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TPI Africa Trip Report 4

1 message

J Balmer <jbalmerjr@yahoo.com>

Sat, Nov 27, 2010 at 9:28 AM

Dear Friends, John and I are both in Johannesburg, South Africa, staying at a lovely Bed and Breakfast. We have a few days of much needed rest before we head to Cape Town here.

My flights over were uneventful and blessedly half-empty, so we could all spread out. Guess that's one of the advantages of flying on Thanksgiving Day. There had been a lot of talk about the new airport security measures, and even the threat of a protest in Charlotte. I was a little concerned, but actually made it through security in Charlotte and then Dulles with no problems. Yes, they had the new x-ray machines, but you could easily get into another line. I didn't see any pat-downs at all. They did have a lot of TSA personnel working, and I was through the lines in 10 or 15 minutes. I've certainly been through a lot worse – even in those same airports.

The email below finishes up John's first week in Malawi. Sorry we're behind, but he's been super busy the last few weeks in Zimbabwe and then Swaziland, teaching by himself. And I've been busy keeping things up at home and then getting ready for the trip. Thank you so much for praying for us. We are so thankful for the work the Lord has called us to do, and to see him at work in the lives of these spiritual leaders. Jennifer Balmer

This begins the fuller missions journal:

I woke up the next day around 3 AM on [Thursday, October 28th](#) in the big room at the back of the main facility of the Missions 4 Jesus Warehouse Headquarters, which is located in Lumbadzi, an area in South Central Lilongwe, Malawi. I could not sleep so I got up and took my laptop computer over to an adjoining room near the front of the Missions 4 Jesus Warehouse, and rigged a place for me to type on my email report in an empty room before everyone got up for the day. After typing for a couple of hours with my laptop on my lap while I sat in a chair, I went back to the big room at the back of the main facility, where we were staying for the week. We had running water again today, so we got to take a cold shower from a nozzle overhead. It was pretty cold but after a short while you get used to it. Then I got dressed and ready for the day because today is the fourth day of the TPI/Missions 4 Jesus Pastoral Training Institute, and we are planning to start early again this morning at 8 AM. Dwight Terrell had come on this trip to help with the cooking for all the meals. He laid out the packets of oatmeal, which we mixed with hot water and also had some cereal with cold milk, hot tea, and water. [My throat was feeling better now since the pastors are making a concerted effort to close the door of the church and all the windows on the side of the church where the smoke comes into the church, so I did not take a cup of hot salt water to gargle from Dwight.](#) So after getting ready for the day and all final preparations were complete, I was ready to walk over to the venue to begin the TPI Institute.

Several of the team members walked around the block to the next street over from our street to the venue of the TPI Institute, which is the Chinkhuti CCAP Church (Church of Central Africa Presbyterian), which is also located in the Lumbadzi area of Lilongwe. We

went inside the sanctuary, which is a pretty new church building and has plenty of space to handle our group of 250 to 300 pastors. There was a packed crowd of pastors already present waiting for the TPI/Missions 4 Jesus Institute to begin at 7:30 AM. [We had 231 pastors present this morning for the fourth day of the pastoral training institute.](#) Hastings Jailosi, the National Chairman of Missions 4 Jesus first got up and opened the TPI/Missions for Jesus Pastors Institute. He had Marvin Tarlton, the Chairman of Missions 4 Jesus, to come up and give a few introductory comments and then he turned the microphone over to Stephen Watkins, the youth pastor at Unionville Baptist Church in Monroe, North Carolina, and he led the group in worship with a song on a track from his I-Pod. Then he opened in prayer and turned the microphone over to me to begin the first session of the pastors training institute.

[I began teaching the first session of the day on Expository Preaching by reviewing over the need for Expository Preaching since most preachers in Africa do not study the Bible before preaching from it only because they have not been taught how to do this systematically. Many also take verses out of context and impose their own meanings on them and preach messages which do not reflect the original intended meaning of the text.](#) I began the fourth session on Expository Preaching, which deals with the study of a particular passage of a book, and doing a grammatical analysis of that passage. The local committee had brought two white eraser boards and I used one of them for this morning's session. I used the same board that I had copied the entire passage of Ephesians 2:1-10 on yesterday to show them how to study every word of the text. I reviewed over the definitions of expository preaching and went back over the need to study the text from 2 Timothy 2:15. I also set the context of the first step of studying the text, which is observation. We reviewed over the process of studying the whole book and making a chart of the book. We also reviewed over the process of looking at the details of the text by studying the grammatical specifics of a particular passage such as the one we chose in Ephesians 2:1-10. We used the same white eraser board from yesterday, which already had the whole passage of Ephesians 2:1-10 copied on it so we could observe the grammatical details of the text. Therefore, we reviewed over the same passage and how to observe adverbs, adjectives, pronouns, relative pronouns, direct and indirect objects, participles and the participial phrases, and also reviewed looking at the subjects and the verbs, tenses of the verbs, and voices of the verb. Today, we looked at the prepositions and prepositional phrases. We also looked at the structural markers to detect the structure of the text in order to develop a Biblical outline of the text. We then developed a Biblical outline of the text, which will become the basis of developing a preaching outline of this passage. [So we concluded the session with a challenge to study the text before you preach the text. Furthermore, I concluded the session by stressing the importance of studying grammar using the grammar notes in the notebook.](#) Then Hastings Jailosi came up and highlighted the importance of expository preaching for the pastors with a special emphasis on studying the text. He also dismissed the group for a short fifteen-minute break outside the sanctuary.

