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TPI Africa Trip Report 8

1 message

J Balmer <jbalmerjr@yahoo.com>**Fri, Aug 6, 2010 at 12:38 PM**

John and Bobby Ferguson are finishing up week 5 in Harare, Zimbabwe, and will travel this weekend to Livingstone, Zambia. Livingstone is on the Zambia side of Victoria Falls, which is amazing. Talk about glorifying the Creator. After Zambia, they make their way home. Please pray that the Zambia notebooks will make it with them, without incident, and without additional costs.

John's journal below finishes up the week in Bujumbura, Burundi. They had a great week there, but had a problem at the very end with the certificates. Keeping track of attendance and who has earned a certificate is a tedious job, and can easily be confusing. While we may think it's not a big deal- it's just a piece of paper after all- it is a big deal to the pastors. I can't tell you how proud they are at the end of the week to receive that recognition. Fortunately, things were resolved and the incident did not dampen an otherwise fruitful week.

Thanks for your prayers, Jennifer Balmer

This begins the fuller missions journal:

The next day, [Thursday, July 22nd](#), 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. One year ago today, I was assaulted by three thieves with big rocks and big wooden poles at the beach, and my camera was stolen and Joel Taylor's shoes were also taken, but all the stolen items were returned to us due to the good work of our host hotel, the King's Conference Centre, located near Lake Tanganika, where the incident took place in Bujumbura, Burundi. I am still thankful that I was not hurt badly and that Jennifer, my wife, was asleep in the hotel room with all our personal effects and was not at the beach that day. I do not know what I would have done had she been there, but thanks be to God that He delivered me from that possibility! I went to this same beach and reminisced about the whole incident this past Sunday with my host national leaders and Scott Girard, and even found a pole there that had probably been used on someone else. I also took some pictures with that same camera that had been stolen, so the Lord surely knows how to redeem a bad situation and bring good out of it.

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 fourth 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 Scott Girard and me through town in the Toyota Rav 4 SUV to Sylvestre's church, E'glise Evangelique de l'Afrique Centrale (Evangelical Church of Central

Africa, ECCA), which is in the Bwiza commune of Bujumbura, and this church is 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 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 232 pastors, evangelists, and national missionaries attending the institute in the morning session on this fourth day.](#) We started late today at 9 AM due to our 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, who will translate all the sessions today for us into Kirundi, the main language here in Burundi, to begin the first session of the day.

I began my fourth session on *Multiplying Leaders in the Local Church*, which deals with "Priorities and Decision Making: Making the most of your time, or Time Management." I reviewed over the first session dealing with the five basic aspects of effective leaders, the second session on the twelve intrinsic characteristics on developing a heart of the leader that God uses, and the third session on developing a God-given vision for your ministry. Then I taught on this session on priorities and decision making. How can I get more out of a day? We looked at the Biblical answers on priorities: What was Jesus' priority? Mark 1:35-38 What is the Christian's priority? Luke 10:39-42 What is the priority of church leaders? Acts 6:2-4 What about distractions and hindrances? Hebrews 12:1 and How does our purpose help us with our priorities? 1 Corinthians 9:24-27

The 80/20 principle teaches us that if we focus our attention on our most important activities, we gain the highest return on our effort. This is seen in the following areas:

Time: 20% of our time produces 80% of the results

Counseling: 20% of the people take up 80% of our time

Work: 20% of our effort gives us 80% of our satisfaction

Ministries: 20% of the ministries provide 80% of the fruit

Leadership: 20% of the people make 80% of the decisions

Workers: 20% of the members do 80% of the ministry

Mentoring: 20% of the influencers are where you should invest your time

Lessons learned from the 80/20 principle: Activity does not equal accomplishment; Work smarter, not harder;

Organize or agonize; Evaluate or stagnate; Schedule your priorities; Reacting is not leading; Say no to little things; How to say "no" gracefully; Say "no" to the idea, not the person; Respond in terms of the best interest of the person asking; Defer creatively, come up with an alternative.

On Making the Most of Your Time: Make To Do Lists, Set your priorities, Avoid perfectionism, Question everything, Welcome tension, Avoid clutter, Avoid procrastination, Control interruptions and distractions, Staff for your weaknesses, Use a calendar,

Self Evaluation: Three Wise Questions: Requirement: What is required of me?

Results: What gives the greatest return? Reward: What gives me the greatest reward?

[I challenged the pastors to pursue leadership along the lines of time management, decision making, and establishing priorities in your leadership. All true leaders possess these skills, so we must look at seeking to develop them for our ministry in order that we might become more effective leaders in the church.](#) I then concluded this session on time management, 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 fourth session on the book of Romans. He started in Romans Chapter 10. Paul claims that the Jews may be saved. They are zealous for God as was Saul before he became Paul. They have not submitted to Christ. They are depending on their own righteousness, nothing except Christ all over you. It says in Rom. 10:9, "If you confess with your mouth and believe in your heart that God raised Him from the dead, you will be saved." This is the only way you can be saved. But people can't be saved without believing and hearing and preaching. You, preachers, have a very important role. It is not enough just to read the Word; they must hear the Word preached. To God, your feet are beautiful! Faith comes from hearing and that through Christ. Then Scott taught Romans Chapter 11.

