the mission of the church. There are five indispensable ingredients that make up the mission of the church. First, there is the reality of salvation. The first words of Christ to His disciples on that first Sunday night in the upper room were “Peace be with you” (John 20:19,21). He repeated it twice for emphasis to show the result of His death, which accomplished peace with God for them. These words are very significant because they show how His death and resurrection have procured peace with God and mankind, so He could truly say to them “Peace be with you.” It is the Old Testament shalom and the everlasting peace which comes through Christ. It also is the first ingredient of the Mission of the Church since responding to the gospel message and obtaining the peace of God and peace with God is absolutely necessary to being qualified to go out to spread the gospel message to the world in His mission to the world. You must first possess the message before you can preach that message. The second ingredient of the Mission of the Church is the model of Christ. Jesus gave His disciples the sine qua non of Christian missions when He said, “As the Father has sent Me, I also send you” (John 20:21). Another way to put this is to say, in the same way that the Father sent Me into the world to perform My mission, I also send you into the world to perform this same mission.

Therefore, the mission of Christ is in fact the mission of the church. There are three aspects of this mission. First, the mission of Christ was central to His teaching, and comprised everything that He did in His ministry. Second, the mission of Christ is compassionate in its character since He served mankind and “He gave His life a ransom for many” (Mk. 10:45). Third, the mission of Christ is costly in sacrifice since it cost Christ everything in His incarnation, in His life here on earth, and in His death on the cross. This means our mission must carry the same marks as His mission to the world. The third ingredient of the mission of the church is the power of the Holy Spirit (John 20:22). When He breathed on them and said “Receive the Holy Spirit,” He was confirming to the disciples that the future coming of the Holy Spirit on the Day of Pentecost would be the means and power to carry out the Great Commission or mission of the Church (Acts 1:8). The breath of Christ reminds us of the breath of God for Adam to become a living being in Gen. 2:7 and of the coming Holy Spirit, which will breathe life into the Church to make it a living being as well. The fourth ingredient of the mission of Church is the worldwide expansion of the kingdom of God as seen in Acts 1:3-8. The disciples thought that Jesus would set up His physical kingdom after His resurrection, but Jesus instead told them that He was inaugurating His spiritual kingdom with the coming of the Holy Spirit, and it would take precedence until His second coming to the earth (Ac 1:8, Matt. 24:14).

Our Lord tells us three things about this kingdom of God in Acts 1:8, which forms the basis of the whole book and progress of the gospel message throughout the Church age. First, God’s kingdom is spiritual in its character since the Spirit will empower it and enable it to expand throughout the world. Second, God’s kingdom is international in its scope since it reaches out to the ends of the earth. Third, God’s kingdom is gradual in its expansion, and we are still involved today in the expansion of the kingdom of God on the earth. The fifth ingredient of the mission of the Church is the message of forgiveness as Jesus explains to His disciples in John 20:23. The Luke account of the Great Commission contains the command that “repentance for the forgiveness of sins should be proclaimed in His name to all the nations” (Lk 24:47). This unusual transfer of authority from

Christ to His disciples “to forgive the sins of any” or “to retain the sins of any” is not a judicial transfer of power to the disciples to absolve penitents as the Catholic Church has misinterpreted this text, which was not interpreted this way in the early church, but rather, announcing to the disciples the authority that based on the reception or rejection of the gospel message, they have the right to announce the benefits of receiving the gospel (forgiveness of sins) or the results of rejecting the gospel (still remain in their sins). Thus, the Church has the responsibility and right to convey to the recipients of the gospel message that if they receive it by faith, they will be forgiven of their sins, but if they reject the message, their sins are retained, and they still are under the condemnation of God (John 3:16-21). Then I concluded the message by reviewing over the five ingredients of the mission of the Church and inviting the pastors to come forward to surrender to fulfilling the mission of Christ to the world. Most of the pastors came forward and we had a time of prayer and dedication to God to carry out His mission to the world. Bishop Ayubu Mgweno came up and made a few concluding remarks and then we broke for lunch.

We all went outside the hall and everyone got into the African queue (long lines) to receive the meal, which was rice and beef, vegetables, and water. We brought our plates back into the hall and sat at the main speaker’s table to eat our meal. After lunch we had some good fellowship with the pastors as some of them came up to us to discuss different things, and then we went back inside the hall to resume the institute. We had 82 pastors, evangelists, and church leaders for the afternoon session for our second day of the TPI Institute.