After the break, Hastings Jailosi introduced Pastor Osco Gardin, Jr. to come up and begin his session on "The Supremacy of Christ: Expository Studies in the Book of Colossians." Osco preached a message on "the Believer and his Creed: What we believe – an agonizing apostle" from Col. 2:1-7. He dealt with some of the struggles that Paul had with this Colossian Church. He first dealt with the conflict of the preacher (2:1). Paul uses the words "striving" and "conflict" to refer to the agony that the preacher has to engage in regarding the intense struggle to cause the people in the church to grow in their Christian lives.

Second, he dealt with the confusion of the people (2:2). People will not grow and overcome confusion until they realize that Jesus is the only way to God and Jesus is God. Third, he contradicted the false teachers (2:3). Paul gave instruction concerning right teaching on the person of Christ, approached the believers with the intent of presenting them perfect in Christ, and interceded for them on a continuous basis. Finally, he dealt with his concern that he had for the believers (2:4-7). He presented two analogies to describe the Christian life: 1) the army, which describes how the believer is to steadfastly walk in obedience to Christ in the context of a community of believers, and 2) the pilgrim, which pictures the Christian walk with God like a pilgrimage where the believer walks by faith in God. Then Osco closed out his preaching with a challenge to the pastors, and Hastings Jailosi came up and closed out the session and had the people take a short break.

After the break, we resumed the institute in the main sanctuary again, and there was some singing led by one of the pastors. Then Hastings Jailosi had me come up and teach my fourth session of the series on the Principles of Biblical Leadership. I focused the teaching today more on the personal leadership development process in the life of the leader. I brought up the white eraser board that I used yesterday to draw the three circles on one board, which represented the three dimensions of leadership. I reviewed over the definition of leadership that we dealt with earlier in the week and the three dimensions of leadership, and then looked at the first dimension of leadership development, which deals with the leader himself and how God develops us as leaders. I reviewed over the team-ministry approach that Moses had to learn in Egypt, where God defined the leadership task, designated the leader, and then requires the leader to divide the responsibility, and also looked at the four characteristics of an effective team. I utilized the teaching session today showing the pastors how to develop a leadership time-line of their personal leadership development. I taught them how to develop a leadership time-line using Robert Clinton's "The Making of a Leader" where he divides up a leader's life into six phases or units of a person's life: 1) Sovereign Foundations, 2) Inner-life Growth, 3) Ministry Maturing, 4) Life Maturing, 5) Convergence, and 6) Afterglow. By using this method or tool, a leader can look at the events and processes that have shaped his leadership development over the years, so he can look into the future and see certain developmental patterns that could be implemented in the future. A church can also make a leadership time-line to see how it has gone through certain phases so the church can also see where it stands and also see certain developmental patterns for the future. Therefore, I encouraged the pastors to make a personal leadership time-line of their own lives up to this point, as well as a leadership time-line for their churches. I challenged them to begin their personal time-lines next week as an assignment to see how God has worked in their lives. I showed them my own personal time-line in the notebook as an example to go by to help them develop their own personal leadership time-line.

Then we looked at developing a mission and vision statement for your ministry. First, mission is a broad-based description of why you exist, or your purpose for being, whereas vision is a more specific focus, giving the particular direction you want to pursue within your mission parameters. The vision of the pastor gives direction to the type of leadership tasks that will become a part of his ministry, and therefore, set the course of direction that the pastor feels the church ought to go to fulfill their purpose. As Prov. 29:18 says, "Where there is no vision (revelation), the people are unrestrained." We looked at first making a mission statement for the pastor's personal ministry and the church's overall mission. Then once that has been accomplished with the key caretakers of the ministry, then, you can

focus on developing a particular vision to accomplish your mission in one's personal ministry as well as in the church itself.

Leadership involves those who: 1) know who they are, 2) know where they are going, and 3) know how to get there. This involves a clear mission and vision statement that is clearly articulated to the people so they can get involved in helping the pastor fulfill this vision in a local church ministry. I then shared my mission and vision statements with the development of the ministry of Training Pastors International. Then I shared with them that the mission statement can be a general statement, but that the vision statement takes a lot of time and effort to develop a specific course of action to set in place something that will work given the particular mission and group of people and targeted audience to accomplish it.

I concluded this section with giving a definition of the local church to help them see what the church looks like in its basic essence, and then went over the eight functions of the church ministry as stressed in the Scriptures, which are the following:

1) preaching/teaching the Word of God, 2) fellowship in the church, 3) worship of God, 4) prayer and fasting, 5) evangelism/discipleship, 6) missionary outreach, 7) church planting, and 8) leadership development. I then stressed the importance of balancing all eight functions with equal emphasis in the church ministry lest the church become unbalanced and just focus on two or three of them and then neglect the rest of the functions, and so develop an anemic, sickly non-growing church. I then completed the session with encouraging the pastors to be the leader God wants them to be, and He will bless them greatly. [I then challenged the pastors to develop a mission and vision statement, do a leadership timeline, look at the eight functions of the church and compare it to their own church, and dedicate their lives more fully to God. We then closed in a word of prayer and surrendered our lives more fully to the Lord to make us more effective leaders.](#) Then Hastings Jailosi came up and made a few logistical comments to prepare the pastors for the lunch break, had a pastor lead in prayer, and then dismissed the group for lunch.

