

# Q+a Kathmandu

by George Verwer

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*George Verwer discusses the challenges and strategies of OM in India, emphasizing the importance of training and local leadership while addressing financial and operational constraints.*

**Duration:** 55:27

**Scripture:** Matthew 22:37-39, Romans 12:2, 1 Corinthians 15:33, Galatians 5:22-23, Ephesians 6:11-12, 1 Peter 5:8, 1 John 4:7-8

**Topics:** "Missions"

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## Description

In this sermon, the speaker emphasizes the importance of reaching the masses with the word of God and the need for follow-up and training. He shares a story about a man named Chacko who joined Operation Mobilization at the age of seventeen and highlights the impact of training in his life. The speaker addresses accusations that Operation Mobilization does not do proper follow-up, stating that ongoing training and the development of leaders within the organization are evidence of their commitment to follow-up. He also discusses the financial challenges faced by the organization and the shift in giving from general funds to individual support.

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## Transcript

It's so important for you to be able to share openly or ask openly anything that is bothering you about OM, about OM India or OM International, about maybe some of the changes you hear about, some of the areas where we're growing. So who has the first question? Anything. Don't feel frightened to ask something that may be negative because I could throw out so many negative things and we want to deal with those things while we're here, rather than just go back to India, talking about it, not really clear what the situation is.

Who has the courage to launch the first question? Yes, PM John. Good question. Question is, for those listening to the tape, why we're not working in Andhra when it's so responsive, many openings? We discussed this at the trustees meetings and of course I am one of the strongest ones holding out against moving into new states.

It is my deep conviction, I think we have fair unity on this, that we are only scratching the surface in most of the states we're working in. There are enormous problems if we want to get into in-depth real follow-up work and really see disciples and ultimately churches. Andhra is very responsive, that's 10 reasons why OM shouldn't go there.

Because the Lord has called us as a pioneer agency, first to reach the masses and then to do what other people won't do. There are so many groups working in Andhra, I've traveled from one end of Andhra to the other, I've ministered in a high percentage of all the big boxing assemblies, the ship has visited Andhra, of course there's church growth in Andhra, but on the basis of that thinking we wouldn't even be in India. We would be back in other more responsive areas to India.

People say to me, why is OM not working in Korea? So many are responding, we could be so much bigger and then much money there. Why aren't we working in Taiwan? Why aren't we, you know, so many countries. We can't do everything.

Another factor is we don't have any more money, we are in debt, which is not glorifying God and movement as a whole. We have pulled India out of debt. Why? Because we scrape all the STL money, a vast sum of money, which everybody in OM would like to get their chunk, we give almost all of it to India.

It's a little private arrangement that Jerry Davey and I have because I brought into being STL and Jerry Davey was there a few years after that and we agreed that, you know, we didn't want to just, how can I say it, spread ourselves too thin, but aim of one area. Now for a while a lot of STL money went into the ships, but as the ships were so attractive and created so much more giving, we felt we should go back to the original vision that most STL money goes to India. But we are on the limit of finance.

We're also on the limit of manpower. We tried to pull down from 400 to 300, I don't know how well we're doing. Some research is going on actually right now and BR is the first state to submit their facts, exact numbers right now, just as a photograph where OM is right now.

These paid workers, there's a crisis we're trying to work out of, they have to be included in those numbers. They are all receiving salary. So I don't think we have got down to the 300 mark.

We have discovered that everybody in OM has a certain amount of money to keep them going. Now if more money comes from India, that will certainly help. And after one or two years from now, if we can get some breakthroughs in prayer, finance from India, then we might be able to think about some other states.

In fact we are discovering right now to a large degree we are having to pull back in West Bengal. We have made a strong effort to help Brother John Lee launch a new ministry in West Bengal. The original plan was that he would move out of the town where we have our base.

What's the name of that town? Kharagpur. I get it mixed up with Gorakhpur. Kharagpur.

It starts with a K. But John Lee doesn't feel he should leave. So we are being advised by people in West Bengal that it really is better not to have these two entities in the same town. So we are moving Northeast India OM to Bhubaneswar, which means we're going to increase our thrust into Orissa, try to continue in West Bengal, but it's not going to be as big as it was.

We can't do everything. We're so stretched. I'd like to know what other movements in India are committing as much manpower and as much money to the task of reaching India.

