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TPI Africa Trip Report 7

1 message

J Balmer <jbalmerjr@yahoo.com>**Tue, Aug 3, 2010 at 11:23 AM**

John and Bobby Ferguson are now into the 5th week of institutes in Harare, Zimbabwe. Once the bread-basket of Africa, Zimbabwe now has the highest inflation rate in the world. John emailed that they don't even accept Zim dollars anymore. When we were there two years ago, our food and water had to be purchased in neighboring countries and transported over. Most of us cannot even begin to imagine what life is like in Zimbabwe and how they survive. Yet the people I met were gracious, hospitable and full of the joy of the Lord. As you remember our TPI team in prayer, please also pray for the people of Zimbabwe and the corrupt government.

John's journal below begins the week of teaching in Bujumbura, Burundi (week #3). Scott Girard taught through Romans and a series on Systematic Theology. John taught Multiplying Leaders in the Local Church (a series published by EQUIP International, the ministry of John Maxwell), Sanctification of the Believer in a Christian Life Convention, and an overview of the New Testament.

Thanks for standing with us as we seek to equip national pastors and leaders so they in turn can equip their people. Jennifer Balmer

This begins the fuller missions journal:

The next day, [Monday, July 19th](#), I woke up in my Room # 301 at the Kings Conference Centre in Bujumbura, Burundi very early in the morning, and spent some time typing the Email Report on the laptop computer at my desk. This is the same room that Jennifer and I had last year when she and I and Joel Taylor had our first TPI Bujumbura, Burundi Institute. At about 7:00 AM, I took a hot shower in a very small stall with a curtain around me in a very confining space, but I was glad to have the hot water and take a good shower to begin the day. Then I got dressed and ready for the day, and met Scott Girard, and we went downstairs to the restaurant for breakfast. I had a plain egg omelet, rolls with butter and jelly, two small bowls of cereal, a banana, African Chai (tea), and fruit juice. After breakfast, we went back upstairs to our rooms and finished getting ready for the day. I worked some more on my Email Report and got some more work done. Then Pastor Sylvestre Hakizimana and Alain Migabo arrived to pick us up at the Kings Conference Centre to begin our first day at the Bujumbura, Burundi TPI Institute. They helped us load our bags and the boxes of TPI notebooks into Pastor Sylvestre Hakizimana's Toyota Rav 4 SUV.

Then Pastor Sylvestre Hakizimana and Alain Migabo drove Scott Girard and me through town in the Toyota Rav 4 SUV to Sylvestre's church, Eglise Evangelique de l'Afrique Centrale (Evangelical Church of Central Africa, ECCA), which is in the Bwiza commune of Bujumbura, and this church will also be the venue for the TPI institute this week. It is a large, well-built church on a busy street. The place was full with many pastors already there and registered for the institute, and they were already singing and worshipping the Lord when we arrived. Since the church was so packed, it was a little warm since they didn't have fans or air conditioning, just open windows. They introduced the TPI team and my translator, Jean Marie Nibizi, who will translate all the sessions this week for us

into Kirundi, the main language here in Burundi . He lives in the Kibenga commune in town, and was also my translator at the 2009 TPI Bujumbura Institute. We have 257 pastors, evangelists, and national missionaries attending the institute in the morning session on this first day. We started late today at 10 AM due to getting the pastors through the registration process and starting all the things needed to be in place for the week, but this week should go smoothly because the Burundi team has been working for several months getting things prepared, and we have the Burundi TPI notebooks and certificates in place to begin the institute. After a few songs of worship and some remarks by Rev. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, Pastor Sylvestre Hakizimana, the National Director of TPI in Burundi got up and gave an introduction of TPI to the pastors. Then he introduced me to the pastors and I came and started the first session. I spent a few minutes tracing the history of TPI in Africa and letting the pastors know that this was now the second TPI institute offered in Burundi . I also took some time to introduce the TPI philosophy and share the three pillars of our TPI training program, which is preaching the Word of God, leading the Church of God , and reaching the world for God. I also introduced Pastor Scott Girard from Charlotte , North Carolina , who will be joining me this week as a Pastoral Trainer to preach through the book of Romans and teach a series on Systematic Theology. I will also teach *Multiplying Leaders in the Local Church* , a series published by EQUIP International, the ministry of John Maxwell, *Sanctification of the Believer in a Christian Life Convention*, and do an overview of the New Testament. Then I shared with the pastors what the week would involve and explained the significance of the training for their ministries.