All the pastors went out the front door of the sanctuary and formed two queues (lines) and waited their turn to have their hands washed and get their meals that the ladies had cooked for them all morning long. They had nsema and beef, veggies, and water. They got their plate and went to a place where they could eat with their brothers and relax and talk for awhile. Meanwhile, I walked back over to the Missions 4 Jesus Warehouse Headquarters, where Dwight Terrell had set out for us to eat peanut butter sandwiches and an orange drink and water. It was good to sit down with some of the team members and relax and eat a meal that was more acclimated to our western tastes. My throat was not hurting anymore as a result of the smoke coming into the church from the ladies cooking on an open fire right next to the church, so I did not take a cup of hot salt water that Dwight had fixed for me. I stayed for a little while longer to relax after teaching two sessions this morning at the TPI Institute.

After awhile, Pastor Osco Gardin went back over to the venue of the TPI Institute, which is the Chinkhuti CCAP Church (Church of Central Africa Presbyterian), to begin the afternoon session of the TPI Institute. [We had 231 pastors present this afternoon for the fourth day of the pastoral training institute.](#) Hastings Jailosi got up and introduced Pastor Gardin to come up and teach his afternoon session on "A Survey of Theology." He taught his fourth session on Basic Bible Doctrines on the subject of Soteriology (salvation). First, he dealt with the doctrine of election, which is related to our salvation in Christ. Since Israel is an elect

nation, and Christ is God's elect, believers in Christ are also elected of God (Col. 3:12, Tit. 1:1). Election is from eternity past and extends into eternity future (Rom 8:30), and thus, glorifies God. Then he looked at several passages to establish the Scriptural basis of election. Clearly there is a people who have been chosen before the foundation of the world (Eph. 1:4), and this group is composed of elect individuals, and some passages in the New Testament indicate that some were not included in this group. There is still the procedure of the need for people to believe in Christ personally for their salvation in order to be saved, and without faith in Christ's death on the cross, there is no salvation. As a result, the product of salvation is good works in a person's life (Eph. 2:10). Then Osco looked at the accomplishments of the death of Christ. It was a substitution for sin, it provided redemption from sin, it effected reconciliation with God, it provided propitiation to satisfy God's anger for sin, it judged the sin nature, it brought an end to the law, it is the ground for cleansing from sin, it is the basis for the removal of previous sins committed before the cross of Christ, and it is the basis for the judgment of Satan. There are many illustrations of the death of Christ, such as the offering of Isaac, the Passover, the five offerings of Leviticus, the red heifer (Num. 19), the Day of Atonement, and the service of the tabernacle. There were also false conceptions of salvation, which are that the death of Christ was a ransom paid to Satan, the death of Christ was not necessary to pay for sin, and Christ's death did not atone for sin, it simply showed us the way of obedience and faith as the way to eternal life. Then he dealt with the extent of Christ's death for mankind. Some believe that he died only for a select few, whereas, many hold to the fact that Christ died for all mankind, and that only those who believe have the death of Christ applied to them.

Pastor Osco then looked at the benefits of the death of Christ, which allows us to have prayer and open access with the Father. His death is the basis for our acceptance with God. Believing in Christ also brings a new position in Christ. His death gives the believer an inheritance, it gives strength and power to live the Christian life, it allows us to become sanctified, which is positional sanctification, experiential sanctification, and future sanctification (glorification of our bodies with Christ). We are a new Temple, a new People of God, and are given work to do from God. Then Osco dealt with the eternal security of the believer, which means that a believer cannot lose his salvation when he becomes a Christian and becomes a member of God's family. The evidence for eternal security is that when one is saved, the Holy Spirit places him in the Body of Christ, the Holy Spirit seals the believer until the day of redemption, and it is the Father's purpose to keep His own and to never lose them. The Scripture attests to the fact of security and some of the problem passages were written in the context of practical problems in churches, such as Heb. 6:4-6, John 15:6, and Jas. 2:14-26. Finally, Osco dealt with the terms of salvation, in which more than 200 times in the New Testament, salvation is said to only be on the basis of faith in Christ. There are some false gospels which add certain conditions to salvation, such as: 1) Believe and surrender – only believers can surrender to God, 2) Believe and be baptized – baptism testifies to faith in Christ and is not a condition of salvation, and 3) Repent and believe – faith is the requirement and repentance is involved in faith.

In summary, Osco discussed the new humanity in Christ, which means that God saves us by His grace and good works follow salvation. The following doctrines are associated with the doctrine of salvation: election, regeneration, repentance, faith in Christ, justification, the grace of God, sanctification, and glorification. Concerning the doctrine of salvation, the following points were discussed: all men need salvation, salvation is from sin prompted by God's love, salvation from sin is given to man by God's grace and mercy, salvation from sin

is given by God through faith, and salvation from sin is given to man by God's sovereign choice, salvation is for those who are humble, salvation comes to those who fear and reverence God, who also repent of their sins, and in Christ, our salvation is secure for all eternity. Then Pastor Osco made a few concluding remarks about the nature of our salvation in Christ. He then concluded his session and handed the microphone over to Hastings Jailosi, who concluded this session on Systematic Theology.

