

Cd Gv498 Why I Joined Ad 2000

by George Verwer

George Verwer shares his reasons for getting involved in the AD2000 movement, highlighting its focus on unreached people groups and the importance of prayer and intercessory prayer.

Scripture: Matthew 22:37-39, Romans 12:9, 1 Corinthians 13:4-7, 1 Corinthians 14:1, Ephesians 4:15, 1 Peter 4:8, 1 John 4:8

Topics: "Missions Work", "Faith And Obedience"

Description

In this video, George Verwer, the International Coordinator of Operation Mobilization, shares his reasons for becoming involved in the 82,000 and beyond movement for the mobilization of new missionaries. He acknowledges the criticism and misunderstandings surrounding the movement but emphasizes the importance of following God's word and building on its foundation. Verwer mentions various teachings and books that have influenced his perspective, including the emphasis on love and integrity. He also highlights the complexity of the church and the idea that failure can lead to success in God's work.

Transcript

Hello, my name is George Verwer, the International Coordinator of Operation Mobilization, and as of a year ago, approximately the chairman of the track in the AD2000 and beyond movement for the mobilization of new missionaries. For more than a year, I've thought about doing this particular tape just to share with people some of the reasons why I have become a part of this unique movement. Wherever I go in the world, people ask me, and some of my friends seemed quite surprised a year ago when I decided to take on the chairmanship of this particular track and really sort of roll up my sleeves and get involved in this very unique movement that has already, in its early years, had its fair share of criticism, and which is, I think, misunderstood by many people.

So, I'd like to just first of all pray together with you. Many of my talks that are on tape are in a church or with a live OM audience, but this talk, which I want to especially appeal to your mind and to your heart, I'm actually here in my little house in West Wycombe in London, up in the attic, and I've written out about six or seven pages of notes, which I'm certainly going to have to condense. So this particular talk, time of sharing, is specifically for any of you who can manage to listen to it.

And I do look forward to meeting some of you at Jiko-e in Korea or at some other place, and certainly would love to hear from you by letter or any other form of communication. Let's pray. Living God, we thank and praise you, first of all, for the great gift of salvation and the reality we have in your Son, the Lord Jesus

Christ.

We thank you for your word that we're not aimlessly drifting along with the philosophy of man, but that somehow by your grace we're building on your holy word. We thank you for your promises. We thank you for your commands.

We know they are not grievous. And we long through even this time together to be more the kind of person that you can use for your kingdom. We thank you for so many different agencies and fellowships and churches and whole denominations that you have raised up in your sovereign providence.

We glorify you for all that is taking place around the world. Though we acknowledge, Father, that there are many things we don't understand, from the suffering in Uganda and the fighting in Afghanistan to the slaughter of the innocent, and many things that are on our hearts even at this time. Strengthen us, for we are learning what it is to be sorrowful yet always rejoicing.

Give us wisdom and, Lord, discernment, for you have said if we lack wisdom we should ask of you. And enable me, Lord, to somehow be able to communicate clearly the vision and the burden that you have given some of us as we rush toward the year 2000 and a whole new millennium. We cast ourselves upon you now in the name of Jesus.

Amen. I'm going to try to speak slowly, which is not so easy for me, if you've listened to some of my other tapes, because I know many who listen to this tape, English will not be your first language. But forgive me if at one point or another I do speed up.

Certainly I had initially very mixed reactions toward the AD 2000 movement. It goes back quite a few years, and I remember getting some of the first reports of that famous meeting in Singapore, which is one of the birthplaces of this unique movement and network. I remember hearing that some of the Latin Americans walked out when there was talk about great cooperation with Roman Catholics.

Perhaps even a Catholic at that point spoke. There are many people who felt, from what I've heard about Singapore, that they didn't really want anything specific or structured to come out of that, but that some people met on the side, and a whole lot of other things, a lot of which I don't know much about, took place leading to the decision to move forward in this great vision, this great strategy. I remember before this time, as I read a lot of different magazines and stay in touch with a lot of people, about many different global plans for world evangelism.