Then I started the first session on *Multiplying Leaders in the Local Church* . One of the main pillars of TPI is *Leading the Church of God* , which is the subject of our first session on *Leadership Development*. This session dealt with *God's Call for Us To Lead: Why and How God Calls Us to Lead*. I went to Genesis 1:26-31 to establish God's leadership patterns and principles in creation.

I. Born to Lead

1. Being made in God's image means we were created to lead
2. God gave humans authority over the whole earth.
3. If God told us to rule, we must have the ability to do it.

II. Being Salt and Light – New Testament Principles of Leadership

Matthew 5:13-16

III. Divine Permission to Lead – God's Call of Moses to Lead the People (Five Excuses not to Lead the People)

1. Who am I?
2. Who are you?
3. What if they don't listen?
4. I've never been a good speaker.
5. I know you can find someone else.

Question: What excuses do you have for not leading well? What do you believe God's response might be?

J. Oswald Sanders says, "Leadership is influence. Nothing more. Nothing less. It is about influencing others in a worthwhile cause."

IV. The Period of the Judges – where leadership was at a premium

Six reasons why this period was a leadership intensive season:

1. Chaos reigned because there was not precedent for authority or accountability
2. Since the Jews first occupied Canaan , aggressive enemies surrounded them.
3. There were no government funds for national defense or safety.
4. Other nations influenced Israel with their idols and superstitions.
5. Heroes like Moses and Joshua were dead and there was no expectation of order.
6. Momentum and morale were low, so growth was hard not easy.

V. The Basics of Effective Leadership – The Five Key Characteristics of Leadership that Every Leader Possesses

1. They perceive a need – (see a need, personal response, others cooperate)
2. They possess a gift – (spiritual gifts, natural talents, acquired skills)
3. They parade a passion – (burdens, convictions, gifts, needs, opportunities)

4. They persuade a people – (attract, train, equip, mobilize, empower others)
5. They pursue a purpose – (clear direction, focused vision, specific goals, accomplished results)

I then challenged the pastors to pursue leadership along these five main avenues of leadership development. All true leaders possess these main characteristics of leadership, so we must look at these five areas and seek to develop our leadership in these five areas so we might become more effective leaders in the church. I then concluded the session and Pastor Sylvestre Hakizimana came up and made a few concluding remarks, and then dismissed the group for a ten-minute break outside the church facility.

We then got everyone back in the sanctuary and were led in a couple of praise songs by the worship team, and Pastor Sylvestre Hakizimana had me come up to introduce Rev. Scott Girard, a pastor of a church in Charlotte, North Carolina, who will teach a session on the book of Romans this week. During Scott's session, the TPI Bujumbura Committee handed out TPI notebooks to each of the participants. We had plenty of notebooks since Bobby Ferguson had printed 250 of them, 50 more than originally planned. The pastors were very excited to get their books, but they would have preferred to have the notebooks translated in Kirundi, which is their national language, but they also understand and read French. Several of them wanted an English version of the notes, but I told them that we did not have an English notebook for this institute.

Scott then came up and gave a few personal comments about his life and ministry, and then he started his session on Romans. He starts off by introducing the apostle Paul, who was set apart to the gospel of God and called as an apostle to the Gentiles. He wrote this epistle in Corinth and addressed it to the Church in Rome and sent it to them with Phoebe. Then Paul tells the Romans that their faith is known all over the world, and he prays for them and longs some day to see them. He wants to impart some spiritual gift to them so that he and they might both be encouraged in Christ. He then concludes this section by declaring that he is not ashamed of the gospel of God because it has the power of God to save souls and it has the righteousness of God, which is received by faith. Paul then talks about God's wrath against all godlessness and sinfulness of mankind. All of mankind has no excuse because God has revealed Himself in creation, but man chose to ignore God and worship creation. They were foolish and not grateful to God and worshipped instead idols. They then exchanged the Word of God for a lie (Ro. 1:25), and God gave them over to their lusts, but they received the penalty in their bodies for their sins. Scott then taught Romans Chapter 2. God will judge all sins, but we are not the judge because we do the same things. God will judge all people at the Day of Judgment, and He will give to each person according to what he has done (Ro. 2:6). At that time, we will be rewarded for our good deeds. The Jews thought that they had an advantage, but they sinned, and the Gentiles blasphemed God because of the Jews. The physical sign of circumcision only has value if you keep the whole law. A true Jew is one who is circumcised on the inside, that is, the heart. Then Scott began Chapter 3. God is faithful and true, but man is a liar – "No one is righteous, not even one" (Ro. 3:10). Now Paul turns to the divine remedy of righteousness from God through Jesus Christ. "All have sinned and fallen short of the glory of God," (Ro. 3:23), but Jesus provided the sacrifice of atonement, and therefore, God is the God of the Jews and the Gentiles. Scott Girard concluded his teaching on the Book of Romans and closed in a word of prayer. Afterwards, Rev. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, came up and made a few announcements and dismissed the group for lunch after a pastor led in prayer.