Maybe you could send me a personal note on that. Because we are really in the OM worldwide esteeming India as absolute top. Why am I living out here now two and a half months? And we will grow, especially if we can get that unity, how we can lay hold a little more finance, and you can be sure if some big special gifts come in to OM for India, that can happen at any time.

We're going to let you know. We've been praying for that for the last couple of years. It's not happening.

It's not happening. And you know, even some of the foreigners working in India, you always think these internationals, you know, their pockets are just jingling. Some of them have had difficulty in support.

Some have already left. They've already left and are in secular jobs, in operation survival. The West is in economic difficulty.

There are some exceptions. Another very important thing to understand in this is OM is largely a European based world. There are Americans.

We have some good friends in America, dear old Everett Langlett. But we, people like Everett Langlett, we can count on a few hands giving regularly, medium-sized sums. But largely our prayer constituency is in Europe, and many of the Europeans are finding a struggle for their own finance.

Now here's another thing that's happened lately. Giving that used to go to general fund 10 years ago, now seems to go to individuals. That's fine.

We resolve one problem, we create another problem. Have you ever heard of robbing Peter to pay Paul? So Peter, he's broke, and Paul, he's got, you know, more chapatis. And we have discovered that in quite a few countries, there are exceptions.

Germany is an exception. People prefer to support an individual worker. We have also been very generous with our contacts.

Money that would go to places like OM USA, now would go to someone else with more publicity, KP100. This happens. Before God, we have never fought this.

We've never got in competition. So many things have been born through OM. And as those things have been born through OM, the money that they have, you know, contacts, friends they had when they were in OM, some would be their own, some would be ours.

As they leave, all the money, most of it goes with them. And of course, we have helped many individuals get started on their prayer letter, their personal support. When they leave OM, that personal support goes with them.

So we're dealing with a whole multiple of factors. And that's why we don't have the money and the manpower, and they are linked together to just open whole new states. Now we've been very flexible.

Teams have gone into some of these places for special efforts. And you know, you have quite a bit of freedom down there. And we've also years ago, of course, tried to contain Tamil Nadu, but you know, things are happening in Tamil Nadu.

But we're not ready to start another whole state. Also, once you start something, it's very hard to stop. Other brothers, the very brothers PM that you send in there, two years later, if they're real Andhra people, they are not going to want to be led from Bangalore, I can assure you.

They will want their own office and their own operation. And the Telugu people are very good people. I love the Telugu people, but you know, and there are many different kinds of Telugu people, but you don't find them at present, sending many people outside of Andhra.

Andhra is a very happy little place. Lots of food, lots of churches, lots of growth, no need to go, especially the North. Even Bakht Singh, I could not persuade to send any Andhra people to the North.

There are a few exceptions, of course. So then, you know, again, I could talk a whole hour on this, because we are interested in Andhra. We have published books in Andhra, I've preached all over Andhra, but you must get into your minds very clearly, and I've seen it here this week, OM India is at breaking point.

There are enormous issues that must be dealt with, and we must work out and then see how we go, before we can just add more, you know, all kinds of suggestions. Some have come to me with suggestions, why don't we close certain states? Why don't we close Kerala? How does that sound? Augustine? You'd probably say, amen, I'm going North. You see, it's difficult, isn't it, to know, but this is why we're praying and discussing and want all these suggestions.

Another question. Yes. What are you doing here then? Are you just a piece of paper? You see, this is a follow-up.

Right here. And the ongoing training all year round, and the fact that all these groups are getting their leaders from Operation Mobilization, some of them. Where did Ebenezer Sundararaj, this man who leads FNPP, get his, what, ten years or five years, five years of training? I think his wife was longer.

And you can go right across India. So, you see, it's always these two things. Admittedly, you can blame it on me.

I believe in reaching the masses. And after examining some of the follow-up work going on in India, I thank God we've emphasized reaching the masses, as well as, of course, follow-up, varying from place to place. I still believe in sowing the seed, and I've got a few thousand men of God in heaven who believe that as well.

But we believe even more in training. Now, when Brother Chaco, who stands back there, a man of great stature, my wife was telling me how distinguished Chaco looks. Now, when Chaco joined Operation Mobilization, how old were you? Seventeen.

Who was even going to take people into a training movement at seventeen? I was just with A.G. Phillip, a very close friend. He remembers Chaco. He's so proud about Chaco.