Then Manasse Martin made a few comments and Rev. Ayubu Mgweno invited Paul Swets to come up and lead his afternoon session on “The Art of Leading Successfully.” Paul began by giving an overview of the outline of study for these five afternoon sessions on Leadership. Then he proceeded to deal with his second session on “Who are we trying to influence?” Paul looked at first who did Jesus influence and then listed many different social groups of people that Jesus influenced. He then showed how Jesus sought to attract highly devoted followers by preparing, preaching, praying, teaching, healing, investing, proving, and inviting them to a deeper relationship to Christ. Paul then asked the pastors how they would describe the people that they minister in their culture. Furthermore, he asked them to rate themselves in terms of serving their people. Finally, he asked how they would compare their leadership style to that of Jesus. He then concluded this session on leadership influence in pastoral ministry. Then Rev. Mgweno 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. Mgweno invited me to come up and teach the last session on the overview of the New Testament on the section dealing with the introduction of the four gospels. We first reviewed over all the events of the New Testament that we have learned so far dealing with the events of the inter-testamental period leading up to the gospel accounts of the life of Christ. I then spent some time showing the uniqueness of each of the four gospels by comparing the message and audience of each of them, yet also maintaining a unified purpose of revealing Christ Jesus to the world of the first century. Then I introduced the geography, political boundaries of the day, and bodies of water in the Promised Land. Then we started the story of the Gospels by teaching the events of Jesus’ birth, youth, introduction of His ministry, the temptation by the Devil, His evangelization of Nicodemis and the Samaritan woman, and Jesus’ rejection by His hometown of Nazareth. Then we reviewed over the events of the whole New Testament so far and the called it a day. Then Manasse Martin came up and reviewed over some of what we covered today and explained the significance of these training sessions for their ministries. He challenged them to come out early tomorrow morning at 8 AM and then gave the mike over to Rev. Ayubu Mgweno to make a few concluding announcements before closing out the institute for the day, dismissing the pastors to go home, and having a closing word of prayer by one of the pastors.

After greeting many of the pastors and gathering our bags together, we loaded up everything in

Pastor Thomas Tarimo's car, and drove into the city of Tanga and stopped at the Blue Moon Expeditions Cyber Café Safari/Tour Office on a second floor office in town, where Paul Swets and I went to a desktop computer and spent some time sending emails and checking on things. I first set up my laptop computer at a desk and finished my latest Email Report. Then I went to a desktop computer to send my Email Report to Jennifer and answer a few other emails and check on the news around the world, which took about 2 and a half hours. Then we got back in Thomas Tarimo's car and drove back through the city of Tanga until we reached the Panori Hotel, and went back to our rooms. We thanked the Lord for another great day at the TPI Institute in Tanga and said goodbye to our host team of Bishop Mgweno and Thomas Tarimo as Paul Swets and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went down to the open area thatched roof restaurant and had our dinner meal together. I ordered buttered chicken and rice with some tomato soup and a Coke Light (Diet Coke). We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together. Then we went back up to our rooms and I typed on my email report for awhile, had a breakfast bar for desert, downloaded some of my cards and charged my camera battery, and went to bed about 1 AM after a good second day of our institute here in Tanga, Tanzania.

The next day, Wednesday, July 14th, I woke up early in the morning in my Room 14 at the Panori Hotel, and did some typing on my Email Report and looked over one of my sessions on Biblical Hermeneutics. This is the third day of our Tanga Institute in Tanga, Tanzania. I took a nice hot shower in my adjoining bathroom with an overhead nozzle in a small shower stall with a shower curtain around it. Then I got dressed for the day and went down with Paul Swets to the inside restaurant near the lobby of the hotel. We were served a nice breakfast, which consisted of a Spanish omelet, a sausage hot dog, two pieces of white toast, some Mango fruit and a banana, a glass of pineapple juice, and African Chi (tea). We had a great breakfast meal talking with our hosts, and preparing for the upcoming day. At the end of our meal, Bishop Ayubu Mgweno came to pick us up along with Thomas Tarimo. We went quickly back to our rooms and finished getting ready and then brought our small bags back downstairs to load them in the trunk of Thomas Tarimo's four-door sedan.