We broke for lunch and all the pastors went outside of the sanctuary to pick up their meal to eat it inside the sanctuary. Meanwhile, the leaders, including Scott Girard and me, went inside the sanctuary to our chairs to eat our meals after going outside to pick it up from the ladies who prepared it. We ate rice and beef, sauce, and peas, a banana, and water. We had a great time of enjoying fellowship around the table and eating a good African meal together. Then we went back

inside the sanctuary after a short lunch break to resume our institute. We had 256 pastors, evangelists, and church leaders for the afternoon session for our first day of the TPI Institute.

Then Rev. Metusela (Methuselah) Baruwani made a few comments before Pastor Sylvestre Hakizimana came up and invited me to come up for my first session on the Sanctification of the Believer. I started the session by introducing the concept of holding a Christian Life Convention much like the Keswick Christian Life Convention held every year in Keswick, England. Therefore, I spent some time developing some of the history of the Keswick convention, the purpose for it, the ideas involved in consecration or sanctification in relation to our salvation in Christ, and the main outline of the week. We opened with a word of prayer asking the Lord to speak to us and that we were waiting to do business with Him. The first session is on "Dealing with Sins in the Believer's Life." The tendency is to ignore our sins, conceal them, or even forget about them, which produces a lack of fellowship with the Lord and resulting in a carnal life rather than a sanctified Christian life. The first passage that I utilized to show the need to deal with sin as a believer is 1 John 1:1-10 through 2:1-2. We then looked at the difference between the carnal life and the spiritual life from 1 Cor. 3:1-3. We also looked at the experience of Paul's life as he cried out to God for deliverance from sin in Rom. 7:24 and God answered him in deliverance from sin in Rom. 7:25. I then challenged the pastors to confess sin rather than to conceal sin and that all believers must deal with sin in a Biblical way, which involves: (1) confess sin – tell God about it, (2) repentance – turn from a particular sin, and (3) thanksgiving – trust God for the victory over sin. We then had a time of invitation to the pastors to come forward and deal with the sin in their lives, and 35 pastors, evangelists, and church leaders came forward and began praying to the Lord for about 10 to 15 minutes. It was quite a sight to see these pastors crying out to God for specific sins in their lives. After spending time in personal prayer, I led them in a corporate time of confessing sins, repenting from sins, and trusting God for the victory and thanking Him for that victory, forgiveness, and cleansing. Then the worship leaders led the whole group in singing and thanking God for working in our lives. It was truly a great time of breakthrough in this first meeting of our Christian Life Convention. Then Rev. Metusela (Methuselah) Baruwani came up and concluded this session and made a few concluding remarks.