Some of those plans just seemed so huge to me, and I guess my doubts and my struggles and my unbelief came to the surface as I read about some of them. I remember, however, especially being inspired when very much before 89, the radio people had some kind of meeting, and came up with a goal that they wanted everybody in the world to be able to hear the gospel by radio. That seemed to be a tremendous and wonderful and strategic goal.

I don't think we can ever fully understand how AD2000 came into being. I don't think that's actually even so important. But surely we know this movement has now been born and is on the move at a very great pace.

I don't think you'll understand even what I'm attempting to share, unless you realize that AD2000 is a relatively new network, and it is a network. It's not something you join like you would join a mission society or join even a local church. Different people get involved on different levels, and certainly from the earliest

days, I got involved through prayer and attempting to answer questions then about it, trying to be positive even in the midst of my own doubts and mixed reactions.

I was especially bothered, I guess, by what seemed to be a lopsided view of intercessory prayer when I began getting more information about the prayer tract and reading some of the things that were being said. But even there, I tended to think it's better to have people praying, even if some of the things they're praying seem to be a little over the top, than not having people pray at all. I often think of Brother Andrew, who once said to me, it's easier to cool down a fanatic than it is to warm up a corpse.

And so I was encouraged, reading about different things that were taking place in the area of prayer. Again, the goals seemed unrealistic, especially the second major goal, the first goal being the gospel for every person, the second goal the church for every people. And of course there was quite a lot of discussion as to exactly what that meant.

I was wondering, and when I began to meet different people involved in the movement, including Louise Bush and Thomas Wang, I began to ask them about the 150 million Muslims in India, and how in the world did we expect to see a church among all those people by the year 2000. Of course the word beyond was added somewhere before I got very much involved, and I think that helped a number of people realize that there was not a fixation on this date as some kind of miracle date. It's good to have goals and aims.

We are urged in the word of God, and we're urged by many thinking biblical people, to plan, to have goals, and to have aims. And I know in my own life, right from my conversion, that setting particular goals and aims prayerfully and carefully, even though some of them I never reached, was a major part of keeping me on track and keeping me motivated. And that's now been almost every day.

Soon it will be for 40 years since my conversion, through a Gospel of John and a Billy Graham meeting in New York City way back in 1955. Yes, AD2000 is a movement in which there is considerable controversy. It obviously spread very quickly.

It was a new thing, and some of the people in it were new people. Let's be honest, it's not easy for new people to make their way up in the evangelical and Christian world. And it does seem that pride came in on different sides, and that there was a lack of humility at times, for sure.

In some of the small ad hoc meetings that took place in different parts of the world, as this was birthing, some would say that in certain countries, the wrong people were involved in the beginning, and they were not able to bring alongside other major shakers and movers in their own country. That, however, is not unusual in the history of the Church. I think of my own struggles and the struggles of OM, as we were birthed as a relatively new agency.

The enormous amount of criticism, some of which we deserved, and misunderstanding that was so easily generated. And it's amazing how few people would actually talk to you face to face. It was generally the rumors, the innuendos, the murmuring, that sometimes you never even picked up at all, or maybe years later.

Fortunately, I had met Louis Bush. I remember meeting him at a missions conference at the Keswick Convention Site in England, back, I guess, in the mid-eighties. I think we had been in touch also by letter.

Thomas Wang I had known from, I guess, 25 or more years ago when we met in London, and later in Hong Kong. He arranged some meetings for me and gave me the privilege of sharing with some Christian

leaders there. I guess that's why I responded to going to an 82,000 conference in Latvia when Thomas Wang invited me to get involved and share in a prayer meeting and with a message.