God did not reject Israel ! Elijah complained to God that he alone, was faithful to God. God said, however, that 7,000 had not bowed to Baal. There will always be those who are the remnant. God has chosen certain people called the elect. But others, God blinded to the truth. Because the Jews stumbled, the way was opened to the Gentiles. This was a great blessing! Glory to God! Paul begins using an analogy of a tree. The Jews are the natural branches and the Gentiles are the branches that have been grafted in. The Jews are the natural branches. Respond to God's kindness so you won't be cut off. God will take the Jews back. But then we have a remarkable promise of God, i.e., all Israel will be saved. We don't know when that will happen, but obviously before Jesus returns. God's election is sure and irrevocable. God never rejected Israel . God never rejected the Gentiles. Can we reject God? Yes. Then Paul ends with a climatic flair from an Old Testament passage. Then Scott taught Romans Chapter 12. In light of what has been said before, Paul gives us a command. Offer your bodies as living sacrifices. This is what God wants. This is how we worship God and is pleasing to Him. Paul gives another command, which is "don't be conformed to this world." But be careful, don't be prideful because God needs us all. That's why God gives us gifts. Christians are members of one body and have different gifts. The spiritual gifts are: prophecy, serving, teaching, encouraging, giving, leadership, and mercy. We should use our gifts to help the Body of Christ, not ourselves. But now, Paul changes the subject to love. The context is the Body of Christ, so we must love our brothers. But also, we are to love those who hate us. Try to get along with everyone. Associate with those of low position. Don't take revenge, but trust in God's job. Paul gives some examples of things to do to your enemies because it will be like putting coals on his head. God will reward you. Then Scott Girard concluded his teaching on the Book of Romans and closed in a word of prayer. Afterwards, Rev. 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 fourth 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 filling of the Spirit. Therefore, we have dealt with 1) Dealing with Sin in the Believer's Life, 2) God's Provision for the Believer, and 3) Surrender to the Lordship of Christ. In dealing with this important topic of the Spirit-filled believer, we must first differentiate between the baptism of the Spirit and the filling of the Spirit. According to 1 Cor. 12:13, the baptism of the Spirit has to do with placing all believers into the Body of Christ and thus bringing all believers the essence of their salvation and the indwelling of the Holy Spirit. Every believer has been baptized by the Spirit according to this verse and it is a past tense verb and refers to a past experience not a present tense command to seek by the believer. On the other hand, the filling of the Spirit is a present tense command for all believers to seek in a continual process, and is not necessarily experienced by all believers. The believer who is filled by the Spirit and is given time will grow to maturity, whereas the believer that is not Spirit-filled will live out of the flesh and will not grow to maturity. The passage that is the foundation of the doctrine of the Spirit-filled life is Ephesians 5:18, which says, "Be filled with the Spirit." The filling of the Spirit is contrasted to a drunken man who is under the control of alcohol, whereas the Spirit-filled man is one who is under the control of the Spirit. Therefore, the issue of the Spirit-filling has to do with the control of the believer by the Holy Spirit or a yielding or surrendering of his life to God or specifically to Christ, and what Christ controls, the Spirit fills, and thus, the believer is consecrated or separated unto God's service as a result. This is a present tense passive voice verb, which means we must daily surrender the control of our lives to Christ's control and thus be filled with the Spirit as a result.

I then challenged the pastors to surrender their lives to Christ and be filled with the Spirit and thus be empowered by God to live the Christian life, 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 receive the filling of the Holy Spirit, and 55 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 fourth 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, 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 237 pastors, evangelists, and church leaders for the afternoon session for our fourth 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 the doctrine of the Holy Spirit (Pneumatology). The Holy spirit and His work is a doctrine that is somewhat misunderstood today. He first dealt with is the Holy Spirit a person. The Holy Spirit has characteristics of a person and is not a thing or a force. He has intelligence and knows the things of God (1 Cor. 2:10 -11). It is possible to grieve and quench the Holy Spirit. The Holy Spirit gives spiritual gifts as He wills (1 Cor. 12:11). He also acts like a person and does things that only a person can do, such as pray for us. He related to others as a person (Matt. 28:19). It does not make sense to say the first two members of the Godhead are persons and to say the third is not a person, but a force or thing. The historical view which denies the personhood of the Holy Spirit is Sabellianism, founded in 215 A. D., which said that God is a unity and He reveals Himself in three different forms, and this view denied the personality of the Holy Spirit. Scott then dealt with is the Holy Spirit completely God. Yes, because He has characteristics that only God possesses. The Spirit knows the things of God in a way that a human being does not, and only in a way that God does know (1 Cor. 2:11 -12). God the Father is omnipresent and so is the Holy Spirit (Ps. 139:7). Yes, because He does things only God could do. He regenerates a person (John 3:5-6). He created the humanity of Christ (Lk. 1:35). He was involved in the creation of the world (Gen. 1:2, Ps. 104:30). Yes, because He is placed on the same level as the other two Persons of the Godhead (Matt. 28:19). Lying to the Spirit is said to be lying to God (Ac. 5:3-4).

Then Scott dealt with the procession of the Holy Spirit, which refers to the relationship of the Holy Spirit to the other two Persons in the Trinity. The Spirit is not inferior or not equal to the other two, Father and Son, but is equal with both the Father and the Son in every way. The orthodox view is that the Spirit proceeds from both the Father and the Son. Then Scott dealt with the work of the Holy Spirit in the Old Testament. He looked at His part in creation (Gen. 1:2). Second he looked at His role in revelation since many times we read that the Spirit came upon a prophet (2 Sam. 23:2). Third, he looked at His relation to man – the Spirit is said to come upon people in the Old Testament (Jud. 3:10), but it seems the Spirit's work is not as permanent as in the New Testament since He came only upon select people for a given task and did not indwell people as in the New Testament. He looked at the help of the Spirit for special tasks, such as His involvement in the construction of the tabernacle (Ex. 31:3). He looked at the fact that the Spirit restrained evil even in the early period of the history of mankind (Gen. 6:3).