After a short break, the worship team led us in a song. Then Pastor Sylvestre Hakizimana invited Scott Girard to come up and lead his afternoon session on Systematic Theology. He began with an introduction to theology by defining the term. Theology comes from two Greek words, theos and logos, which is the study of God. Then he went through the varieties of theological study that are classified by time periods: (1) Patristic [100-500], (2) Medieval [500-1500], (3) Reformation [1500-1750], (4) Modern [1750 –1900], and (5) Contemporary [1900- Present]. He also classified the theological systems according to different viewpoints such as Arminian, Calvinistic, and Catholic. Then he classified the theological systems according to focus: (1) Historical – theology as it changed over the ages, (2) Biblical – theology taught with OT, NT, going book by book, author by author, (3) Systematic – theology by topic defined by one word summaries, (4) Philosophical – provides terms and reasoning to establish proofs, and (5) Exegetical – integrating Biblical study of the text of Scripture. Then Scott began with some essential starting points. Everyone has presuppositions which they bring to the study of theology. We must purge our individual interpretations. There is a need for a system of theology. There are several personal qualities of theological consideration, such as: one must believe, one must think, one must depend (faith in God), and one must worship. Finally, Scott looked at the relationship between theology and philosophy. Theology means "study of God." Philosophy means "love of wisdom." The relationship between theology and philosophy involves three basic questions: (1) Is it real?; (2) Is it true?; and (3) Is it relevant? Then Scott concluded his session and Rev. Metusela (Methuselah) Baruwani came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Then Pastor Sylvestre Hakizimana invited me to come up and teach the last session on the Walk Thru the New

Testament on the section dealing with the 400 Silent Years between the Old and New Testaments. I reviewed the end of the Old Testament Survey, which we did back in 2009 at the Bujumbura, Burundi Institute last year, and then began teaching on the inter-testamental period, going over the three main national powers in control of the land of Israel before the dawn of the New Testament, which are Greece, Israel, and Rome. We also looked at the key political groups, which form the back-drop of the New Testament context, which involve the Sanhedrin, Scribes, Sadducees, Pharisees, Publicans, and Zealots. We then reviewed over the whole teaching of the 400 Silent Years between the Old and New Testaments, and concluded our first day of teaching at about 5:30 PM since we have had a full day of teaching at the Bujumbura TPI Institute.

Rev. Metusela (Methuselah) Baruwani 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 Pastor Sylvestre Hakizimana 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 Sylvestre Hakizimana's Toyota Rav 4 SUV, and he drove Scott Girard and me along with Alain Migabo back through the city of Bujumbura, past the gorgeous views of Lake Tanganika until we reached the King's Conference Centre, and went back to our rooms. Pastor Sylvestre and Alain Migabo helped us get our small bags into our rooms. We thanked the Lord for a great first day at the TPI Institute in Bujumbura and said goodbye to our host team as Scott Girard and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went to the restaurant downstairs on the first floor and had our dinner meal together. I ordered spaghetti with cheese with some tomato soup and several Pineapple Juices. [We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together.](#) We met a young guy in his early twenties, Spencer Bentley from Vancouver, Canada, who is a student at St. Andrews University in Edinburg, Scotland. We talked for awhile before the meal, and then he joined us for the meal and had a long discussion with him about many theological topics and ideas. He is doing a summer internship here in Burundi, teaching pastors in many different cities in Burundi, so we compared notes on our two ministries. We spent a lot of time discussing the system of eternal rewards in heaven and how our inheritance will be given to us in heaven. Spencer is a very sharp young man, and is very dogmatic about many topics of theology, but it was great discussing some of these things and getting to know Scott Girard's views on things as well. 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 first day of our institute here in Bujumbura, Burundi.

The next day, [Tuesday, July 20th](#), I woke up in my Room # 301 at the Kings Conference Centre in Bujumbura, Burundi very early in the morning, and spent some time typing the Email Report on the laptop computer at my desk. At about 7:00 AM, I took a hot shower in a very small stall with a curtain around me in a very confining space, but I was glad to have the hot water and take a good shower to begin the day. Then I got dressed and ready for the day, and met Scott Girard, and we went downstairs to the restaurant for breakfast. I had a plain egg omelet, rolls with butter and jelly, two small bowls of cereal, a banana, African Chai (tea), and fruit juice. After breakfast, we went back upstairs to our rooms and finished getting ready for the day. Then Pastor Sylvestre Hakizimana and Alain Migabo arrived to pick us up at the Kings Conference Centre to begin our second day at the Bujumbura, Burundi TPI Institute. They helped us load our small bags into Pastor Sylvestre Hakizimana's Toyota Rav 4 SUV.