Wasn't he involved with your coming? He's feeling very happy to be here. About that, with many other unhappinesses in Kuwait. So, the key in OM is the training of individuals.

And I've been saying this since I arrived in Bombay. Training of individuals. When those individuals are trained, living in revival, mature, they have discernment, they can follow up.

Most follow-up work is better outside of an international hodgepodge. We can't do everything. We can't plant churches and end up with OM churches in a nation that, in 1949, got her independence.

Those churches need to be planted by Indians, by Indian fellowships. Now, we can do some pioneering. And when I share tomorrow, this afternoon, tomorrow, about the Muslim burden we have for follow-up, I think you'll be interested.

Another key thing is, is this powerful Christian literature, especially literature for believers, an important part of following up people or not? I would say that if it wasn't for the Christian literature in India, the state of the church would even be 50 times worse than it is now. We cannot underestimate what God has done through the literature. Plus, training weekends, conferences, conventions, endless seminars, endless training programs, literally now in the thousands, all of it is follow-up.

But the thing, of course, that some people don't like, and this is where they criticize us, is that we don't plant churches. Other people, and I think they're a majority, they are happy with OM because we don't plant churches. And OM has one foot very squarely in the traditional church.

In Pakistan, our work, even more than India, is linked with a traditional church, the Church of Pakistan. God is working in that church. I've met with many of the bishops.

They're born-again men. They want to reach Muslims. We have tremendous credibility, and we can build on that foundation in Pakistan.

Over here, we have had that at times, and we've not had it at times, the tremendous influence from, you know, indirectly from Bakhshin movements, from other independent movements, fellowship movements, have within OM, among the recruits, and some of you, pushed OM further into the assemblies, Pentecostal, Brethren, non-traditional church area. Now, there are some beautiful exceptions, and we still have, you know, some credibility with some of these established churches. Now, we know with the established church, sometimes it's just impossible.

The unbelievers, the politics, so that's why we're not making any simple blanket theory, and each state has quite a bit of freedom to develop their work. One way or the other, we hopefully, to some degree, both. So I feel a lot of follow-up work is done.

I feel that 80% of the real work in India is follow-up. It's long-term training of men of God, preparing them for a life ministry, but not telling them what that life ministry has to be. They must find that before God, and we, especially with our international flavor, we must beware, especially as we have some money, we must beware of playing the Holy Spirit.

And praise the Lord for these brothers, so many who are now in follow-up work. Of course, they've all discovered it's harder than they thought when they're on OM. I believe in the next two years, working together, we will increase our effectiveness in training people for church planting.

Now, we launched this program with Brother SS. No, no, Sabu. I can never pronounce that name.

Subodh Sahu. And maybe we should have a report back on that. There's so many things we could have a report back on.

But am I not correct? We had a small church planting training team with him. Again, we get going in so many directions. And I think we need to be able to very lovingly explain to people, because people who know OM, they don't believe we're just running around giving out literature.

Do you think Tony Sargent has come back here for his third or fourth trip because he thinks it's some kind of superficial literature operation? But I think we need to be able to answer some of these questions. We need to really be able to show that follow-up isn't just one thing. Follow-up is many things.

And lastly, I feel until we get more men of maturity and integrity who are free from legalism and know really what it is to walk with God, that a lot of this talk about follow-up in churches, it's just going to create more dead carnal churches. And my plea is for quality and reality. And Tozer said we can't reproduce anything better than what we are ourselves.

And if we're not men of quality and honesty and integrity who can stand firm when criticism comes and backbiting and all the hellish fiery darts of Satan, then a lot of this, it's just talk. It's just talk. Of course, we know going into a tribal area where the people are already responsive, almost anybody can do that.

But two years later also you also have an awful lot of problems and divisions. Because actually tribal work, though it looks easy, is very complicated. Especially for non-tribal people.

Now this has been beautiful that in NOM some people have tribal background. And you should never be ashamed of that. My wife is so proud that she's got tribal background.

She's got Seminole Indian blood somewhere microscopically in her veins. Proud of that. But, you know, we have to face the reality that one of the best things we have done is we have trained a lot of people in NOM who are now working among their tribes.

Gopal Himbran, Centali. Better him to go back to the Centalis than six more new recruits from Kotyam who believe God has called them to tribal work because they raised their hand in a big meeting in South India and said, God has called me to be a missionary. And my grandmother prophesied over me that I would be a missionary.