I respected these men, and as I asked them hard questions and continued to correspond, I became more and more excited. And in my public meetings, long before I got involved officially, I was trying to encourage people to respond to the challenge, especially of the 1040 window and the challenge of the unreached people, even if there were things they didn't particularly agree with or understand. Even at the conference in Latvia, it seemed to me a lot of things were going wrong.

It seemed to be a bit of a messy situation, but at the same time it was obvious God was doing something. In regard to my concerns for what was being taught about prayer I talked to Paul Cedars, who had become very much involved as one of the leaders in the United States, and he was just so gracious in answering my questions and inviting me to get more involved. David Hicks, one of the main leaders of OM, the area leader for North America, was getting more and more involved and trying to keep us informed as he became part of the National Committee in the United States.

And I remember him sharing at one of our main executive meetings, this we refer to as our area leaders' meetings, seven or eight of us who try to oversee the whole of OM around the world, and he urged us to have our area leaders' meeting in May of 1995 in Korea so that we could just stay on and be involved in Jekoah. And he began to share with us information about other OM people in different parts of the world, we weren't even aware of all of it, who were getting involved locally. Around that time the 82,000 handbook got into my hands.

Some of you know how committed I am to Christian literature and how Christian literature of all kinds has so greatly influenced my life. And probably the reading of that handbook, seeing the strategy, seeing some of the people involved, was a major factor in leading me to take a bigger step of faith myself and really get involved. When I was approached about taking on the chairmanship of the track for the mobilization of new missionaries, a track that previously had been a youth track, two different chairmen had been involved and left, and now had evolved under the leadership of Perry Rickard of Youth with a Mission, who I also knew and had been in touch with.

Anyway, when I got asked to take on this responsibility, it was a very tough decision. In my life and in my leadership, I try to always consult a number of leaders. One of them is Peter Madeley, Associate International Leader of OM, who in many ways is known for being a very down-to-earth, mega-biblical conservative person, though a person of tremendous vision and leadership ability.

And he, together with other OM leaders, yes, urged me to count the cost, but also encouraged me to take on this responsibility. I guess that was a big surprise when I made that decision, which was really finalized when I went to Colorado Springs for the annual meeting of the movement in December 1993. A number of things impressed me there, especially the denominational leaders from major denominations in the states who shared what was happening in their own denomination because of this vision.

I think one of the great ministries of 82,000 and beyond is the catalyst, the catalyst factor, the envisioning factor. There is an empowering factor as well, but the envisioning factor and the catalyst factor are huge. And even people who don't, for one reason or the other, want to get involved in the heart of this movement are being influenced by it, and it is impossible already to measure the influence of this movement, especially when we consider all the outstanding organizations like Dawn and the March for Jesus that have come into the network, who already have a huge constituency, who already are being greatly used of

God across the world.

Through all this thinking and praying, I actually became much more positive about the Dawn movement that initially I had questions about, though it always seemed just a wonderful thing, as far as the bottom line. And as I read the book about Dawn, as I met Jim Montgomery, as I saw how Dawn was networking with 82,000, it was very helpful for me in more ways than one. I realized also that 82,000 was not just a matter of a big event in Korea, and I would not have gotten involved if the whole thing centered around one big congress with the easy letdown that can come after that.

Let me just insert here also a little bit of my pilgrimage with large movements or large conferences, way back to Berlin. When I found myself in the 60s easily being critical and negative of that kind of event because of my ideas about spending money and because of a couple of other ideas, I still felt, even though OM was just being born in Europe, we should have somebody there. We should know what is going on.

We should make sure we have a right attitude toward other Christians and other Christian groups. The influence of Philippians, esteeming others better than yourself, the influence of 1 Corinthians 13, the great chapter on love, which is a whole foundation chapter for our whole fellowship, the teachings of people like Eugenia Price in her book, *Make Love Your Aim*, Roy Hession's *Calvary Road*, all of that kind of thing helped us to quickly repent, helped us to try to keep a good attitude toward things that we didn't understand, especially when we had some of these other strong emphases that came to us from men like A.W. Tozer and other people who had an ability to nail superficiality, to nail unreality, to speak against the lack of integrity. And I guess in all of this, we just had to face the complexity of the church.