Pastor Thomas Tarimo drove Bishop Ayubu Mgweno, Paul Swets, and me in Thomas' car over to the venue. When we came into the main hall, there were many pastors already there, and they were worshipping the Lord in song, being led by a worship leader. [We have 93 pastors, evangelists, and national missionaries attending the institute in the morning session on this third day.](#) We started a little late today at 9:30 AM due to getting picked up a little late at the Panori Hotel. After a few songs of worship and some remarks by Raphael Mhando, one of the translators of the TPI Institute this week in Tanga, Bishop Ayubu Mgweno, the Assistant National Director of TPI in Tanzania got up and invited me to come to begin the teaching today, and I came and started the first session.

I started the first session on Biblical Hermeneutics, which is a follow-up course to Expository Preaching. My interpreter for the morning is Rev. Samuel Kamoge. I reviewed over some of the truths of the first two sessions and then reviewed over the meaning of hermeneutics and showed how this important step fits into the overall aspect of studying the text before we preach the text. Today, we first looked at the historical-cultural context in determining the meaning of the text. We looked at the meaning of culture, which includes what people think, believe, say, do, and make, which makes up the total pattern of human behavior. We looked at several questions that would help us to determine the historical and cultural context, which helps us to understand what the author meant when he wrote his audience. I then went to several passages of Scripture to show how the historical and cultural context can influence the interpretation of the text. We discussed passages such as Dan. 5:7,16; Jonah 1:3 in the political background, Ex. 23:19, 34:26, Deut. 14:21; Ex. 7:14 – 12:30; 1 Kings 18:19 – 40 in the religious background, Ruth 4:8,17 in the economic background, and Ruth 4:1; 2 Kings 2:9; in the legal background. Then I introduced the next major section of interpretation, which is the Biblical-theological context. The primary source for

understanding the setting of a passage is its literary context in the book, and it is through the context of the passage that we determine the meaning of the passage. Since God has not revealed any of His revelation in either the Old Testament or New Testament apart from whole books, we must not neglect the whole literary context of each book in interpreting each text. The danger is to violate the context of a passage and so misinterpret a text by imposing our own meanings on a text rather than discovering the original intended meaning of the Biblical passage in its context. We looked at several different contexts that should be examined in order to determine the meaning of the text such as: the literary context of each book, the historical context, the cultural context, the geographic context, and the theological context, which involves seeing the truths of each passage in the context of God's progressive revelation throughout Scripture. We also looked at twelve main themes of the Scriptures which are traced progressively throughout the Scriptures, which provide a backdrop for each text of Scripture to look at as well. Then I closed out the session with a review of what we discussed and I handed the microphone over to Bishop Ayubu Mgweno, who made a few concluding remarks.

Then we broke for our morning tea break and had African Chai (tea) and pastries outside the hall under a canopy. I spent some time talking with several pastors about the need to interpret the Word of God correctly in our preaching. Then we went back inside the Tanu Hall to resume the institute. There was some singing led by the worship leaders. Then Bishop Mgweno had Pastor Paul Swets to come up and teach his third session on an exposition of Philippians. He came up and reviewed over the book of Philippians and the main theme verse, Phil. 4:4, gave a little background of the apostle Paul, an overview of the truths of the book, and an outline of the week. Then Paul began his third message on "Joy in Learning Christ." This message is about our experience with Christ. It involves taking three action steps toward learning Christ, remembering Him, and regaining that first love with fresh excitement. When we take these three steps, we experience joy in the Christian life. The first step is to adopt the mind of Christ by remembering your experience of Christ and then adopting the mindset of Christ, that is, having the same attitude, the same love, the same service, the same outlook, and the same conclusion as that of Christ (Phil 2:1-11). The second step is to work out your salvation with the mood of fear and trembling and with the motive that God is working in us. This speaks of our sanctification in Christ, and we must avoid being too passive and too active. The third step is to hold fast to the Word of Life, which is faithfulness to the gospel message as it is preached to the world. We are to do it without complaining and with joy and rejoicing. Paul then closed out the session by applying this passage to the pastors with actions to take and other verses to think about. We then had a short time of worship led by the singing team and keyboard players. Bishop Ayubu Mgweno came up and made a few concluding remarks and then we had a short time of worship.