So... Who has the next question? Linda and then somebody else had their hand up over here. You tell them in a nutshell that one of my close associates and I had a run-in with Bombay Customs because in the early days of OM we believed that we had a quota of goods that we could bring into the country. So we brought our quota.

It was fully declared. It was the quota system. Then we made the mistake, the most fatal mistake in my whole Christian career.

We sold our possessions to put money into the work of God. I remember Oscar Brown in the court in Bombay speaking out. He was one of the most great lawyers of integrity and churchmen in Bombay.

He's died recently. Speaking out about these young men with a noble cause under pressure sold their possessions in order to live. And the judge, you know, he's just amazed.

And the judge warned us there was no sentence. He warned... I had pled guilty. I had to plead guilty to the technicality of the law.

But the technicality of the law as far as customs is exactly the same as being a smuggler, technically. We had broke a technicality of law like 99% probably of the people who cross customs at least more than a few times. So we pled guilty.

The judge, with a big smile I think, he warned us that really we shouldn't do this. Now this could have all been stopped because the customs wanted a bribe. I almost punched him.

And so we would not pay a bribe. Both men in customs in Bombay at that time were later removed for corruption. But, you know, it was too late.

Our names, Mike Wilcher and I were the two leading men. He was the one that was there. My wife was in the flat.

Let me give you a little background on that. Somebody was very bitter against Mike. They wanted some money.

I think because he had used his picture, their picture in a booklet. And he thought if my picture's in a booklet, I should get money. Well, Mike, he told this guy, get lost.

There was another British O.M.er who backslid into homosexuality and embezzlement. I've never figured out which one of these two went to customs and said that we were smugglers. One of the two went and they had a full scale raid on Mike Wilcher's flat.

You know, they thought this was a major smuggling operation. And unfortunately, all the O.M.ers, foreigners who had gone through Bombay, had left their possessions in that flat. It was only so much each person, but there were 25 people or more.

And it was, you know, razor blades, cassette recorders. And of course, when the customs hit that, I mean, you can imagine. So that's the story.

And Mike, of course, was arrested. I was in Andhra preaching, of course. But I got the phone call back to Bombay.

I was not arrested. Then Keith Beckwith died in a motor crash. I wanted to leave to go to the funeral.

Only when I decided to leave to go to the funeral, they arrested me. So then I got enmeshed in it. So this all took a lot of time.

It's a beautiful lesson in my spiritual experience. Meanwhile, our names were submitted to the police as persona non grata. People that we'd rather not have in India, which they do to smugglers.

Now here's the interesting thing. We don't actually know if that is the reason. As far as I can understand, that is the reason.

But they will not tell you in Delhi the full reasons. There were other complaints supposedly about me. I heard, for instance, that the Communist Party in Kerala complained about me.

I was pretty strong in some of my early ministry in Kerala. I heard also that my name was listed in other ways as an international director of a multinational propaganda organization. It gets very confusing once they start pulling in information.

But as far as I can see, that is the basic issue. We believe that we could get my name cleared, but because OM has had so much freedom, because we have tried a couple of times, people are always promising me they can do this. It's not easy.

And I don't want to stir up difficulties in Delhi, because we never dreamed that we'd have all this freedom for 20 years. They don't bother foreigners coming and going, British people staying in the country. Let me explain that.

The British people come in on OM as non-missionaries. They're trainees, they're helpers, they're learners, they're people. Different British people classify themselves in different ways, but they cannot be technically classified as missionaries.

If they're technically missionaries, they must register, because that's another law. Missionaries must register. We produced a paper showing that OMers from the Commonwealth are not missionaries.

They don't baptize, they don't do these four or five things that makes a person a missionary. But this eventually could go and be a court case. When something is hard to define, some say this, some say you're a missionary.

We're facing this problem right now in BR. Some say you're not a missionary. Where does it get settled? You know, it goes to court.

Now we don't particularly want to go to court on this issue, but maybe someday we will. Maybe we'll win the case that Mike Wheat is definitely not a missionary. He doesn't baptize people.

He doesn't look like a missionary. He's involved in literature work. He's involved in other things.

And of course, it's a gray area. Well, we're getting a lot of information these days. Don't be afraid to ask me any question.

If you don't want to do it publicly, you can ask it privately. You can ask anything. We have nothing to hide.