It's not easy to do that. And as you do that, you, I believe, have to acknowledge that often God's work is carried on in the midst of a bit of a mess, and that failure is often the back door to success, and that some of the people who are being greatly used of God around the world don't always seem to be theologically correct, according to the way maybe some of us would measure correctness. After Berlin, there was the Lausanne Congress.

In Lausanne, OM was becoming more and more active. Still, perhaps we were on the periphery of such things. Seldom seemed to get invited to major events, but I was invited to do some kind of a literature seminar there.

And with all my struggles, I went. And I just felt Lausanne was a great Congress. I had always admired men like John Stott.

His part there was crucial. Dr. Francis Schaefer had become one of our mentors. He was involved there.

There was controversy. I'm sure I didn't know about things going on behind the scenes. But I remember defending Lausanne later on against critics, pointing out to people that Lausanne, and before Lausanne, I went to the Asian Congress on Evangelism in Singapore, that these events often help people who are on the periphery, who are on the periphery of evangelical and biblical activities, move more into center stage.

I remember a Christian leader from Sri Lanka, who I think may have actually been rather liberal in his theology, make significant changes through one or two of these big events that he was able to go to as an Anglican pastor and leader in the church there. He became a very close friend and was the chairman of the committee when we brought the ship into Sri Lanka. Then there was the next Lausanne Congress.

Many years went by. The Lausanne Covenant went out around the world. Major changes took place in the church.

The move into more holistic ministry, greater compassion for the poor. I'm sure there was controversy as well. Then there was Manila.

I wasn't able to go to Lausanne in Manila. But many friends went. There seemed to be a lot of criticism of that and I don't know the details, but I'm convinced that once again in Manila, God was doing more than could be seen on the surface.

I understood that they came out of that with considerable debt. But in my mind, that doesn't prove it wasn't from God. Because often, groups that have been doing great things for God have had to battle financial struggles and in our modern world have sometimes ended up with debt.

I'm sure some of the concepts of the 82,000 movement came through in Manila. And I'm sure Manila was one of the other sort of birth points of this great movement. We know Thomas Wang's important involvement there.

Exciting things were happening behind the scenes. And I believe God was in it. I had the privilege of going just a couple of years ago to the WEF annual congress in Manila.

As OM got more and more involved in WEF, in many different nations, we were always involved in Evangelical alliances. But David Howard and his leadership of WEF helped draw us in. And that event in Manila enabled me to talk with other people.

82,000 seemed to be attempting to merge and to work alongside Lausanne and alongside WEF. And though I realize there must have been problems, it seemed to me that there was room for all three and other networks because the task was so great. I don't think in the future with the size of the church and the size of the world and the size of the task, there will be any one network that everyone will belong to.

God's work generally doesn't go on that way. God's work incorporates such a great range of personalities, such a great range of different kinds of organizations and churches and denominations. And I believe one of the things God wants all of us to do is to attempt to get a greater vision of His greatness, His sovereignty, and the way He works, which is often so different from the way we even want Him to work.

What a challenge that is. And we need to respond to that with all of our heart. What are some of the really big reasons if I can attempt now to be a little more focused and give the reasons why I have got so involved in this and am now giving a considerable amount of time to it, which is still limited because of my many other responsibilities.

I think firstly it's because of the focus on the more unreached people of the world. The concept of the 1040 window excites me. All over the world when I've spoken, I've said to people, if you don't like this window, you can build your own window.

Just get on with world evangelism. The fact is many things in the past that have grabbed God's people have not focused that much on obeying the Lord Jesus in regard to Acts 1E, which has to include the uttermost parts of the earth. Of course for many years I've been following Ralph Winter, following the church growth movement, the people movement, adoptive people, had the privilege of visiting the U.S. Center, reading all that material, and it just seemed that AD 2000 was incorporating a lot of things that

people were praying through and looking at for many years and saying now, let's go for it.