Then Scott looked at the work of the Holy Spirit in the life of Christ. This involved the virgin birth of Christ, in the life and ministry of Christ, Jesus was anointed by the Holy Spirit, and in the death and resurrection of Christ, the Holy Spirit was involved in the offering of Himself as a sacrifice for sin (Heb. 9:14). Then Scott looked at the work of the Holy Spirit in the salvation of the believer since the salvation of the soul is from beginning to end dependent upon the work of the Holy Spirit. The role of the Holy Spirit in salvation includes convicting of sin, regenerating or begetting eternal life and creating a new nature, indwelling the believer with the Spirit, baptizing the believer with the Spirit, which places the believer into the Body of Christ and gives the believer the power of the Spirit for living the Christian life, and the sealing of the Spirit, which guarantees that Christ will accomplish our salvation to completeness. Then Scott taught the work of the Spirit in the life of the believer. The role of the Spirit is the source of spiritual gifts, which is a God-given gift or ability for service to Christ and the Church. It also involves the giving of spiritual gifts as God decides, and every believer has at least one gift (1 Pet. 4:10). The list of the spiritual gifts include apostleship, prophecy, miracles, healing, tongues, evangelism, pastoring, ministering or helps, teaching, faith, exhortation, leadership, discerning spirits, knowledge, showing mercy, giving, and administration. This is not an exhaustive list. The Spirit not

only helps us to identify our spiritual gifts, but also develop our spiritual gifts, which we are involved in this process as well. The Holy Spirit also fills the believer (Eph. 5:18), which enables him to live in the power of the Spirit and thus, live the Christian life. The conditions for being filled by the Spirit are dedication to God, not grieving or quenching the Holy Spirit, and walking in or depending upon the Spirit (Gal. 5:16). The results of being filled with the Spirit are Christlikeness, worship or praise, and submissiveness (Eph. 5:19-21). The role of the Spirit also teaches us the Word of God or illuminates God's Word for us as we study it (John 16:12-15). The Spirit also guides us or leads us (Rom. 8:14). He also gives assurance to believers of their salvation (Rom. 8:16). The Spirit also prays for us and helps us in our prayer life (Rom. 8:26). He directs us to pray according to the will of God (Eph. 6:10), and He prays with us (Rom. 8:26). Finally, Scott looked at the work of the Spirit in the future, which is the future ministry of the Holy Spirit, which is mostly dealt with in Eschatology.

Then Scott Girard taught the second section on the doctrine of Salvation (Soteriology). The doctrine of salvation is both simple and complex. Most know the Gospel message, but who can explain how and why God would become man to save human beings. Scott first dealt with what is the relationship between mankind choosing Christ or believing in Him for salvation and the doctrine of God's election of the believer. What is involved in the doctrine of election, which is a difficult doctrine, but it is found in the Bible? Israel is an elect nation (Deut 4:37); Christ is God's elect (Isa. 42:1); those who are believers are elect of God (Col. 3:2, Tit. 1:1); God elected in eternity past (Eph. 1:4); and this election extends into eternity (Rom. 8:30). Election glorifies God (Eph. 1:12-14). The Scriptural basis for the doctrine for election is widespread throughout the Bible. The outworking of the election shows that there is a people who have been chosen. This group were chosen in love before the foundation of the world (Eph. 1:4-5). This group of people is composed of elect individuals (2 John 1, 13, Rom. 16:13, Gal. 1:15-16). Some were not included in this group of chosen ones (John 13:18, 17:12, Rom. 9:22, 1 Pet. 2:8). There is, however, a procedure which people have to do in order to be saved – people must believe in Christ personally (Ac. 10:43, 16:31, 17:30). No one is saved without believing (Eph. 2:8-9). A product of true faith in Christ is good works in a person's life (Eph. 2:10). Then Scott dealt with the death of Christ. The first aspect is the accomplishments of His death. It was a substitute for sin since Christ died in our place (2 Cor. 5:21). It provided redemption from sin and because of the shedding of Christ's blood, believers have been purchased, removed from bondage, and liberated from sin. It effected reconciliation to God, which means that God changed man's state of opposition to God (enemies of God) so that he is now able to be saved and considered as a child of God (2 Cor. 5:19, Rom. 5:11). It provides propitiation, which means that Christ's death has appeased or satisfied God's wrath (1 John 2:2). It judged the sin nature (Rom. 6:1-10). It brought an end to the Law since the Law could not save man, but only show man his great need for salvation and how far he is from God's perfection (Rom. 3:20). It is the ground for cleansing from sin (1 John 1:7, 9). It is the basis for removing sins committed before the cross of Christ's suffering (Ac. 17:30, Rom. 3:25). It is the basis for the judgment of Satan (Col. 2:15, John 12:31). There are many illustrations of Christ's death in the Old Testament such as the offering of Isaac and Abraham (Gen. 22), the Passover (Ex. 12), the five offerings of Leviticus (Lev. 1-5), the red heifer – an illustration of the continuous cleansing of Christ (Num. 19), the Day of Atonement (Lev. 16), and the arrangement and service of the Tabernacle. There are false conceptions of the death of Christ such as the death of Christ was a ransom paid to Satan, His death was not necessary to pay for sin, and His death did not atone for sin, but simply showed us the way of obedience and faith as the way to eternal life. Then the extent of the death of Christ was considered. Did Christ die for all or only for the elect, which is those who would believe in Him? There are some verses that would seem to indicate that Christ died for the elect only (John 10:15, Eph. 5:25), but these verses do not indicate that He only died for the elect but rather that He died for His sheep, which could still mean that He died for the world as well. There are other verses that indicate the Jesus died for the sins of the whole world (John 1:29, 3:17, 2 Cor. 5:19, 1 John 2:2), and it does clearly indicate that He died for all the sins of the world, but only those who are saved are those who believe in Christ's death for them. Then Scott looked at the benefits of Christ's death. His death is the basis for our acceptance with God, which is expressed in our redemption (Rom. 3:25), reconciliation (2 Cor. 5:19-21), and justification (Rom. 3:22, 25, 28, 30). Our justification, which means that we are declared righteous before God is granted to us by means of faith based on the death of Christ on the cross. Believing in Christ brings a new position that includes citizenship in heaven (Phil 3:20), membership in the family of God (Eph 2:19), and adoption as sons (Gal. 4:5). His death gives the believer an inheritance. Every believer possesses every spiritual blessing (Eph. 1:3) and the assurance of heaven (1 Pet. 1:4). His death gives the believer strength and power to live the Christian life, and one does not have to continue in the practice of habitual sin (Rom. 6:14). His death allows the believer to be sanctified or set apart to God (holy and saint), which involves three parts of sanctification: (1) positional sanctification – we are in Christ now (1 Cor. 6:11), (2) experiential sanctification – we become more like Him every day (1 Pet. 1:16), and (3) future sanctification – we will be fully sanctified