Then Raphael Mhando made a few comments and Bishop Ayubu Mgweno came up and welcomed me to come up and begin the next session on Evangelism and Missions. I preached a message from Acts 11:19-26 on "The Mission-Minded Church at Antioch." When we look at the impact of local churches in the Scriptures, this church had probably the greatest impact on reaching the world than any other church mentioned in the Biblical record. What makes a local church ministry effective in worldwide outreach? There are certain marks or characteristics that make a church effective in ministry outreach, and we are going to look at four marks that made this Church at Antioch effective, which churches around the world can implement in their churches to cause them to grow exponentially. The first mark of the Church of Antioch is evangelistic outreach. This church was born in an evangelistic explosion, which began with the persecution of the Church in Acts 8:1, causing the Church to expand in Judea and Samaria. There were two evangelistic delegations in Acts 11:19-20, one was a Jewish delegation trying to reach Jews, and the other was a Gentile delegation trying to reach Greeks. As a result, many people were won to Christ and the Church of Antioch was planted in Syria. The church continued to grow in evangelism as many others were won to Christ as the church was further established by Barnabas (Ac. 11:24). The second mark is leadership development. The Church in Jerusalem sent Barnabas to Antioch to lead this church,

and he became the lead pastor as he arrived on the scene in Antioch. Leadership is all about finding the right man for the job, and Barnabas was a good fit for this ministry assignment. First, as seen in Acts 11:24, he was a man of character (good man). Second, he was a spiritual man (full of the Holy Spirit). Third, he was a faithful man (full of faith). Fourth, he was the right man for the job since he had a good relationship with the Jerusalem Church, a probable connection to the Cypriot evangelistic team in Acts 11:20, a connection to a man (Saul), who had a ministry to Gentiles, and was a man who had a disposition towards encouraging believers to remain true to the Lord (Acts 11:23). Barnabas developed a leadership training program of some sort since the text shows in Acts 13:1 that there were five key leaders (prophets and teachers) in the church at Antioch at the end of at least one year of leadership training in the church. Leadership development does not happen by accident or by spontaneous consumption, but rather with a planned approach and a strong teaching and training model. Barnabas and Saul installed this model in the Antioch Church for an entire year, which led to the church growing to a point of development where God could expend the ministry further. The third mark is team ministry approach. "Developing a Team Ministry Approach" was a priority in the ministry of Barnabas as seen in the text. I 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 leaving Antioch going and getting Saul in Tarsus and bringing him down to Antioch to share a teaching ministry there with him for one year. Saul had a strength in Gentile evangelism and ministry and Barnabas recognized that he needed such a man to balance his own focus and strength in Jewish evangelism and ministry. Since the Antioch Church had both a Jewish and Gentile population, Barnabas felt that he needed to have a team that contained someone that could fit in both areas to make the church strong. 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 in Acts 13:2. The fourth mark is missionary expansion. The first three marks, evangelistic outreach, leadership development, and a team ministry approach, help to lay a foundation for the fourth mark, which is developing the church as a mission-sending church around the world. Because the church had five good leaders, the Holy Spirit was able to use two of those leaders in a wider ministry to the world. Therefore, the church sent out three teams on three successive missionary journeys to reach the South Galatian region, Macedonia and Achaia in Greece, and Asia Minor. As the teams went out to evangelize the lost and plant churches around the world, God established the Church of Antioch as a great mission-sending church in the book of Acts. The Holy Spirit was able to bless the church in a greater dimension as a result of developing the first three marks of evangelism, leadership training, and a team ministry approach (Acts 13:2). The missionary teams went out to serve the Lord in missions, and was accountable to the Church of Antioch and also to the Jerusalem Church. These four marks form to make this a great church in the New Testament, from which at least thirteen books arose from the pen of Paul as a result. These same four marks need to be a priority in our churches today in Africa and around the world. [I gave an invitation for the pastors to come forward to surrender their lives to the Lord that He might help their churches possess these same four characteristics in order that God might equally bless their churches. Most of the pastors came forward and we had a time of prayer and dedication to God to carry out His mission to the world.](#) Bishop Ayubu Mgweno came up and made a few concluding remarks and then we broke for lunch.

We all went outside the hall and everyone got into the African queue (long lines) to receive the meal, which was rice and beef, vegetables, and water. We brought our plates back into the hall and sat at the main speaker's table to eat our meal. After lunch we had some good fellowship with the pastors as some of them came up to us to discuss different things, and then we went back inside the hall to resume the institute. [We had 92 pastors, evangelists, and church leaders for the afternoon session for our third day of the TPI Institute.](#)