In the name of the Lord, let's go for it. Let's give all these people the gospel. Of course from the earliest days after my conversion, my whole life and passion was that everybody in the world may receive the gospel.

I guess I found it difficult later on when I discovered people were arguing about what salvation actually was. Other people were arguing what does the word evangelism mean? What does the word unreached mean? And they discovered different men and women of God put different meanings on these terms. This probably will continue to happen.

And even in our recent meetings in Colorado Springs again, things were being redefined things were being discussed. And as God's people here in this world, we will never live our Christian life in the absence of controversy. There will always be different controversies and we must make sure we don't get intimidated by that.

At the end of the day, this vision to reach the more unreached, to put a greater emphasis on people's groups where the church doesn't even exist or hardly exists, where there are no missionaries or hardly any missionaries. Surely it is the most sensible thing in the world for all of God's people around the world to somehow band together to see this happen. Yes, we can easily ask hard questions, especially when it comes to seeing the church planted in every people's group.

Some feel we need a church planting team present in every people's group by the year 2000. Others sense we need to have a church for every people's group and in every section of every people's group by the year 2000. And those of us in this fellowship and movement are reading endless documents and papers attempting to bring this together and to see it happen.

The second reason is because I feel the movement 82,000 and beyond has a solid biblical theological foundation. I believe the decision not to be involved in in-depth partnership with Roman Catholics and evangelism was one of the wiser decisions they made. We know there are Catholic believers.

We love Catholic believers. We can fellowship with them. We can pray with them.

But when it comes to church planting, which is such a basic part of this whole thrust, it just seems to me that we cannot count too small some of the great theological principles that do separate evangelicals from Catholics even though we know we now have this term Catholic evangelical. There are many other things I'd like to say about the biblical foundation of this movement but there's not time. Of course, if people are wanting to emphasize denominational distinctives, then 82,000 is not the place.

It's a marriage. It's a coming together. But it's on a biblical solid foundation.

Thirdly, or the third reason, is because of this marriage as I've referred to it. This marriage of people in different agencies, different churches, and different fellowships. Perhaps it's the greatest marriage ever in a major way of a part of the body that's called charismatic and a part of the body of Christ that is called evangelical.

And there would be people in that side who would still be called fundamentalist, a very controversial term. But there are believers who still use that term. We know people on the extremes of these different emphases will not find 82,000 an easy thing to join with.

But people who are ready to major on the more major issues, realizing that they're not being asked to deny their distinctives in their own churches, in their own events. These people will be very happy with 82,000 and its commitment. We've seen what God has done through various charismatic renewal movements.

Going back earlier than that, the Pentecostal movement in general, places like Chile, Brazil, endless countries around the world. And we need to band together to agree to disagree and to move forward with a task. This excites me.

This is what OM has stood for from almost our earliest days. But there are many other marriages. The marriage of people who are older in the work, been in God's work much longer.

I guess my age now, 56, and having been in Christian ministry almost since my conversion 40 years ago, I guess I'm in that camp. But to work with someone so young like Perry Rickard in the mission mobilization track, to me, is just such an encouragement. It's such a challenge.

And I believe those of us who are older must go the extra mile and do everything we can to bring younger men and women into the heart of the whole worldwide missionary thrust. The sooner they can be brought in, yes, with proper accountability, yes, with mentoring and discipling, then the more, I believe, can be accomplished. Another great marriage in this movement that excites me is the bringing together of the two-thirds world and the one-third world.

We know how different people explain this in different ways. New emerging missionary-sending countries like Korea, Brazil, Argentina, different African countries, places like Hong Kong, Singapore, Malaysia, Philippines. There are so many new missionary-sending countries.