Then Pastor Sylvestre Hakizimana and Alain Migabo drove us to the venue. The place was full with many pastors already there and ready for the institute teachings to begin, and they were already singing and worshipping the Lord when we arrived. [We have 236 pastors, evangelists, and national](#)

missionaries attending the institute in the morning session on this second day. We started late today at 9 AM due to Pastor Sylvestre taking care of a few things before we came to the institute, but we should be able to get all our sessions done in time today. After a few songs of worship and some opening announcements and remarks by Rev. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, Pastor Sylvestre Hakizimana, the National Director of TPI in Burundi got up and invited me and my translator, Jean Marie Nibizi, to begin the first session of the day. Then I started the second session on Multiplying Leaders in the Local Church, which deals with The Heart of a Leader: Developing the Qualities That Set Leaders Apart from Others. I reviewed over the first session dealing with the five basic aspects of effective leaders, and then taught on developing a heart of the leader that God uses.

I. Preparing our hearts (Acts 9:3-6) Leadership requires that we develop the character of the leader as a foundation upon which we build on that foundation natural talents, spiritual gifts, and acquired skills. Saul asked the Lord two questions in the right order when he was met by the resurrected Lord on the Damascus Road, "Who are you, Lord?" and then he asked, "What would you have me to do?" The first question gets at the whole issue of character development before he then moves on to ministry functions with the second question.

II. The Leader God Uses - Twelve Characteristics of Leadership Character

1. Has a great purpose in life
2. Has by God's grace, removed any hindrance from his life
3. Has placed himself absolutely at God's disposal
4. Has learned how to prevail in prayer
5. Is a student of God's Word
6. Has a vital, life-changing message for a lost world
7. Has a faith that expects results
8. Chooses to serve in an attitude and action of humility
9. Stirs up the gifts in himself and others
10. Is secure enough to empower others
11. Lives under the anointing and filling of the Holy Spirit
12. Has chosen to be an example before he leads others

III. Reasons why a heart of integrity is so important to leaders

- leadership functions on the basis of trust
- integrity has high influence value
- our tendency is to work harder on our image than on our integrity
- integrity means living the truth myself, before leading others
- a charismatic personality may carry people, but only integrity will keep them
- integrity is a victory, not a gift
- you will only become what you are becoming – right now
- leaders are to live by a higher standard than followers

I challenged the pastors to pursue leadership along these twelve main characteristics of leadership development. All true leaders possess these main characteristics of leadership, so we must look at these twelve areas and seek to develop our leadership in these twelve areas so we might become more effective leaders in the church. I closed in a word of prayer for the leaders and pastors here in Burundi that God might help them develop these 12 leadership characteristics in their lives. I then concluded the session and Pastor Sylvestre Hakizimana came up and made a few concluding remarks, and then dismissed the group for a ten-minute break outside the church facility.

We then got everyone back in the sanctuary and were led in a couple of praise songs by the worship team, and Pastor Sylvestre Hakizimana invited Rev. Scott Girard to teach his second session on the book of Romans. He started in Romans 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. 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 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. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, 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. Metusela (Methuselah) Baruwani made a few comments before Pastor Sylvestre Hakizimana came up and invited me to come up for my second session on the Sanctification of the Believer. Today we resumed the sequence of teaching on the progress of sanctification by dealing with the topic of "God's Provision for the Believer." I reviewed over the first step of living the sanctified life, which is to keep short accounts with God, and deal with the sin in the believer's life, by confessing it, repenting and turning from this sin, and trusting God for the victory. Today we looked at the need for the believer to believe God's promises and thereby receive God's provision for living the Christian life. We looked at several of God's promises for the believer like 1 Cor. 15:57, which states God's gift of continual victory over sin and death. This is coupled with the promise of Rom. 8:2, which promises the deliverance of the Spirit to give us victory over the law of sin and death in our members. I also went to 2 Peter 1:3-4, which shows that the promises of God enable the believer to participate in the divine nature, which means to live out of our new nature created in Christ instead of our old nature in the flesh, and to escape the corruption in the world caused by lust. I went to a few other passages like Gal. 2:20, which shows that our old self has been crucified with Christ, and we Christians do not have to serve the law of sin in our members, and when we do, we have the means to receive God's forgiveness and cleansing. So we need to ensure that as Christians we must not rely on our own strength, whereby we will fall every time and succumb to temptation and sin against God, but if we study and believe the promises of God and receive God's provision, we will walk in newness of life and gain the victory over sin in our lives. **I challenged the pastors to believe and receive God's provision for their lives by trusting God with one of His promises that we looked at this morning. We then had a time of invitation to the pastors to come forward and deal with the sin in their lives, and 72 pastors, evangelists, and church leaders came forward and began praying to the Lord for about 10 to 15 minutes. It was quite a sight to see these pastors asking God for specific promises in their own lives. After spending time in personal prayer, I led them in a corporate time of making God's promises personal by claiming that promise and asking God to bring it to pass in our lives.** Then the worship leaders led the whole group in singing and thanking God for working in our lives. It was truly a great time of breakthrough in this second meeting of our Christian Life Convention. Then Rev. Metusela (Methuselah) Baruwani came up and concluded this session, made a few concluding remarks, and dismissed the group for lunch after a pastor led in prayer.