Then Raphael Mhando made a few comments and Rev. Ayubu Mgweno invited Paul Swets to come up and lead his afternoon session on "The Art of Leading Successfully." Paul began by giving

an overview of the outline of study for these five afternoon sessions on Leadership. Then he proceeded to deal with his third session on "What values do we want our people to have?" Paul looked at first what does God value most according to the Scripture? He then answered this by giving four responses: (1) A loving response by His people out of gratitude for His relationship to them, (2) Obeying God's commandments, (3) Loving God (first four commands of the 10 Commandments), and (4) Loving your neighbor (next six commands of the 10 Commandments). He next looked at how do your people respond to what God values most? He asked the people to respond to this question in relation to their people. Finally, Paul looked at what do your people need in order to love God completely and their neighbor as themselves. He then asked them some questions to look for answers to the questions concerning the help of the Holy Spirit and His teaching ministry with the believer. He finally asked in what ways can you help your people be receptive to the indwelling of the Holy Spirit, and if so, what is your vision for what could happen in your church in the next year? He then concluded this session on leadership influence in pastoral ministry. Then Rev. Mgweno 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. Mgweno invited me to come up and teach the last session on the overview of the New Testament on the section dealing with the story of the life and ministry of Jesus Christ, concluding with the death, burial, and resurrection of Christ. We first reviewed over all the events of the New Testament that we have learned so far, dealing with the events of the inter-testamental period leading up to the gospel accounts of the life of Christ, and the uniqueness of the gospels, the geography of the gospels, and the early story of Christ's life and ministry in Judea and Galilee. Then I started teaching the ministry of Christ near Capernaum in the northern area of Galilee. I also taught the ministry of Christ during the testing of His ministry in Jerusalem, the seclusion of His ministry in Perea, the healing ministry in Bethany, and the last week of the passion of Christ when He entered Jerusalem, the temple cleansing, the Last Supper, the prayer in Gethsemane, the betrayal of Judas, the six trials of Jesus, the denial of Peter, the suffering and crucifixion of Christ on Calvary, the burial of Christ, and the resurrection of Christ from the dead. Then we reviewed over the events of the whole New Testament so far and the called it a day. Therefore, we closed out the session as we reviewed over all the signs of the 400 Silent Years between the testaments, and the birth, life, ministry, death, burial, and resurrection of Christ. Then Raphael Mhando came up and reviewed over some of what we covered today and explained the significance of these training sessions for their ministries. He challenged them to come out early tomorrow morning at 8 AM and then gave the mike over to Rev. Ayubu Mgweno to make a few concluding announcements before closing out the institute for the day, dismissing the pastors to go home, and having a closing word of prayer by one of the pastors.

After greeting many of the pastors and gathering our bags together, we loaded up everything in Pastor Thomas Tarimo's car, and drove into the city of Tanga and stopped at the Blue Moon Expeditions Cyber Café Safari/Tour Office on a second floor office in town, where Paul Swets and I went to a desktop computer and spent some time sending emails and checking on things. I went to a desktop computer to send emails to Jennifer and answer a few other emails and check on the news around the world, which took about a half hour. Then we got back in Thomas Tarimo's car and drove back through the city of Tanga until we reached the Panori Hotel, and went back to our rooms. We thanked the Lord for another great day at the TPI Institute in Tanga and said goodbye to our host team of Bishop Mgweno and Thomas Tarimo as Paul Swets and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went down to the open area thatched roof restaurant and had our dinner meal together. I ordered lasagna with some tomato soup and a Coke Light (Diet Coke). We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together. Then we went back up to our rooms and I typed on my email report for awhile, had a breakfast bar for desert, downloaded some of my cards and charged my camera battery, and went to bed about 1 AM after a good third day of our institute here in Tanga, Tanzania.

The next day, [Thursday, July 15th](#), I woke up early in the morning in my Room 14 at the Panori Hotel, and did some typing on my Email Report and looked over one of my sessions on Biblical Hermeneutics. This is the fourth day of our Tanga Institute in Tanga, Tanzania. I took a nice hot shower in my adjoining bathroom with an overhead nozzle in a small shower stall with a shower curtain around it. Then I got dressed for the day and went down with Paul Swets to the inside restaurant near the lobby of the hotel. I had two fried eggs, a sausage hot dog, two pieces of white toast, some Mango fruit and a banana, a glass of pineapple juice, and African Chi (tea). At the end of our meal, Bishop Ayubu Mgweno came to pick us up along with Thomas Tarimo. We went quickly back to our rooms and finished getting ready and then brought our small bags back downstairs to load them in the trunk of Thomas Tarimo's four-door sedan.