when we are with Christ (Eph. 5:26-27, Jude 24-25).

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

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 fourth 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 the ministry of TPI and the different pastors that have come to Africa to train in these pastoral training institutes in the past ten years, including Jeff Richards, who recommended Scott Girard to come these two weeks. We also checked our emails at the internet café next to the restaurant, but the mosquitoes were out tonight even though I brought some Raid to attack these awful creatures of God, and therefore, this limited our time there. I 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 fourth day of our institute here in Bujumbura, Burundi.

The next day, [Friday, July 23rd](#), 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 last day of our TPI Bujumbura, Burundi Institute, and so there are many things that have to be done today to conclude everything. 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 fifth 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 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 is 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 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 240 pastors, evangelists, and national missionaries attending the institute in the morning session on this fifth day.](#) We started late today at 10 AM due to our taking care of a few things before we came to the institute and Pastor Sylvestre's late arrival, 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, who will translate all the sessions today for us into Kirundi, the main language here in Burundi, to begin the first session of the day.

Then I began my fifth session on Multiplying Leaders in the Local Church , which deals with "Cultivating People Skills in Your Leadership: The Vital Role of Relationship in Leadership." I reviewed over the first session dealing with the five basic aspects of effective leaders, the second session on the twelve intrinsic characteristics on developing a heart of the leader that God uses, the third session on developing a God-given vision for your ministry, and the fourth session on priorities and decision making. Then I taught the session on the importance of cultivating people skills in leadership. Four truths about leadership and people include: People are a church's most appreciable asset, A leader's most important asset is people skills, A good leader can lead various groups because leadership is about people, You can have people skills and not be a good leader, but you cannot be a good leader without people skills.

The Way You See Yourself is the Way You Serve Your People (Luke 10:30 -37)

The Robbers: They use people, they manipulate others. They saw the man as a victim to exploit.

The Priests and Levites: They were law keepers. They were pure. They saw the man as a problem to avoid.

The Samaritan: He was despised. He knew how it felt to be ignored. He saw the man as a person to be loved.

As a leader, you will be tempted to do all three of these in our ministry: exploit, avoid, and love people. The goal is to look past their faults and see their needs. Christianity is Relationships, and Leadership is all about

developing relationships. A definition for spiritual leadership: one who assumes responsibility for the health and development of his relationships.

Four word pictures:

Host: good hosts take initiative and make others feel comfortable.

Doctor: good doctors ask questions. They probe until they see the need.

Counselor: good counselors are active listeners and interpret what they hear.

Tour guide: guides don't merely fellowship with others; they get them to the destination.

A leader should take the appropriate role according to the needs of the person they are leading. Our job is to "connect" with people, so that we can take them on the journey.

What every leader should know about people:

People are insecure, give them confidence.

People like to feel special, honor them.

People look for a better tomorrow, give them hope.

People need to be understood, listen to them.

People lack direction, navigate for them.

People are needy, speak to their needs first.

People get emotionally low, encourage them.

People want to succeed, help them win.

People desire relationships, provide community

People seek models to follow. Be an example.

I challenged the pastors to pursue leadership along the lines of time management, decision making, establishing priorities, and cultivating people skills in your leadership. All true leaders possess these skills, so we must look at seeking to develop them for our ministry in order that we might become more effective leaders in the church.

Then we took a short stand-up break and continued the last session on Multiplying Leaders in the Local Church, which deals with "Strategic Planning: Failing to Plan is Planning to Fail." Then I began the last session on Strategic Planning. If you fail to plan then you will plan to fail in your church ministry or any other endeavor. Then we looked at some Biblical examples of planning.

God did it (Isaiah 37:26)

Noah did it (Genesis 7-9)

Nehemiah did it (Nehemiah 1-5)

David did it (2 Samuel 7; 1 Kings 5:2-3)

Jesus told parables about it

The wise and foolish builder (Matt. 7:24-27)

The builder counting the cost (Luke 14:28-30)

The king planning for battle (Luke 14:31-32)

The unjust steward (Luke 16:1-8)

Charles Handy talks about the changing future of most organizations as they anticipate growth. He discusses four stages of organizational growth, which involves the uncertainty that growth brings and the application of new leadership strategies when it happens to keep the organization going and growing. These stages involve the following four stages:

The growth curve

Anticipating change and the period of chaos

Thriving on chaos

Steps to effective Strategic Planning

Plan to plan

Determine your primary purpose

Assess the situation

Prioritize the needs

Ask the right questions

Set specific goals

Communicate and clarify

Identify possible obstacles
 Have an open system of planning
 Manage and direct your resources
 Monitor and correct
 Study the results

I challenged the pastors to pursue leadership along the lines of developing a strategic plan for your ministry. I used the example of a church reaching out to evangelize a specific people group in the area as an example of developing a strategic plan to reach them. All true leaders possess a God-given vision and must incorporate a strategic plan to implement it in the church, so we must look at seeking to develop a specific plan for our church ministry in order that we might become more effective leaders in the church.