After a short stand-up break, Hastings Jailosi then had me come up and teach the last session of the day on the Overview of the Old Testament. We then reviewed over the book of Genesis and did all the signs of the first part of the Walk Thru seminar. We also reviewed over the rest of the Pentateuch by doing the signs of all the major people, places, and events. We therefore reviewed over the Pentateuch, the Conquest Period, the Period of the Judges, and the United Kingdom under Saul, David, and Solomon. Then I taught through the Divided Kingdom where Israel was divided into two kingdoms, Israel and Judah. The northern kingdom of Israel lapsed into further decay since there were no righteous kings in the land, whereas, Judah had some righteous kings (8) but Judah also ended up in decay. Few of the people of either kingdom listened to the 17 prophets that God sent into the land. As a result, God used Assyria to wipe out Israel, Babylonia to destroy and capture Judah, taking them into exile for seventy years, and Persia to bring Judah back to their land. God used several key people to bring Judah back to the land (Zerrubabel, Ezra, and Nehemiah) and Esther to protect the exiles in Babylonia. There was one more 400-year period of silence where God did not speak until the time of the New Testament and Jesus Christ was presented to the world.

Since we completed the Old Testament seminar early enough before the end of the day, we looked at the seventeen Old Testament Major and Minor Prophets in their local contexts of ministry, by involving some of the pastors to reenact their ministries by going to their main location of ministry in the Middle East. We first looked at the twelve prophets before the Babylonian Exile. We had Hosea and Amos ministering in Israel, Jonah and Nahum ministering in Nineveh, Obadiah ministering in Edom, and Habakkuk, Isaiah, Jeremiah, Joel, Micah, Zephaniah, and Lamentations (written by Jeremiah) ministering in Judah. Then we looked at the two prophets during the Babylonian Exile. We had Ezekiel and Daniel ministering in Babylon. Then we had the three prophets after the Babylonian Exile. We had Haggai, Zechariah, and Malachi ministering in Judah after they returned from Babylon during the Exile. Each pastor had a saying or song that he demonstrated to bring out the message of these prophets to their respective countries or peoples. At the end, we had all the prophets demonstrate their ministries at the same time so we could get a glimpse of all seventeen prophets and their ministries in their local context. Then we reviewed over the Pentateuch, the Conquest Period, the Period of the Judges, the United Kingdom under Saul, David, and Solomon, the Divided Kingdom, the Babylonian Exile, and the return of Judah to the land under Zerubbabel, Ezra, and Nehemiah, and the protection of the Jews in Babylon under Esther. **We therefore reviewed over all of the signs of the Old Testament and ended up with the last sign of Christ with an eruption of praise to God. The band led by the African national team of singers played a song while the pastors sang and danced unto the Lord, thanking Him for this great story of redemption throughout the Old Testament. The time of praise continued for a long time as we all sang and danced with our arms and hands crossed over our heads signifying the cross of Christ, which is the last sign of the Old Testament. Then we stopped for the day since it was now 5:30 PM and we have had a full day of teaching at the institute and had a great day with these pastors and church**

leaders. This completed the fourth day of the TPI Institute in Lilongwe, Malawi. Pastor Hastings Jailosi came and made a few announcements and directives for the coming days. Then Marvin Tarlton also came up and concluded the fourth day of the TPI/Missions 4 Jesus Pastoral Training Institute and the pastors were dismissed after one of the pastors closed the day in prayer.

After the institute was over for the day, some of the pastors came up to me and thanked me for the teaching, but most of the pastors filed out the front of the church and went back to the ADL Hall (Airport Development Limited) around the block on the next side street perpendicular to the venue, where most of them are staying for the week. They went there to unwind and rest and talk for an hour before they will come back here to the church for their dinner meal. Meanwhile, I walked back with some of the team members over to the Missions 4 Jesus Warehouse Headquarters, which is around the block on the next street over horizontal to the venue. We sat and discussed with some of the Mission 4 Jesus team members about the success of the pastoral training institute so far. I was not having as much difficulty today, however, with my throat as a result of the smoke coming into the church from the ladies cooking on an open fire right next to the church, and the wind brings the smoke into the sanctuary. It was affecting Pastor Osco Gardin's eyes and my throat since I was teaching in it for most of the day, but I was doing a little better thanks to Dwight Terrell's concoction of hot salt water which I was gargling each day.

After a little while, Dwight Terrell, one of the team members of Missions 4 Jesus from Unionville Baptist Church in Monroe, North Carolina, had cooked a combination of several vegetables, including potatoes, cucumbers, tomatoes, and corn on the cob. So I got my plate and had my dinner of a plate of these vegetables and bread and water along with a Fanta Orange soft drink. I also had a second plate of these vegetables since it was so good. I had a good time of eating a great meal and fellowshiping with some of the other team members in our room. After dinner, we all spent some time talking with some of the Mission 4 Jesus team members out in the open area under the canopy outside our bedroom. After awhile, I was pretty tired after a long day so I went to my bunk bed and downloaded some of my camera cards and recharged my batteries. Then I got into my lower bunk bed and went to bed around 11 PM after drinking some bottled water. We had a great fourth day at the TPI/Missions 4 Jesus Pastors Training Institute here in Lilongwe, Malawi.

I woke up the next day around 5 AM on [Friday, October 29th](#) in the big room at the back of the main facility of the Missions 4 Jesus Warehouse Headquarters, which is located in Lumbadzi, an area in South Central Lilongwe, Malawi. We had running water again today, so we got to take a cold shower from a nozzle overhead. It was pretty cold but after a short while you get used to it. Then I got dressed and ready for the day because today is the last day of the TPI/Missions 4 Jesus Pastoral Training Institute, and we are planning to start early again this morning at 8 AM. Dwight Terrell had come on this trip to help with the cooking for all the meals. He laid out the packets of oatmeal, which we mixed with hot water and also had some cereal with cold milk, hot tea, and water. My throat was feeling better now since the pastors are making a concerted effort to close the door of the church and all the windows on the side of the church where the smoke comes into the church, so I did not take a cup of hot salt water to gargle from Dwight. So after getting ready for the day and all final preparations were complete, I was ready to walk over to the venue to begin the TPI Institute.