Pastor Thomas Tarimo drove Bishop Ayubu Mgweno, Paul Swets, and me in Thomas' car over to the venue. [We have 86 pastors, evangelists, and national missionaries attending the institute in the morning session on this fourth day.](#) After a few songs of worship and some remarks by Raphael Mhando, one of the translators of the TPI Institute this week in Tanga, Bishop Ayubu Mgweno, the Assistant National Director of TPI in Tanzania got up and invited me to come to begin the teaching today, and I came and started the first session.

I started the first session on Biblical Hermeneutics, which is a follow-up course to Expository Preaching. My interpreter for the morning is Rev. Samuel Kamoge. I began the session reviewing over what we have covered so far by looking at what is meant by Biblical interpretation and also reviewing back over the historical-cultural context and the Biblical-theological context. The danger is to violate the context of a passage and so misinterpret a text by imposing our own meanings on a text rather than discovering the original intended meaning of the Biblical passage in its context. Today we looked at significant elements in the Biblical-theological context involving contextual analysis, and the first one is the purpose of the book. It is important to determine why the author wrote the book and what is the main theme, chief purpose, and main thrust of each book that we are preaching so that we might see how the purpose of the author influences the meaning of each text in the book. In order to determine the purpose of the book, it is important to see that some books plainly state their purpose in the book (John 20:31), most books do not state their purpose explicitly in the book and must be studied as a whole to ascertain the purpose (Galatians), sometimes there are helpful clues for discerning the purpose in the opening salutations and thanksgiving (Acts 1:8, Rom. 1:1-7, James 1:1), the context of the book many times helps to decide the purpose of the book (1 and 2 Chronicles), sometimes the author indicates the occasion of his letter, but he may have an overriding purpose throughout the book (Philippians), and sometimes there are several purposes in a book (1 Corinthians, Psalms, Proverbs). Then we continued the Biblical-theological context by observing the overall plan of the book, which is how the author structures his ideas in the book to convey his thoughts to the audience. The human mind works after the pattern of God's way of being created in the image of God to seek understanding of things by explaining things coherently in order to show relationships of ideas. Each Biblical author displays his own style and manner in relating those ideas to his particular context, and each author does it differently and has a plan in communicating these ideas to his audience. Biblical authors employ many different plans of the presentation of their truth such as a logical theological discourse, a simple historic sequence of events, a poetic arrangement for beauty or emotional impact, or a sermon presentation of truths. It is important to look at the author's plan for how he presents his material, and this plan will help to interpret each verse and unit of truth in the book. It is also important to outline the whole book so the Biblical expositor can see how each passage fits into the whole book, and this also will help to interpret each passage and verse in the book. We then looked at how to outline a book so the pastors could interpret each passage correctly. The last and most significant aspect of the Biblical-theological context is the immediate context of the passage. The verses before and after the passage that is being studied will most of the time hold the clues to help the expositor to correctly interpret the text in question. Most interpretive problems can be solved by

just looking at the immediate context of the verse in question. Finally, we looked at the third area of Biblical Interpretation, which is the grammatical-syntactical analysis of the text, which involves the grammatical details of the text. We looked at several implications of the importance of observing and interpreting the grammatical details of the text. Then we looked at the steps involved in studying the grammar of the text, which first involves the study of words and their functions in sentences. The first step is determining the meaning of words, which involves studying the etymology or root derivation of each word, the usage of each word or how the author uses the words in the passage, the synonyms and antonyms of the each word or how similar or opposite words compare to the words of the text, and the context of each word or how the words are used in various contexts. Raphael Mhando had brought his copy of Strongs Exhaustive Concordance for me to use as an example of saving up funds to buy a tool that can help them look up the meaning of words in the original languages without knowing Greek or Hebrew. Then I closed out the session with a review of what we discussed and I handed the microphone over to Bishop Ayubu Mgweno, who made a few concluding remarks.