I then concluded this session on strategic planning, 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 fifth session on the book of Romans. He started in Romans Chapter 13. We must submit ourselves to the governing authorities. God permits them to be in power. He is not saying they are good but necessary. To rebel against them is to displease God. The authorities are there to do God's will and to protect the good people and punish the evil doer. We should pay our taxes so they can govern. Then Scott taught Romans Chapter 14. Some Christians are weaker than others. Some are vegetarians, others are not. Paul reminds the Roman Christians that no one should look down on the weaker or sensitive Christian. We should not judge. Some say one day is more holy than another. We shall honor and respect each other. We should be very aware of other Christian's preferences. We do not live by ourselves. Let's stop judging each other. Acting in love means taking into account the other brother's opinions. God's purpose is to get us to see that His Kingdom consists of righteousness, peace, and joy in the Holy Spirit, not just living like everyone else. Everything not from and/or with faith is sin (Rom. 14:23).

Then Scott taught Romans Chapter 15. We are not here to please ourselves, but to please our neighbor. Even Jesus did not please Himself. God wants us to have love and teaches us from the past. Paul encourages us to worship and follow Christ together. Paul worked very hard to reach the Gentiles, and his goal was to preach where the Gospel of Christ was not known. Paul is now planning to come to Rome . He sensed the end of his mission. Paul prays and shares his prayer requests for deliverance. Then Scott taught Romans Chapter 16. Finally, Paul sends personal greetings to many people in Rome . He also warns about those who teach false doctrines. 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 fifth 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 Christian service. Therefore, we have dealt with 1) Dealing with Sin in the Believer's Life, 2) God's Provision for the Believer, 3) Surrender to the Lordship of Christ, and 4) Filling of the Spirit. Once we have completed the first four sessions of living the sanctified life, we have believers that have dealt with sin, trusted Christ for the victory, surrendered to the Lordship of Christ, and filled with the Spirit. Thus, each believer is now ready to serve the Lord as a sanctified believer. Therefore, on the last day, we focus on Christian service. It is only then that we can follow the Lord in Christian service to go wherever God leads us to go to serve Him in preaching the gospel. I then went to one of the Great Commission passages and showed how Jesus challenged His disciples to "go and make disciples" and serve the Lord in His mission to reach the world for Christ. We went to Matt. 28:18-20 where the task of making disciples for Christ involves: 1) going to the nations (people groups), 2) baptizing believers, and 3) teaching believers to obey the Word of God. I dealt with this Great Commission passage to challenge the pastors to respond to Christ's call to all believers to get involved in His mission to the world. I also went to some of the other Great Commission passages, and finally to John 20:21 , where Jesus said to His disciples, "As the Father sent Me, I also send you." I spent some time looking at how God sent Christ to this world, and that this is the basis for our being sent by Christ into the world to preach the gospel. Like Isaiah, I challenged

the pastors to respond to the Lord with the statement, "Here am I, send me."

Then I invited anyone to come forward to submit their lives to the Lord in responding to our Lord's call to take the gospel to the nations of the world. We then had a time of invitation for the pastors to come forward and surrender their lives to Christ as Lord and submit to His Great Commission, and 71 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 to the global outreach to take the gospel to the world. After spending time in personal prayer, I led them in a corporate time of surrendering our lives to Christ to go wherever He leads in taking the gospel to the world in worldwide missions, 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 fifth 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, 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 250 pastors, evangelists, and church leaders for the afternoon session for our fifth day of the TPI Institute.

After lunch, the worship team led us in a song. Then Rev. Metusela (Methuselah) Baruwani invited Scott Girard to come up and lead his afternoon session on Systematic Theology. He started his teaching session on the doctrine of the Church (Ecclesiology). He first dealt with what is included in the Church. The Greek word ecclesia is made up of two words which mean "to call out" so that the idea involved in the church is a gathering or assembly. It is used in the following senses in the New Testament: (1) an assembly of townspeople, (2) a gathering of the Jewish people in their assembling in the wilderness, (3) a local group of Christians living in a certain place, and (4) a technical meaning in the New Testament of the word which refers to the Church universal to which all believers and only believers belong, the same meaning as the Body of Christ. Then Scott dealt with the local church. The first question is what is the local church? It is an assembly of professing believers in Christ who are baptized and who are organized to do His work. The Reformers said that the true Church is where the Scriptures are correctly taught, the ordinances (sacraments) observed, and where there is discipline. Then we need to look at who are the leaders of the Church. The first group of leaders are the elders or bishops, which are used interchangeably to refer to the role of overseeing the church. The elders ruled the church and guarded the truth. There is not an indication of how many elders were in an assembly. The Scriptures talk more about the qualifications for elders given in 1 Tim. 3:1-7 and Tit. 1:5-9. The next group of leaders are the deacons, which means servant. The Christian should serve in a local church utilizing their spiritual gifts. The next group are the deaconesses, which may or may not be an office, but there are certain women mentioned, such as Phoebe is called a servant (Ro. 16:2) and certain women are mentioned in 1 Tim. 3:11. The group of leaders called the trustees are not mentioned in the Bible, but many churches have such a board, which are holders of property and titles to the property, and they also responsible for the care of the church. Scott then dealt with how the church is governed. There are basically five different forms of church government. (1) Hierarchical form of government – Roman Catholic, Episcopal, Lutheran, Methodist; (2) Federal or Connectional Form of Government – Presbyterian, where the elders are called ruling and teaching elders, the latter being pastors, or those who preach or administer the ordinances (1 Tim. 5:17). (3) Congregational – Baptist: argument s for this form of government come from passages that speak of the responsibilities of the entire local church (1 Cor. 1:10 , Phil. 1:27). The entire group, not just a select group (session, Board of Leaders) is seen as responsible of the particular local church. There is only one elder in the church, and that is the pastor. The other leaders are the deacons. (4) The National Church – many European countries have this system. (5) No Government – some claim only Jesus Christ is the authority.