Therefore, several of the team members walked around the block to the next street over

from our street to the venue of the TPI Institute, which is the Chinkhuti CCAP Church (Church of Central Africa Presbyterian), which is also located in the Lumbadzi area of Lilongwe. We went inside the sanctuary, which is a pretty new church building and has plenty of space to handle our group of 250 to 300 pastors. There was a packed crowd of pastors already present waiting for the TPI/Missions 4 Jesus Institute to begin at 7:30 AM. [We had 237 pastors present this morning for the fifth day of the pastoral training institute.](#) Hastings Jailosi, the National Chairman of Missions 4 Jesus first got up and opened the TPI/Missions for Jesus Pastors Institute. He had Marvin Tarlton, the Chairman of Missions 4 Jesus, to come up and give a few introductory comments and then he turned the microphone over to Stephen Watkins, the youth pastor at Unionville Baptist Church in Monroe, North Carolina, and he led the group in worship with a song on a track from his I-Pod. Then he opened in prayer and turned the microphone over to me to begin the first session of the pastors training institute.

I began teaching the first session of the day on Expository Preaching by reviewing over the need for Expository Preaching since most preachers in Africa do not study the Bible before preaching from it only because they have not been taught how to do this systematically. Many also take verses out of context and impose their own meanings on them and preach messages which do not reflect the original intended meaning of the text. I began the fifth session on Expository Preaching, which deals with the study of a particular passage of a book, and doing a grammatical analysis of that passage. The local committee had brought two white eraser boards and I used one of them for this morning's session. I used the same board that I had copied the entire passage of Ephesians 2:1-10 on this week to show them how to study every word of the text. I reviewed over the definitions of expository preaching and went back over the need to study the text from 2 Timothy 2:15. I also set the context of the first step of studying the text, which is observation. We reviewed over the process of studying the whole book and making a chart of the book. We also reviewed over the process of looking at the details of the text by studying the grammatical specifics of a particular passage such as the one we chose in Ephesians 2:1-10. We looked at the white eraser board, which already had the whole passage of Ephesians 2:1-10 copied on it so we could observe the grammatical details of the text. Therefore, we reviewed over the same passage and how to observe adverbs, adjectives, pronouns, relative pronouns, direct and indirect objects, participles and the participial phrases, and also reviewed looking at the subjects and the verbs, tenses of the verbs, and voices of the verb. We reviewed over the prepositions and prepositional phrases. Lastly, I reviewed over the structural markers of the passage to be able to observe the structure of the passage. I gave them a short presentation of the different clauses to look for in the text. We took this information and combined with the grammatical details of the parts of speech to develop a Biblical outline of the Ephesians 2:1-10 passage. We divided the passage into three sections such as Our Past Life before Christ (vs. 1-3), What God did in Christ (vs. 4-7), and Our Present Life in Christ (vs. 8-10). Then we divided each of these major divisions of the passage into smaller divisions within each major division. After looking at some of the other factors to look at in the observation part of our study of the text such as the type of materials that authors consider, the type of literature utilized in the text, and the atmosphere of the text, we moved into the interpretation phase of our study of the text.

We examined four questions that we use to help the Bible student/pastor interpret the details already observed in the text. When this step is employed, certain truths emerge from the text, which form the basic truths that will formulate the message or sermon. At this

point, the Bible expositor must seek to apply these truths so as to allow these truths to be explained and applied in the context of the people that he will preach this sermon. Then it is time to organize the truths of the text into a sermon, which requires understanding the dominating theme of the passage, the integrating thoughts, and the motivating thrust of the passage. Then we encourage the pastors to take the main points and secondary points and add flesh to the bones. This is done by going back to the passage and adding explanations of each point, illustrations of each point, and applications of each point. This flesh on the bones is the main body of the sermon, and then it only becomes necessary to add an introduction and a conclusion to complete the message. Then I used the analogy of an airplane taking off on the runway to exemplify the introduction and an airplane landing on the runway to symbolize the conclusion. Therefore, [I concluded the session by stressing the importance of studying the text, compiling a sermon in written form, and then preaching the message to the people. So we concluded the session with a challenge to study the text before you preach the text.](#)

Then Hastings Jailosi came up and highlighted the importance of expository preaching for the pastors with a special emphasis on studying the text. He also dismissed the group for a short fifteen-minute break outside the sanctuary.