Then we broke for our morning tea break and had African Chai (tea) and pastries outside the hall under a canopy. I spent some time talking with several pastors about the need to interpret the Word of God correctly in our preaching. Then we went back inside the Tanu Hall to resume the institute. There was some singing led by the worship leaders. Then Bishop Mgweno had Pastor Paul Swets to come up and teach his fourth session on an exposition of Philippians. He came up and reviewed over the book of Philippians and the main theme verse, Phil. 4:4, gave an overview of the truths of the book, and an outline of the week. Then Paul began his fourth message on "Joy in Straining toward the Goal." This passage brings out Paul's goal and purpose in life. It is seen in three main truths. The first truth is have no confidence in the flesh, wherein lies all obstacles to the Christ-life in us. The second truth is put confidence in Christ alone. The apostle Paul develops this by rehearsing over his past life, his pivotal conversion, his personal testimony, and his passionate purpose – to experience the power of Christ's resurrection and the fellowship of sharing in His suffering. The third truth is to press forward toward the goal. This is brought out in Paul's humility – I am not perfect, and in Paul's singleness of purpose – this one thing I do, which involves forgetting what is behind, straining toward what is ahead, and pressing toward the goal to win the prize. Paul Swets then closed out the session by applying this passage to the pastors with actions to take and other verses to think about. We then had a short time of worship led by the singing team and keyboard players. Bishop Ayubu Mgweno came up and made a few concluding remarks and then we had a short time of worship.

Then Raphael Mhando made a few comments and Bishop Ayubu Mgweno came up and welcomed me to come up and begin the next session on Evangelism and Missions. I preached a message on the theme "The Living God is a Missionary God." The focus of this session is to show how the main theme of the Bible is how God is a missionary-seeking God reaching out to the nations with the gospel of His salvation. We first looked at God's plan, which starts with God's creation of the heaven and earth and the crown of His creation, man and woman in all His perfection. Then the man and woman sinned against God and they fell from their perfect creation, and God judged them and brought a curse on them, separating them from the garden and His perfect relationship with them. God did, however, provide for their salvation with the promise in Gen. 3:15 and the garments of skin that He clothed them in Gen. 3:21. Then mankind digressed even further and further into sin until God judged mankind again with a universal flood. God did, however, provide salvation through an ark and Noah and his family were saved. Then mankind sinned against God by building a great tower into heaven in a unifying obstinate behavior against God. God judged mankind with the confusion of the languages to separate the nations of the world. God did, however blessed Shem and chose Abraham to be the nation through which He would bless all the nations and families on the earth. Second, we looked at God's promise that He made to Abraham in which He clarified His plan of redemption for the nations of the world (Gen. 12:1-3). The call of Abraham involved a posterity (making you a great nation), a land (Israel), a blessing (five times God promises to bless

Abraham and Israel), and a plan of salvation (Bless all the families of the earth in your seed [Jesus]). This promise was repeated four other times in the book of Genesis to Abraham, Isaac, and Jacob. The fulfillment of the promise had an immediate fulfillment in Israel, a present fulfillment in the coming of Christ to the earth, and a future fulfillment in the eschatological end of the ages. Third, we looked at God's people that He dealt with concerning His promise. God first judged the nations of the world through the confusion of the languages at the tower of Babel. He did, however, choose one of those nations, Israel, to bless all the other nations and peoples of the world. God blessed Israel and made them a blessing to the nations. In Ex. 19:4-6, God called Israel His special possession, a kingdom of priests to represent the nations to God, and a holy nation set apart to God for His purposes to reach the world. Then God dealt with His people in the New Testament when He chose the disciples to take His gospel message to the nations, make disciples of all nations, preach repentance to the nations, sent the disciples out to the nations, and sent the Holy Spirit to empower the disciples to witness for Christ and His Kingdom throughout the nations. Fourth, we looked at God's purpose of blessing mankind in Old Testament Israel and the New Testament Church. This blessing is seen in the Aaronic Blessing in Num. 6:24-26. It is further seen in God's purpose to bless all the nations of the earth as seen in Ps. 67. This purpose of blessing all the nations is seen so God's salvation will be known on the earth and among all the nations, who would be glad and sing for joy. So God would judge the peoples with uprightness, guide all the nations of the world so that the earth will fear God. Therefore, the whole Bible attests to the revelation of God and His plan of salvation to reach the whole world and bless all the nations in Christ. [I then gave an invitation to come forward and submit to God's mission to take the gospel to the world and bless all the nations in Christ. Most of the pastors came forward and we had a time of prayer and dedication to God to carry out His mission to the world.](#) Bishop Ayubu Mgweno came up and made a few concluding remarks and then we broke for lunch.

We all went outside the hall and everyone got into the African queue (long lines) to receive the meal, which was rice and beef, vegetables, and water. We brought our plates back into the hall and sat at the main speaker's table to eat our meal. After lunch we had some good fellowship with the pastors as some of them came up to us to discuss different things, and then we went back inside the hall to resume the institute. We had 86 pastors, evangelists, and church leaders for the afternoon session for our fourth day of the TPI Institute.