Then Scott taught the ordinances of the Local Church . A definition of ordinance is "an outward rite prescribed by Christ to be performed in the Church." Another word is the word of sacrament, which is "an outward sign of an invisible grace." The first ordinance is the Lord's Supper. There are three views of the Lord's Supper: The

first one is transubstantiation (Roman Catholic view). The second one is consubstantiation (Luther). The third one is memorial (many Baptist and independent churches)[1 Cor. 11:24 -25]. The Lord's Supper should do the following: remind one of the life and death of Jesus Christ, announce the basic facts of the Gospel, give one an anticipation of Christ's return, and remind believers of their oneness in the Body of Christ. The second ordinance is baptism. The two questions are: How should it be done (mode) and on whom should it be done (infants or professing believers)? The two views dealing with the mode of baptism are first the nonimmersion view. Arguments for this view include that the Greek word for baptize (baptizo) has a secondary meaning which means "to bring under the influence," and sprinkling might best picture this meaning of the word. If baptism illustrates the coming of the Holy Spirit upon someone, then pouring or sprinkling might be the best picture of this process. Immersion might have been highly improbable in instances like those recorded in Acts 2:41 (too many people involved) and Acts 8:38 (too little water). Hebrews 9:10 uses the word baptism to include all kinds of Old Testament rituals, even those involved with sprinkling, and thus the word does not always mean to immerse exclusively. The Greek language has a very clear word that means "to dip." Why is not this word used if immersion is the correct method of baptism. Some of these arguments are circumstantial at best and utilize secondary meanings of the word baptizo. The second mode of baptism is the immersion view. Immerse is the primary meaning of the Greek word baptizo for baptize. The normal understanding of the prepositions such as "into" and "out of" the water would indicate that immersion was practiced (Ac. 8:38). The baptism practiced on a person who converted to Judaism was a total immersion, though it was self-performed, not by another. This would indicate that Christian baptism followed the same customary mode, though performed by someone else. Immersion best pictures the significance of baptism, which is the death to the old life and resurrection to the new life (Rom. 6:1-4). Immersion was the universal practice of the Early Church and every instance in the New Testament either demands or permits it (3,000 people could have been baptized in the various pools around Jerusalem on the Day of Pentecost). The Greek language has words for pour and sprinkle, but these words are never used of baptism in the New Testament. The arguments clearly stand in support of immersion as the mode utilized in water baptism when it is employed in the New Testament. The two views dealing with the recipients of water baptism are first that of infant baptism. The arguments in favor of this view involve the analogy between circumcision done on infants, which is the initiatory rite in the Old Covenant, and baptism in the New Testament. The problem is that there are no passages in the New Testament that make this analogy a direct connection between circumcision and baptism. The baptism of entire households would certainly have included infants (Ac. 16:33). The New Testament seems to make promises to households where there is at least one believing parent, therefore, to baptize the infants in such households is quite proper. The second view dealing with the recipients of water baptism is that of believer's baptism. If baptism is an initiatory rite, it must only be performed on those who have exercised faith in Christ, and are truly members of the Body of Christ. Only natural birth was needed to be a member of Israel , but since the new birth is required to be a member of God's family, then only those who have consciously exercised faith should be baptized. Household baptisms in the New Testament do not specify the presence of infants. There is no evidence for the practice of infant baptism either by the Jews or Christians in apostolic times. If baptism is the sign of association with Christ and Christianity, then the sign should be used by those who have been so associated with Christ. The only way to associate is by the personal act of faith in Him. Acts 16:32 included both adults and children, but not infants. Therefore, it is those are believers by faith in Christ who are to be the recipients of water baptism.

The next area that Scott taught is the purpose of the Church. What does Christ expect of His Church? The local church should always show love for the Lord (Rev. 2:4). The local church should minister to its own members so that they can encourage one another to love and good works (Heb. 10:24). The Church is the agency for carrying out the Great Commission. The Gospel should be preached in the services of the local church so that if unbelievers come, they will hear the Gospel, but the Church should also take the Gospel to the far ends of the earth. (1 Cor. 14:24). The Church is to care for its own who are in need such as widows, orphans, and the poor (Jas. 1:27 , 2 Cor. 8-9). The Church is do good in this world (Gal. 6:10). The basic purpose of the local church is to produce mature and holy Christians. The next area Scott taught is the Universal Church , which refers to a spiritual organism of which Christ is the Head and believers from the time of Pentecost until the Second Coming are members. It is Christ's Church (Matt. 16:18). In His resurrection and ascension He became Head over the body, His Church (Eph. 1:20 -23). He gave the Church gifts (Eph 4:8-11) and is preparing her to be His bride without spot and blemish (Eph. 5:26 -27). Protestantism does not believe that the Church was built upon Peter, but upon His confession that Christ is the rock (1 Pet. 2:4-8). Then Scott gave some illustrations of the universal Church. Christ is the Shepherd and we are the sheep (John 10). Christ is the vine and we are the branches (John 15). Christ is the cornerstone and we are the stones in the building (Eph. 2:19 -21). Christ is the High Priest and we are a kingdom of priests (1 Pet. 2). Christ is the Head and we are members of His Body (1 Cor. 12). As the head, He directs and as members, we