After the break, Hastings Jailosi introduced Pastor Osco Gardin, Jr. to come up and begin his session on "The Supremacy of Christ: Expositional Studies in the Book of Colossians." Osco preached a message on "Keep Going; Don't Quit" from Col. 4:2-6. The Christian Life is not just getting in; it is growing up; and it is going on. In concluding this epistle, Paul is giving the Christian some advice for serving the Lord, and he gives that which is essential, that which we experience, and those who are our examples. Pastor Osco preached four points regarding the need of the believer to remain faithful to the Lord. First, there is the need for Christian continuance (Col. 4:2-3). This involves the following truths in the text: praying must be faithful, praying must be watchful, praying should also be thankful, and praying ought to be purposeful. Second, there is a need for Christian character (Col. 4:2-3). Paul's motto in life was to be a man of God and to be a faithful minister more than to be a free man. He wanted to be a good man in preaching the Word, to be a growing man in progressing in the Word, and to be a godly man in practicing the Word. You can never separate the Word of God and prayer because God put them together. Third, there is the need for Christian conduct (Col. 4:5-6). There are two types of people, those that are without or outside the family of God and those that are within the family of God as born again Christians. The Christian is enjoined to walk and talk rightly, which refers to the course or conduct of one's life. The Christian is to live in wisdom, which is how we are to live the Christian life practically speaking. The Christian is to redeem the time or buy back opportunities to serve the Lord. Fourth, there is the need for Christian conversation (Col. 4:6). We need to make sure that our speech is controlled by grace. Our conversation is to be seasoned with salt, which refers to purity and holiness that adorns our conversation and this acts as a preservative in society, and it also involves our words as an offering or sacrifice to God since salt was added to sacrifices. Finally, we must have convictions and not compromise, and we must cultivate a gracious spirit of love and live a sanctified life. Then Osco closed out his preaching with a challenge to the pastors, and Hastings Jailosi came up and closed out the session and had the people take a short break.

After the break, we resumed the institute in the main sanctuary again, and there was some singing led by one of the pastors. Then Hastings Jailosi had me come up and teach my fifth session of the series on the Principles of Biblical Leadership. I focused the teaching today

more on the personal leadership development process in the life of the leader. I reviewed over the definition of leadership that we dealt with earlier in the week and the three dimensions of leadership, and then looked at the first dimension of leadership development, which deals with the leader himself and how God develops us as leaders. I reviewed over the team-ministry approach that Moses had to learn in Egypt, where God defined the leadership task, designated the leader, and then requires the leader to divide the responsibility. I also reviewed over the four characteristics of developing an effective team. Furthermore, I reviewed over teaching the pastors how to develop a leadership timeline of their personal leadership development and their church's leadership developmental history. We also reviewed over developing a mission and vision statement for their ministry. Leadership involves those who: 1) know who they are, 2) know where they are going, and 3) know how to get there. I also went over the eight functions of the church ministry and reminded the pastors to balance these eight functions in their overall church program.

I then taught my last teaching section on the Principles of Biblical Leadership, in which I preached a message from Ephesians 4:7-16 on the topic of "God's Design for Leadership in the Church." We focused on God's priority of leadership in the Church, whereby He gave spiritual gifts to every believer in Christ and also gifted spiritual leaders to every church. This shows God's priority in having the leaders lead and shows how every believer is to utilize their spiritual gifts in the church. Since these gifts came from Christ in heaven and were given to the measure of Christ's gift on the cross, we are to ensure that every believer fulfills their ministries in the church and in the world, and that every gifted leader fulfills his leadership responsibilities in the church. Secondly, we looked at God's program for leadership in the church (Eph. 4:12), in which the leadership is to "equip the saints for the work of service." This means that the leadership is to provide an equipping ministry for the saints so that the saints will be mobilized to do the work of ministry not the pastoral staff itself. The result will be that the church will grow and build itself up since it is functioning correctly. Then thirdly, we looked at the God's purpose for leadership in the Church, which is to bring about the unity of the Church, the maturity of the Church, and fulfill the activity of the Church. If the leadership fulfills their role of building up the saints and equips them to do the ministry, and mobilizes them in the ministry, then the church will accomplish God's purposes in the world since He set the leadership in place to fulfill this purpose in mind. So we must faithfully build up leaders and equip the saints until God raises them up to accomplish His purposes in the church and world for His kingdom. I then completed the session with encouraging the pastors to be the leader God wants them to be, and He will bless them greatly. [I then gave an invitation for pastors to come up and dedicate their lives to be the leader God wants them to be and 95 pastors, evangelists, and leaders came forward to dedicate their lives completely to God. Then I closed the dedication time in a word of prayer.](#) Then Hastings Jailosi came up and made a few logistical comments to prepare the pastors for the lunch break, had a pastor lead in prayer, and then dismissed the group for lunch.

All the pastors went out the front door of the sanctuary and formed two queues (lines) and waited their turn to have their hands washed and get their meals that the ladies had cooked for them all morning long. They had nsema and chicken, veggies, and water. They got their plate and went to a place where they could eat with their brothers and relax and talk for awhile. Meanwhile, I walked back over to the Missions 4 Jesus Warehouse Headquarters, where Dwight Terrell had set out for us to eat peanut butter sandwiches and an orange drink and water. It was good to sit down with some of the team members and relax and eat

a meal that was more acclimated to our western tastes. My throat was not hurting anymore as a result of the smoke coming into the church from the ladies cooking on an open fire right next to the church, so I did not take a cup of hot salt water that Dwight had fixed for me. I stayed for a little while longer to relax after teaching two sessions this morning at the TPI Institute.

After awhile, Pastor Osco Gardin went back over to the venue of the TPI Institute, which is the Chinkhuti CCAP Church (Church of Central Africa Presbyterian), to begin the afternoon session of the TPI Institute. [We had 237 pastors present this afternoon for the fifth day of the pastoral training institute.](#) Hastings Jailosi got up and introduced Pastor Gardin to come up and teach his afternoon session on "A Survey of Theology." He taught his fifth session on Basic Bible Doctrines on the subject of Ecclesiology (Church) and Eschatology (End Times). 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 Osco 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. According to the Scriptures, 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.

Osco 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: arguments 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 Osco 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 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 as explicitly stated. Therefore, it is those who are believers by faith in Christ who are to be the recipients of water baptism.