Then Raphael Mhando made a few comments and Rev. Ayubu Mgweno invited Paul Swets to come up and lead his afternoon session on "The Art of Leading Successfully." Paul began by giving an overview of the outline of study for these five afternoon sessions on Leadership. Then he proceeded to deal with his fourth session on "What results do we want from our leadership?" Paul looked at the results of each area of the Church in the Scriptures to see how those results could help us evaluate our church ministries today. The first area is what results related to worship. He then enumerated the following results as seen in different Scripture verses in the Bible: joyful praise, sincere prayer, confession of sin, assurance of forgiveness, preaching of the Word, communion, and blessing. The second area is what results related to making disciples. He then enumerated the following results: Bible study, personal prayer, and service. The third area is what results related to fellowship. He then enumerated the following results: fellowship meals, sharing one another's burdens, and encouraging one another. The fourth area is what results related to caring ministry. He then enumerated the following results: divorce recovery, peace mediation, visiting the sick, counseling those in grief, and funeral services. The fifth area is what results related to evangelism. He then enumerated the following results: lifestyle evangelism and community questionnaire, which involves using diagnostic questions, a gospel presentation, and a prayer to receive Christ as Savior. Paul then concluded this session on leadership influence in pastoral ministry with a challenge to make some practical applications for their church ministries today. Then Rev. Mgweno 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. Ayubu

Mgweno invited me to come up and teach the last session on the overview of the New Testament on the section dealing with the first part of the book of Acts. We first reviewed over all the events of the New Testament that we have learned so far, dealing with the events of the inter-testamental period leading up to the gospel accounts of the life of Christ, the uniqueness of the gospels, the geography of the gospels, and the early story of Christ's life and ministry in Judea and Galilee, and the story of the life and ministry of Jesus Christ, concluding with the death, burial, and resurrection of Christ. I then taught on the ascension of Christ into heaven and the coming of the Holy Spirit on the Day of Pentecost to give birth to the Church. Then I taught the section on the growth of the Church in Jerusalem in Acts 2-7, which involved the cure of the lame man, the embezzlement of money to extort the Church, the release of the disciples from prison after preaching in Jesus name, the appointment of deacons, and the martyrdom of Stephen. Then after reviewing over these events, I taught the section of the growth of the Church in Judea and Samaria in Acts 8-12, which involved the persecution of the Church in Jerusalem and the resultant growth of the church in other regions (Judea and Samaria), the preaching of Philip in these regions, the conversion of the apostle Paul, and the vision of the apostle Peter to extend the gospel to the Gentiles. Then we reviewed over the events of the whole New Testament so far and called it a day. Therefore, we closed out the session as we reviewed over all the signs of the 400 Silent Years between the testaments, and the birth, life, ministry, death and resurrection of Christ, and the first half of the book of Acts. Then Raphael Mhando came up and reviewed over some of what we covered today and explained the significance of these training sessions for their ministries. He challenged them to come out early tomorrow morning at 8 AM and then gave the mike over to Rev. Ayubu Mgweno to make a few concluding announcements before closing out the institute for the day, dismissing the pastors to go home, and having a closing word of prayer by one of the pastors.

After greeting many of the pastors and gathering our bags together, we loaded up everything in Pastor Thomas Tarimo's car, and drove into the city of Tanga and stopped at the Blue Moon Expeditions Cyber Café Safari/Tour Office on a second floor office in town, where Paul Swets and I went to a desktop computer and spent some time sending emails and checking on things. I went to a desktop computer to send emails to Jennifer and answer a few other emails and check on the news around the world, which took about two and a half hours. Then we got back in Thomas Tarimo's car and drove back through the city of Tanga until we reached the Panori Hotel, and went back to our rooms. We thanked the Lord for another great day at the TPI Institute in Tanga and said goodbye to our host team of Bishop Mgweno and Thomas Tarimo as Paul Swets and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went down to the open area thatched roof restaurant and had our dinner meal together. I ordered chicken curry and rice with some tomato soup and a Coke Light (Diet Coke). We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together. Then we went back up to our rooms and I typed on my email report for awhile, had a breakfast bar for desert, downloaded some of my cards and charged my camera battery, and went to bed about 1 AM after a good fourth day of our institute here in Tanga, Tanzania.

I thank the Lord for His faithfulness to get us all safely to Tanga, Tanzania for our second of six week-long institutes in Central/East/Southern Africa. Please continue to pray 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.