We're even getting people out of Papua New Guinea joining our ships. We now have two Mongolians that have just come for missionary training on our ships and want to be involved in world evangelism. The whole birth of a new Eastern Europe with all of its potential for sending.

And if this is going to happen, there needs to be communication. There needs to be coming together. There needs to be an occasional large meeting like Jiko-e, even though it may seem expensive.

And even though with 4,000 or so people who come there, we realize we are a tiny representative group in terms of the whole body of Christ. But it's better to have that than have nothing at all. And Louise Bush has emphasized that when we go back from Jiko-e, we must go back in brokenness and humility and esteem those leaders and newer leaders as well as other older leaders.

Esteem them and not attempt any sort of national strategy without meeting together with them and praying together. And it may be that in some countries there will be a number of different strategies going on, especially when we consider what different denominations do. And I don't think we should feel threatened by that or think that that is just too confusing.

God, I believe, sees things from a different viewpoint. He's quite accustomed to working through the human factor that we see everywhere. Another great marriage in this movement that encourages me is the coming together of the so-called parachurch and the church, which is so essential if we're going to move forward.

The coming together of people who are gifted in research, people who are more academic in their approach, with people who are activists and pragmatic. We need each other. As I've sat in these meetings and listened to the statistics and listened to the research people and heard the discussions, it has been a great challenge to me and has increased my own motivation.

Fourthly, the fourth reason I just believe this is so important is that it is providing an umbrella and a network for us to have greater unity and to work more together. I think OM and YWAM are being brought closer together through this. I finally really got to know Paul Eshelman, the head of the Jesus Phil movement of Campus Crusade.

We've had now three meetings and each meeting more begins to happen in terms of us working together in reaching the hundreds of millions across the world. It really is exciting to see major leaders sitting down together. I made a phone call to K.P. Yohanan, a very controversial leader with a huge work in India, requesting that he get involved even though we have to agree to disagree.

We need to hear from such people because they are involved in missions mobilization in a major way. One of my dreams is that the leaders of main movements working within India, some of whom are not speaking much together, will be able to meet and have a more united strategy for India, a land of almost 900 million people. A number of people have told me that 82,000 in India did not get a very good start.

But I think we're seeing that situation resolved as people forgive, as people become big hearted, as people realize we need each other. And I'm convinced that all of this is going to help with the fulfillment of the Great Commission and the evangelization of the world. Fifthly, our experience in perhaps 125 lands around the world have prepared us for this step of deep involvement in 82,000.

What we've seen when the ship comes in, not all positive. The gossip that one church has against another, the breakdown of relationships, all of this sometimes becomes a scandal, even gets into the newspapers and is a great hindrance to the work of God. We don't pretend that the road ahead is going to be easy.

We're not willing to compromise and sacrifice major doctrine in order to be sort of under one umbrella. But we do believe when barriers are broken down between Christians, when churches start talking to each other, acknowledging one another, and when different agencies and parachurch groups, the bigger ones and the smaller ones, begin to move in a more united way, I believe that brings glory to God. And we've seen and had small tastes of that around the world.

Sixthly, our experience in working with thousands of churches and hundreds of agencies indicate to us that the kind of thing we now have with 82,000 is absolutely necessary. I can't go into detail as I try to bring this talk to a close, but I think it's something that we need to look at and we need to understand and realize its importance. My seventh reason is that this whole movement and getting involved in it has increased my own vision, has increased my own motivation.

I don't think I've ever had a non-motivated day since my conversion, but I think I've certainly had some terrible hours and some terrible minutes, and praise God for repentance and the blood of Christ and the reality of denying self, taking up the cross every day and following Him. But I've just found that this is giving me a bigger vision or helping me fulfill a vision which I've had to some degree, but didn't always know how to go about responding to it and seeing it happen. The challenge of working in a network with so many different people is very, very invigorating, and I believe you personally would be blessed and

encouraged through getting involved with this at one level or another.