We broke for lunch and all the pastors stayed at their seats in the sanctuary while the protocol team picked up each of their meals from the ladies who did the cooking outside, and delivered it to each pastor in the sanctuary, and they ate their meal at their seats inside the sanctuary. Meanwhile, the leaders, including Scott Girard and me, went inside the sanctuary to our chairs to eat our meals after going outside to pick it up from the ladies who prepared it. We ate rice and beef, sauce, and peas, a banana, and water. We had a great time of enjoying fellowship around the table and eating a good African meal together. Then we went back inside the sanctuary after a short lunch break to

resume our institute. [We had 230 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 Pastor Sylvestre Hakizimana 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 is 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. Metusela (Methuselah) Baruwani came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Then Pastor Sylvestre Hakizimana 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 concluded our second day of teaching at about 5:30 PM since we have had a full day of teaching at the Bujumbura TPI Institute.

Rev. Metusela (Methuselah) Baruwani 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 Pastor Sylvestre Hakizimana 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 Sylvestre Hakizimana's Toyota Rav 4 SUV, and he drove Scott Girard and me along with Alain Migabo back through the city of Bujumbura, past the gorgeous views of Lake Tanganika until we reached the King's Conference Centre, and went back to our rooms. Pastor Sylvestre and Alain Migabo helped us get our small bags into our rooms. We thanked the Lord for a great second day at the TPI Institute in Bujumbura and said goodbye to our host team as Scott Girard and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went to the restaurant downstairs on the first floor and had our dinner meal together. I ordered spaghetti bolognese with cheese with some tomato soup and several Pineapple Juices. We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together. [We had a good discussion about life here in Burundi especially in light of the Burundi Civil War, which lasted for eleven years and ended five years ago in 2005. We also checked our emails at the internet café next to the](#)

restaurant, but the mosquitoes were out tonight, and this limited our time there. 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 Bujumbura, Burundi.

The next day, [Wednesday, July 21st](#), I woke up in my Room # 301 at the Kings Conference Centre in Bujumbura , Burundi very early in the morning, and spent some time typing the Email Report on the laptop computer at my desk. At about 7:00 AM, I took a hot shower in a very small stall with a curtain around me in a very confining space, but I was glad to have the hot water and take a good shower to begin the day. Then I got dressed and ready for the day, and met Scott Girard, and we went downstairs to the restaurant for breakfast. I had a plain egg omelet, rolls with butter and jelly, two small bowls of cereal, a banana, African Chai (tea), and fruit juice. After breakfast, we went back upstairs to our rooms and finished getting ready for the day. Then Pastor Sylvestre Hakizimana and Alain Migabo arrived to pick us up at the Kings Conference Centre to begin our third day at the Bujumbura, Burundi TPI Institute. They helped us load our small bags into Pastor Sylvestre Hakizimana's Toyota Rav 4 SUV.

Then Pastor Sylvestre Hakizimana and Alain Migabo drove us through town to Sylvestre's church, E'glise Evangelique de l'Afrique Centrale (Evangelical Church of Central Africa, ECCA). The place was full with many pastors already there and ready for the institute teachings to begin, and they were already singing and worshipping the Lord when we arrived. Since the church was so packed, it was a little warm since they didn't have fans or air conditioning, just open windows. [We have 235 pastors, evangelists, and national missionaries attending the institute in the morning session on this third day.](#) We started late today at 9 AM due to Pastor Sylvestre taking care of a few things before we came to the institute, but we should be able to get all our sessions done in time today. After a few songs of worship and some opening announcements and remarks by Rev. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, Pastor Sylvestre Hakizimana, the National Director of TPI in Burundi got up and invited me and my translator, Jean Marie Nibizi to begin the first session of the day.