The next area that Osco 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 to 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 Osco 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 of Christ 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 Osco 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 Spirit 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 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 Osco dealt with when will the Church be completed. It will be completed when Christ comes again at His second coming at the end of the ages.

The last section on the Future End Times (Eschatology) was just briefly given an overview by Osco this week because there was not enough time, but the pastors at least have the notes. He dealt with the basic viewpoints of the future, which are Postmillennialism, Amillennialism, and Premillennialism. He also dealt with the Rapture of the Church, the description of it, and the views dealing with the time of the rapture, such as Posttribulation,

Midtribulation, Partial Rapture, and Pretribulation views. Then he also briefly mentioned the Millennial Kingdom, the Judgments of the future, which are those of the Gentiles, the Jews, the fallen angels, and the unsaved. He also mentioned the future resurrections of the just and the unjust, Heaven and Hell, and the New Heaven and the New Earth. Then Pastor Osco made a few concluding remarks about the nature of the Church and the End Times. He then concluded his session and handed the microphone over to Hastings Jailosi, who made a few comments on this session of Systematic Theology. Then he reviewed over some of what we covered today and explained the significance of these training sessions for the pastor's ministries.

We did not have my last session today on the Overview of the Old Testament because we completed the teaching on this topic yesterday and finished all the teaching on it with the introduction of the prophets and the final review before we ended with a half-hour of spontaneous worship. Then Hastings gave the mike over to Marvin Tarlton to make a few concluding announcements before closing out the institute for the week, and having a closing word of prayer by one of the pastors. [We then took a short break and the whole group went outside to the side of the church, where all of the small group pictures were taken of each city in the country where the pastors traveled from to attend the institute and also each Lilongwe area locale that was represented at the TPI/Missions 4 Jesus Institute this week. There were about 10 different group pictures of the different locales of the pastors who had come from these areas to Lilongwe for the institute this week. The small groups were made up of the following areas or locales within Malawi and Mozambique: 88 Pastors from the Lilongwe city area \(Lumbadzi, Area 25, Area 49, and Malingunde\); 1 Pastor from Dowa \(Mponela\); 65 Pastors from Nsanje; 50 Pastors from Blantyre \(the city named after the birthplace of David Livingstone\); 10 Pastors from Phalombe; 1 Pastor from Mchinji; and 5 Pastors from Mozambique \(another very poor African country adjacent to Malawi\) for a total of 220 pastors. The other 17 pastors were from within the leadership of Missions 4 Jesus for a total of 237 pastors attending the TPI/Missions 4 Jesus Pastoral Training Institute.](#) Then we took a group picture of the whole group of pastors standing next to the side of the church, including all the Missions 4 Jesus team leaders and Pastor Osco Gardin and me. 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 Hastings Jailosi, the National Chairman of Missions 4 Jesus, began the service by recognizing all of the TPI/Missions 4 Jesus Lilongwe Local Committee, which included about ten to twelve 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. The pastors really appreciated these leaders. Then Pastor Hastings Jailosi 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 the Missions 4 Jesus ministry in the United States, who worked hard to produce these notebooks for the pastors. Jennifer also helped to produce the certificates and Missions 4 Jesus 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 also showed the eighteen churches on the inside page of the notebook, 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 Pastor Osco Gardin, Jr., an African

American pastor from Elizabeth Missionary Baptist Church in Monroe, North Carolina, for his teaching and sacrifice to come here to offer his ministry to these pastors for the TPI/Missions 4 Jesus Institute. I also thanked the local Lilongwe TPI Committee and Pastor Hastings Jailosi and his team.

Then I invited the three national leaders, Bishop Glyn Mittawa, Pastor Hastings Jailosi, and Pastor Alex Kaphela, who are forming a team of three to head up [Training Pastors International Malawi for our 15th country in Africa](#). The three national leaders will work together to represent TPI in Malawi, and I also presented Bishop Glyn Mittawa as the new TPI Malawi National Director, who will head up this TPI training program in Malawi. Furthermore, I announced that any of the pastors here who need to stay in touch with TPI must get in touch with these three national leaders for any concerns or updates about TPI in Malawi, and we want people to be in touch with them, not contact us directly. Then they each gave their contact information so the pastors could keep in touch with them. After this, I had Marvin Tarlton, the Chairman of Missions 4 Jesus and the whole American contingent of Missions 4 Jesus (Dwight Terrell, Stephen Watkins, and Jimmy Funderburk) as well as about five of the local Missions 4 Jesus team come up, and we thanked them for all that they did to cover the finances and put on the institute for this past week. There were also many people and churches from the Missions 4 Jesus team back in the United States, who helped in the planning and execution of bringing this institute together for many months. The pastors thanked the Missions 4 Jesus team for all that they did to make this week possible. Marvin Tarlton also brought up all the ladies and men who were part of the local staff to help put on the institute and were also involved in cooking the meals for the pastors and we recognized the whole group of about thirty ladies and a few men who cooked the meals for the pastors behind the church all week long and helped with many other details of putting on the institute and taking care of the sleeping quarters each day for the pastors.