It's very, very important. A few of you may have heard my sort of famous George Verwer proverb, not inspired like the proverbs in the Bible, but it still has helped me, where two or three of the Lord's people are gathered together, sooner or later there will be a mess. And yet we know by God's grace He constantly knows how to un-mess the mess or work through the mess for His glory.

It's a big challenge. God is doing something very special at this time, and I believe we need to respond not just in word, but in action and in deed. Whole denominations are getting involved in this movement.

What God is doing in Korea, which is such a major player in this whole event, providing the hospitality free of charge for all the people coming from the two-thirds world, running a number of simultaneous events, including a large stadium meeting where a hundred thousand Koreans are going to gather. What God is doing in a number of African countries and in some unusual places is all an indication that something new is happening, something as big is happening. Yes, this is a high-risk movement.

The money that we have to put into Jiko-e, people could say, well, that could be spent in other ways. But the fact is that if we don't see a much bigger breakthrough, then we're not going to make it in terms of our goals and aims. So this kind of high-risk event, if we count the money involved, it's worth the gamble.

I also have a very conservative view of how to use money. I don't find it easy to spend any money on air tickets. I'd like to put all my money into scriptures and Bibles and supporting workers and other related things, but I've learned that God's view is different.

His view of money is often different. He can supply this money and He can supply the money we're going to need when we come back and we have to implement these things. God is looking for people who, as C.T. Studd once said, won't just be nibblers of the possible but grabbers of the impossible.

In the light of eternity and lost people, should we not be willing to take a big step, what some people call a risk, at this time? When we especially think of the huge mountain of the Muslim world, within India, within the Middle East, within other places, I think we are then compelled to attempt to take a giant step and the focus of 82,000 on the 1040 window with its massive Muslim people's groups should be something that people can give themselves to. And I believe, in turn, we will see the breakthroughs. How is all this going to happen? Of course, there has to be a lot more prayer.

There has to be a massive grassroots movement and I'm very much, together with others, of course, committed to that. We've talked about seeing a hundred million pieces of missions mobilization literature go out. I've recently done a memo called Operation Support Breakthrough, showing how we can teach all these potential new recruits around the world how to see breakthroughs in their churches, in the area of finance.

A lot of new challenges and new ideas are flowing into this movement and through the network, using e-mail, using meetings, using faxes and phone and every kind of communication, especially through the computer. Information can go out much more quickly in our modern world. And I'm finding this kind of networking to be an enormous stimulus.

This particular tape I'm making right now will eventually be listened to by thousands and thousands of people all over the world because of the working together, because of the network. This message then can be contextualized into different cultures. Different people will come out with a similar message in order

to win their friends to this vision and to this challenge in order to see these goals actually reached.

We've seen how God can use the printed page. And that's why one of my burdens is to see all this literature and books and videos and tapes going out that present the missions challenge. The missions conference is still vital.

Every kind of mentoring with the word of God is absolutely essential. The whole thing of training which is a vital part of our thinking and being emphasized by many people is another major factor in all this. People say if we get 200,000 new missionaries and that's our goal.

Perry initially was thinking of a million but through all of our discussions we came to the conclusion that doubling the missionary force seeing 200,000 new missionaries would be somehow if we see these breakthroughs an attainable goal. But we know that's not going to happen unless ordinary people maybe like you get involved. Giving.

Going. Praying. Telling others.

Distributing the handbook so that people can understand more of what it's all about. A new booklet is out. Lots of other memos are out.

There's that beautiful color leaflet presenting the 1040 window. We're getting our hands on amazing materials in these days. It's going to enable us to see this all become a reality.

Will you join? Will you get involved? I hope so. Let's pray. Lord I thank you for this privilege of opening my heart and sharing this vision.

And I pray that people may respond biblically. I'm sure people will still have more questions. Maybe after this message they'll still have more questions than answers.

But help us to move forward by faith. With these great goals. And with a desire to work together as members of your body.

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