I began my third session on Multiplying Leaders in the Local Church , which deals with "I Have A Dream: Capturing and Implementing a God-given Vision." I reviewed over the first session dealing with the five basic aspects of effective leaders, and the second session on the twelve intrinsic characteristics on developing a heart of the leader that God uses. Then I taught on this session on developing a God-given vision for your ministry. What is vision? Vision is seeing the future, in the present, built on the past. Vision is seeing the invisible and making it visible. Vision is an informed bridge from the present to a better future. A good definition of vision is: "A clear mental picture of a better tomorrow, given by God, which moves a person to believe that it not only could be done, but it should be done." The ingredients of a divine vision: (1) A clear picture: it serves as a sort of map on the inside. (2) A positive change: it improves present conditions by introducing God's Kingdom. (3) A future focus: it furnishes direction to the unseen future. (4) A gift from God: it is divinely inspired, not humanly manipulated. (5) A chosen people and time: it is for a select leader and group at a given time.

The birth of a vision is like a birth of a baby. It has the following five stages:

1. intimacy
2. conception
3. gestation
4. labor
5. birth

Steps to fulfilling God's Vision (Matthew 9:35-10:8)

1. Get active in service and initiate obedience
2. Communicate the Word of God you have already
3. Observe and understand the reality of human conditions

4. Allow God to burden you with a specific need
5. Seek a divine diagnosis: what is the issue to be resolved?
6. Pray to determine what action could meet that need
7. Choose a team and empower them for partnership
8. Take immediate action toward the fulfillment of the vision

What voice inspires your vision?

1. The inner voice: Does your vision come from life goals, mission statements or your personal desires? You won't accomplish something you don't believe in.
2. The inspired voice: Does your vision come from dislike of a certain injustice or problem? Do you complain about the darkness or light a match?
3. The successful voice: Do you find your vision from people who have already gone through the same situation? Find someone who can be a mentor figure in your life.
4. The higher voice: A truly valuable vision is given from God. Look from the past to guide your present and future. Are you a big picture person or do you live life looking through a keyhole?

Tools to cast your vision: a strong beginning, one theme, simple language, pictures, and an emotional ending. How we must handle vision: see it clearly, show it creatively, and say it constantly. [I challenged the pastors to pursue leadership along the lines of developing a God-given vision for their ministry. All true leaders possess a God-given vision, so we must look at seeking to develop a vision for our ministry in order that we might become more effective leaders in the church.](#) I then concluded the session and Pastor Sylvestre Hakizimana came up and made a few concluding remarks, and then dismissed the group for a ten-minute break outside the church facility.