serve each other. Christ is the last Adam and we are the new creation (1 Cor. 15:45). Christ is the Bridegroom and we are His bride (Eph. 25-33). Christ is the heir and we are the joint heirs (Heb. 1:2, Rom. 8:17). This means that we will share in all the glories which shall be His when the world finally acknowledges Him. He is the first fruits and we are the harvest (1 Cor. 15:23). He is the Master and we are His servants (Col. 4:1, 1 Cor. 7:22). Then Scott dealt with when did the Church begin. Reformed/Covenant theology believes that the Church began in the Old Testament either with Adam or Abraham, and it continues to the present day. Some say it began with John the Baptist since he was the first to baptize other people (Jewish baptism was self-administered). Another view is that the Church began on the Day of Pentecost as recorded in Acts 2. This last viewpoint is the best option to explain the beginning of the Church. The Lord spoke of the Church being future in Matt. 16:18. This is interpreted to mean that the Church did not exist in the Old Testament. The resurrection and ascension of Christ are necessary to the functioning of the Church. It is built on the resurrection (Eph. 1:19-20). The giving of gifts is required for its operation, and the giving of gifts is dependent upon Christ's ascension (Eph. 4:7-12). Jesus declared that the baptizing work of the Holy was still future before His ascension (Acts 1:5). On the Day of Pentecost it first occurred (this is not recorded in Acts 2, but in Acts 11:15-16). Spirit baptism places one into the Body of Christ according to 1 Cor. 12:13, and since this is the only way, and it took place first on the Day of Pentecost. This is why that this viewpoint that the beginning of the Church began on the Day of Pentecost is the best view since it represents all the Biblical data and the arguments above. Then Scott dealt with when will the Church be completed. It will be completed when Christ comes again. The last section on the Future (Eschatology) was not taught this week because there was not enough time, but the pastors at least have the notes. 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 praise song by the worship team. Then Rev. Metusela (Methuselah) Baruwani invited me to come up and teach the last session on the overview of the New Testament on the section dealing with the second half 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, the story of the life and ministry of Jesus Christ, concluding with the death, burial, and resurrection of Christ and the first half of the book of Acts, dealing with the birth of the Church and the coming of the Holy Spirit, and the growth of the church in Jerusalem (Acts 1-7), and Judea and Samaria (Acts 8-12). I then taught the section of the book of Acts on the growth of the Church among the Gentile regions of the world (Acts 13-28), which involved Paul's three missionary journeys to Galatia, Greece, and Asia Minor, the Jerusalem Council, the three trials of Paul in Caesarea, and the two imprisonments of Paul in Rome, his release, and the expansion of the Church around the world. Then we reviewed over the events of the whole New Testament and then closed out the teaching of the institute. 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 whole book of Acts. As a result, the worship team led us in thanksgiving to God for this story of the New Testament.

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. Then he gave the mike over to Pastor Sylvestre Hakizimana to make a few concluding announcements before closing out the institute for the day, and having a closing word of prayer by one of the pastors. We took a short break and the whole group went outside to the front of the church, where we then had our group picture taken outside from across the street. There was a whole group of pastors standing in front of the church, but we got our pictures taken of the whole group despite cars and people coming by and delaying the camera shots. Then the whole group went back inside the sanctuary to begin the Celebration Service and handing out of the certificates.

We immediately began our Celebration Service to give out the certificates and bring our institute to a conclusion. Pastor Sylvestre Hakizimana, the TPI Burundi National Director, began the service by recognizing all of the TPI Bujumbura Local Committee, which included fourteen people. The whole group of pastors gave thanks for this group of leaders for all the work that they did to make this institute a success. We also recognized the group of about five to six ladies who cooked the meals for us behind the church all week long. The pastors really appreciated these ladies.

Pastor Sylvestre Hakizimana invited me to come up and recognize others who had an impact in the success of the week. I publicly thanked Jennifer Balmer, my wife, who worked very hard to put the notebook together along with a church in the United States, Gunnings Baptist church in Blountville, Tennessee, who worked hard to produce these notebooks for the pastors. Jennifer also printed out the certificates for the pastors. I then pointed out all of the churches and individuals who gave to make this institute possible for the pastors to attend this week. I showed the twenty-four churches on the inside of the notebook cover, who were responsible for helping with this financial need. I encouraged the pastors to pray for these churches that the Lord would continue to bless their ministries. The pastors responded with a round of applause. I also thanked the local Bujumbura TPI Committee and Pastor Sylvestre Hakizimana and his team.

The local Bujumbura team under the direction of some of the ladies, gave both Scott Girard and me an African shirt and a nice gift of a wooden plaque for our wives. We thanked the ladies on behalf of the whole group for these nice gifts and held up our African shirts, and everyone applauded with their appreciation to see us with their African apparel. Furthermore, I also presented Pastor Sylvestre Hakizimana with a book on The Life and Teachings of Jesus in appreciation for what he has done all week to put on this institute. Lastly, I gave Pastor Sylvestre Hakizimana a scarf for his wife that my mother made by hand, and Pastor Sylvestre's wife came up to receive the scarf and was very appreciative of it. I announced that anyone who needed to stay in touch with TPI needed to get in touch with Pastor Sylvestre Hakizimana for any concerns or updates about TPI in Bujumbura, and we want people to be in touch with them, not contact us directly. Then he gave his contact information so the pastors could keep in touch with him. I also thanked Pastor Scott Girard for his teaching and sacrifice to come here to offer his ministry to these pastors.