After all the preliminary matters, we began the commissioning service. I challenged the pastors to stand and present themselves to the Lord. I then commissioned them to preach the Word of God, lead the Church of God, and reach the world for God. Then I read Ephesians 3:14-21 to reflect Paul's prayer for these pastors. Then I asked Bishop Glyn Mittawa 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 221 certificates to each of the pastors, evangelists, and national missionaries](#). We called out the names of about 20 pastors at a time to come forward to receive their certificates in the front of the sanctuary. Then I handed each certificate to the pastors as they stood in a line and shook their hands and Pastor Osco Gardin also shook their hands. Then after each pastor received their certificate, the Missions 4 Jesus team, which had raised the money to purchase Study Bibles for each pastor, gave out a Study Bible to each pastor as well. It took some time to get through all the pastors, but we finally completed the process of giving out the certificates and Study Bibles to each of the pastors. When the certificate presentation process was completed, we closed out the 2010 Lilongwe TPI/Missions 4 Jesus Institute, and dismissed the group. As soon as the group was dismissed, a group of about 20 pastors came forward claiming that they had been at the institute all week long, yet did not receive their certificates or Study Bibles. It took some time for well over an hour while Pastor Hastings Jailosi, the registration committee, and his local team tried to sort out the problem, and they were able to check the attendance records and figure out who should receive their certificates and Study Bibles from this group. [We then gave out six of these pastors their](#)

certificates after the ceremony was over and one other pastor received his later that same week since they were at all of the sessions for the five days of the institute. The rest of them did not receive a certificate since they did not qualify for it, but nevertheless, they still received a Study Bible.

After the institute was over, there were many pastors who came up to Osco 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 some of the pastors while the process was going on to finalize those who did not receive their certificates. As a result, most of the pastors left with their notebook, certificate, and Study Bible in hand very happy men indeed. We said our good-byes to the pastors and took some more pictures, and talked with some of them, but most of the pastors filed out the front of the church and went back to the ADL Hall (Airport Development Limited) around the block on the next side street perpendicular to the venue, where most of them are staying for the week. They went there to unwind and rest and talk for an hour before they will come back here to the church for their dinner meal.

Meanwhile, I walked back with some of the team members over to the Missions 4 Jesus Warehouse Headquarters, which is around the block on the next street over horizontal to the venue. We sat and discussed with some of the Mission 4 Jesus team members about the success of the pastoral training institute this week and the future impact it will have in the lives of these pastors for many years. Soon after we got back to the Missions 4 Jesus Warehouse, Marvin Tarlton and the Missions 4 Jesus Team held a special ceremony for all the ladies and men who were part of the local staff to help put on the institute and were also involved in cooking the meals for the pastors. The purpose for the ceremony was to thank them for all their service, pay them for their work during the week, and present them with a Bible as a gift. Therefore, the Missions 4 Jesus American team recognized the whole group of about thirty ladies and a few men who cooked the meals for the pastors behind the church all week long and helped with many other details of putting on the institute and taking care of the sleeping quarters each day for the pastors. During this same time, I gave Bishop Glyn Mittawa, who had come over to the Missions 4 Jesus Warehouse, a scarf for his wife that my mother made by hand, and told him to give it to his wife, which he said that she would be happy to receive this handmade scarf, and so he was very appreciative of it. Then I said goodbye to him and thanked him for his service to become the new TPI National Director for Malawi, and told him that I would be in touch with him in the near future.

After a little while, Pastor Hastings Jailosi took me in his car down the road to the Evelyte Cyber Café so I could get on the internet and send some emails to Jennifer and see what is going on at home. Pastor Jailosi left me there at the cyber café while he went on some errands and I spent a couple of hours there at the desktop computer sending emails and catching up on the news and sports that is happening around the world. A computer guru named Lytone Nkunika helped me out with a couple of jams I got into with a very slow computer network, but he got everything fixed and it all worked out fine. Then after awhile, Pastor Hastings Jailosi came back again to the cyber café, and I was finishing up on the computer. I had emailed Jennifer and answered some other emails, but I finally shut down the computer and Hastings Jailosi paid the guy at the front desk 455 kwacha for my time on the internet. Then I loaded back up in Pastor Jailosi's car and he drove me over to the Missions 4 Jesus Warehouse Headquarters, where Dwight Terrell, one of the team members of Missions 4 Jesus from Unionville Baptist Church in Monroe, North Carolina,

had cooked macaroni pasta with spaghetti sauce and some crackers earlier. So I got my plate and had my dinner of macaroni pasta with spaghetti sauce and some crackers along with water. I had a good time of eating a great meal and fellowshiping with some of the other team members in our room and talking about the great week that we had together.

After dinner, we all spent some time talking with some of the Mission 4 Jesus team members out in the open area under the canopy outside our bedroom. After awhile, I was pretty tired after a long day so I went to my bunk bed and downloaded some of my camera cards and recharged my batteries. I spent a long time packing my suitcase, talking with some of the Missions 4 Jesus team members, and getting everything together since I have an early flight tomorrow morning from Lilongwe, Malawi to Harare, Zimbabwe. The rest of the guys had already gone to bed, but I had to keep the lights on and finish packing my bags so I will be ready early in the morning. Several of the guys were giving me a hard time, but it was all in fun. They told me that they would all miss me next week, and I told them I would definitely miss them, especially Dwight Terrell, since he cooked for us all week long. Then I finally got into my lower bunk bed and went to sleep around 12:30 AM after drinking some bottled water. We had a great week at the TPI/Missions 4 Jesus Pastors Training Institute here in Lilongwe, Malawi, and many pastors were trained to become better preachers and leaders of their churches.

[I thank the Lord for His faithfulness to get us all through the first institute in Lilongwe, Malawi for our first ever TPI Institute here in Malawi. Thanks for standing with us in prayer and helping us with these institutes. 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 seven institutes in four countries over the next month into December.](#)

Yours for Christ's mission,

John Balmer, Jr.