We then got everyone back in the sanctuary and were led in a couple of praise songs by the worship team, and Pastor Sylvestre Hakizimana invited Rev. Scott Girard to teach his third session on the book of Romans. He started in Romans 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 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. 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. The 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. Metusela (Methuselah) Baruwani, the Vice-National Director TPI Burundi, 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. Metusela (Methuselah) Baruwani made a few comments before Pastor Sylvestre Hakizimana came up and invited me to come up for my third session on the Christian Life Convention: The Sanctification of the Believer. Today we resumed the sequence of teaching on the progress of sanctification by dealing with the topic of the surrendered life. The sanctified life involves trust and surrender, the two key words of the Christian Life Convention. I spent some time differentiating between salvation and sanctification, which many times is confused in the church today. This has caused problems in the church because sometimes people think someone can lose their salvation rather than losing their sanctification. I also went to Isa. 6:1-8, where we dealt with Isaiah's surrender of himself totally to God upon his encounter of the holiness of God in the temple. One of the key passages that deals with the sanctified life is Rom. 12:1-2, where Paul urges believers to "present your bodies a living sacrifice," which involves offering or surrendering your lives unequivocally to the Lord much as the Old Testament saint did in offering a burnt offering to the Lord. This total surrender is critical to living the sanctified life because what Christ possesses, the Spirit fills, and the power of the Spirit is absolutely necessary to live a life pleasing to God that is victorious over sin, self, the world, flesh, and the Devil. This type of life is impossible in our own strength, but fully possible in God's strength and fullness when the believer is fully surrendered to Him. So the first step in living the sanctified or victorious life is the dedication of the believer fully to God or surrendering one's life fully to the Lordship of Christ. The second step is the elimination of the world's influences in one's life, which is stated in verse 2, "do not be conformed to this world." The elimination of worldly influences, the desires of the flesh, and sinful pride is critical to experiencing God's victorious life, which is the sanctified life. The third step is the transformation of the believer by the "renewing of the mind," which refers to the Word of God and by the Spirit of God (2 Cor. 3:18). The believer's submission to God's Word by faith and obedience and submission to the work of the Holy Spirit is the means by which God seeks to accomplish the sanctified life in the believer. On the contrary, many times we try to do the best we can to obey God in our own strength, and this usually falls well short of the life God wants us to live unto Him. That is why surrender is a key word in the Christian Life Convention because without total surrender of our lives to Christ, there is no sanctification or setting our lives apart to God and becoming holy. Therefore, I challenged the pastors to surrender their lives completely to Christ in total submission to Him, giving the proverbial keys of their lives over to Christ, and invited them to come forward to solidify this decision in their hearts. We then had a time of invitation for the pastors to come forward and surrender their lives to Christ as Lord, and 40 pastors, evangelists, and church leaders came forward and began praying to the Lord for about 10 to 15 minutes. It was quite a sight to see these pastors surrendering their lives completely to Christ. After spending time in personal prayer, I led them in a corporate time of surrendering our lives to Christ and sensing His sweet presence in that place. Then the worship leaders led the whole group in singing and thanking God for working in our lives. It was truly a great time of breakthrough in this third meeting of our Christian Life Convention. Then Rev. Metusela (Methuselah) Baruwani came up and concluded this session, made a few concluding remarks, and dismissed the group for lunch after a pastor led in prayer.

We broke for lunch and all the pastors stayed at their seats in the sanctuary while the protocol team picked up each of their meals from the ladies who did the cooking outside, and delivered it to each pastor in the sanctuary, and they ate their meal at their seats inside the sanctuary. Meanwhile, the leaders, including Scott Girard and me, went inside the sanctuary to our chairs to eat our meals after going outside to pick it up from the ladies who prepared it. We ate rice and meatballs, sauce, and peas, beans, a banana, and water. We had a great time of enjoying fellowship around the table and eating a good African meal together. Then we went back inside the sanctuary after a short

lunch break to resume our institute. We had 229 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 Pastor Sylvestre Hakizimana 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 God, 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. Metusela (Methuselah) Baruwani came up and made a few concluding remarks.

After another short break, we were led in a worship song by the worship team. Then Pastor Sylvestre Hakizimana 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 Rev. Metusela (Methuselah) Baruwani 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 Pastor Sylvestre Hakizimana 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 Sylvestre Hakizimana's Toyota Rav 4 SUV, and he drove Scott Girard and me along with Alain Migabo back through the city of Bujumbura, past the gorgeous views of Lake Tanganika until we reached the King's Conference Centre, and went back to our rooms. Pastor Sylvestre and Alain Migabo helped us get our small bags into our rooms. We thanked the Lord for a great third day at the TPI Institute in Bujumbura and said goodbye to our host team as Scott Girard and I settled in for the evening. After sorting out a few details and resting for a few minutes, the two of us went to the restaurant downstairs on the first floor and had our dinner meal together. I ordered steak with rice and mushroom sauce with some tomato soup and several Pineapple Juices. We waited for about 45 minutes for the staff to cook our dinner and had a nice meal together. We had a good discussion about ministry here in Burundi and the condition of the people. [There was no connection tonight at the internet café next to the restaurant, so we could not get on the internet, but Emmanuel, the receptionist, offered to let me use the laptop at the reception small office out front, and I went down there for about one hour. I sent an Email Report to Jennifer and responded to several emails, looked at the news and sports around the world, and answered a few more emails before calling it a night.](#) Then I went back up to my room 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 Bujumbura, Burundi.

[I thank the Lord for His faithfulness to give us a good week here in Bujumbura, Burundi for our third of six week-long institutes in Central/East/Southern Africa. God has kept us safe here in Burundi in spite of the terrorist threats of the Al-Shaabab terrorist group from Somalia that had bombed two](#)

restaurants in Kampala , Uganda last week. 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.