After all the preliminary matters, we began the commissioning service. I challenged the pastors to stand and present themselves to the Lord. I read Ephesians 3:14-21 to reflect Paul's prayer for these pastors. Then I asked Pastor Sylvestre Hakizimana to come and pray for these pastors as they presented themselves to the Lord and we commissioned them in their ministries to the Lord. [Once this process was completed, we began the certificate ceremony, where we handed out 199 certificates to each of the pastors, evangelists, and national missionaries.](#) We called out the names of about 153 of the pastors to come forward to receive their certificates in the front of the sanctuary. As this certificate presentation process was completed, we closed out the 2010 Bujumbura TPI Institute, and dismissed the group. [As soon as the group was dismissed, a mob of many pastors came forward claiming that they had been at the institute all week long, yet did not receive their certificates. It was quite a scene of mass confusion for well over an hour while Pastor Sylvestre Hakizimana, the registration committee, and his local team tried to sort out the problem.](#)

Around lunchtime today, I knew we were going to have this problem because earlier in the day, Pastor Sylvestre was gone from the institute for a total of three hours sending off an international friend at the airport, but it took much longer than expected due to the delay of the flight to pick up his friend. As a result, none of us knew where he was, and when I asked Rev. Metusela (Methuselah) Baruwani, he kept telling me that he is at the airport and will be back soon. When it came time to finalize the number of certificates for the Bujumbura Institute that the committee needed to prepare for the certificate ceremony later that evening, Rev. Metusela (Methuselah) Baruwani gave me a list of 150 pastors, but it seemed to me that there should have been more than that who actually had qualified for their certificates. Since we could not get in touch with Pastor Sylvestre Hakizimana because he was gone from the institute and unavailable to help sort out this situation, we had to put it off to much later. He did not arrive back at the institute until I was teaching my last session right before the Celebration Service so there was no time to sort out the discrepancies before the Certificate Ceremony. As a result, after the Certificate Ceremony, there was a group of about 75 or more pastors who said that they attended the institute all week, but did not receive their certificates. Furthermore, there was much yelling and confusion for over an hour as darkness fell and Scott Girard and I sat in our chairs and could do very little as Pastor Sylvestre Hakizimana and his team tried to sort it out. I told him that we could not just go on what pastors had claimed, but that the Registration Committee had to verify each pastor who qualified for the certificate before we could write any additional certificates. Finally, we exited the sanctuary and went into Pastor Sylvestre's church office room, which was adjacent to the sanctuary. It was a well lighted room in contrast to the dark sanctuary, and we could look at each pastor individually that had a complaint and check his attendance records for the week. So we began a very tedious process to get the Registration Chairman

and his team to validate the attendance records for each of these pastors, and then we wrote an additional 46 certificates for a final total of 199 certificates given out at the Bujumbura, Burundi TPI Institute. Each one of the additional 46 pastors that received their certificates later in the evening were called by name from outside the office, and beckoned to come inside the office, where I presented to them each of their certificates, and pictures were taken of the process. We used up every certificate and had no more certificates left, but there was still some pastors who claimed that they should receive a certificate, but we told them that we did not have any more certificates left, and we could do nothing more about it. The whole process lasted several hours, and we did not leave the church until 10 PM that night. The whole situation could have been averted had Pastor Sylvestre Hakizimana been at the institute earlier in the day, and had the TPI Registration Committee done its job of checking all of this prior to the Certificate Ceremony, but it did not happen, and we paid dearly at the end of our institute. As a result, the Devil attacked us and created much confusion in this place after the institute was over, but we were able to sort through each pastor's complaint and most of the pastors received their certificates even though I was told that there could have been some who did not receive one since we ran out of certificates.

There were also many pastors, however, who did come up to Scott and me and wanted their pictures taken, and they also shook hands with us and thanked us for the week of teaching. We also talked afterwards with many of the pastors while this process was going on, and they left with their notebook and certificate in hand very happy men indeed. We said our good-byes to the pastors and took some more pictures, and talked with many of the pastors afterwards, and waited until most of them went on their way home as many of them got onto their bicycles, motorbikes, or walked on foot back to their homes.

After saying goodbye to many of the pastors and gathering our bags together, we finally loaded up everything in Pastor Sylvestre Hakizimana's Toyota Rav 4 SUV around 10 PM, and he drove Scott Girard and me along with Alain Migabo back through the city of Bujumbura 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 week at the TPI Institute in Bujumbura in spite of the confusion at the end, and said goodbye to our host team as Scott Girard and I settled in for the evening. After sorting out a few details like getting my laundry back from the attendant downstairs and resting for a few minutes, the two of us ordered a sandwich and drinks from Emmanuel, the main attendant at the Reception Desk in the cubicle outside, and he went and got our corned beef sandwiches and soft drinks from the restaurant on the first floor since the restaurant was now closed, and we missed our opportunity for dinner. Emmanuel then brought our sandwiches and drinks to our room, and Scott and I ate our dinner separately in our rooms since it was already pretty late, and we were pretty tired after a long day. I also ate some granola bars and crackers that Jennifer, my wife, had packed for me, and had a good time watching some TV, listening to the news on the French TV station as I ate my abbreviated meal. I did not have time tonight to check out the internet downstairs since it was already pretty late, and I was locked up in my room for the night. Then after dinner, 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 2 AM after a good final 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 us as we travel to the remaining institutes and for all our logistics and the financing of these institutes because we are trusting the Lord to cover the expenses for all of these pastors in six institutes in six countries.

Yours for Christ's mission,

John Balmer, Jr.