You can ask about the mystery fights between Bangkok and Kathmandu. You can ask me the Khyber Pass operation with Peter Kahneman. You know, you think for 20 years we've been sitting around and we made mistakes and we rectified them.

And I praise God that as far as I can see, you know, O.M. doesn't have any skeletons in the closet. We have nothing to hide. And this idea that Christians are perfect, they don't make any mistake, they never tell any lies, they never treat anybody wrongly, they're totally consistent, always loving, always abounding, perfect husbands, perfect lives.

Who has a question? Another question. You know, one of the things that I think might help me someday to get clear of New Delhi is that I learned from that lesson. And I've never had any difficulty with any government or any custom, any of that kind of thing, since that experience.

So my record all over the world, I now can become a British citizen if I want, it is completely clear. My family record is completely clear. My record is clear.

I don't blame you if someday you get some doubts about O.M. or about George Verma. I get doubts about myself. So, you know, but if you want more evidence or anybody who's backbiting us or gossiping want evidence, we've had the same board of directors, many of them, outstanding, one of them an outstanding British lawyer.

They're men from different churches, different backgrounds. They're not in O.M. They don't get any money from O.M. I've been subject to these same men for over 20 years. And I tell you, they're not going to let any fooling around.

And the same men in New Jersey, some of them have been on the board of my friends for 27 years. You know, one of the board members in New Jersey has just been elected as mayor of the town. These are honest men.

One of the other board members is a leader in the state. He's actually a top man in state government, a man of outstanding Christian ethics. These board members outside of O.M. have a very high reputation and they are watching us and we cannot get away with things.

Little things, of course, you can get away with. Even then, sometimes they find out. When I arrive back in Britain, I have to meet with the board and I have to give a report and share with them.

So I think that may help you and maybe someday I'm allowed even to go back into Russia. The only other country I had trouble with, government, was Russia. That was before India.

And that was definitely for, this is why you can see the other thing gets a little confusing, that was also for smuggling, smuggling Bibles. And some of you know Brother Andrew, God smuggler. Here's your leader, Brother George, God's bungler.

I blew it and got arrested by the secret police, but I am now allowed back in Russia. I've just been ministering in Russia. And when I left the country, I thought maybe they had my name.

They really took everything off me and gave me a very thorough check. My son and I, this was a family trip. Question.

15 minutes to tea time. First of all, dealing with criticism is the question. Because of seemingly the reputation I have now as being accepted as a quote, Christian leader, man of God, and some things even more high sounding, a lot of people, generally speaking, are afraid to be honest with me.

That is a great problem. And so they will gossip against OM. They will speak against OM.

And if they have the opportunity for me to sit down and have a cup of tea with them, they will be absolutely friendly. I don't hold that against people. People are human.

People are weak. Some have the courage to write. And when they do, it's not usually about me personally.

It's usually about the work. It's about breaking the Sabbath, selling books on Sunday. It's about, we had recently books on the ship that they thought taught evolution.

Things like that. Selling the RSV Bible, number of letters on that lately. And of course, I try to just bring it into balance.

Sometimes I can even agree with them. I say, look, personally, I agree with that. And we're moving that way.

You know, there are 1,700 people. The enemy is trying to attack us. And I would ask you, even though you don't agree with us on this point, can you pray with us? If it's personal contact, and I sense the doors open, I try to turn around and say, you know, do you have any struggles in your life? You know, is your movement perfect? Maybe I can learn something from what you're doing.

Often people can criticize, but have no constructive answers. They're like, I don't like this. Why do you do that? Well, you know, what do you think we should do? And when they give that answer, usually there's several other factors.

Number one, we may have already tried it. We may already be doing it. Actually, there may not even be any disunity.

Another important thing is that OM has a degree of freedom in each country to develop its strategy for that country. Praise God that we don't have to get cleared most of what we want to decide here with some board sitting back in New Jersey who've never been to India, don't know any of you. I heard of one group in India, they couldn't sell a bicycle rickshaw without the approval of a board in England, and they only met every second month.

And so that bicycle rickshaw sat and rusted because it needed a board decision. Personally, of course, greater criticism will come from people who are in the work, who feel free to come to you and eventually let you have it. Praise the Lord for that privilege.

I've had that, and sometimes those people have been right, and I've just repented. Sometimes in tears I've had to repent of some things in front of the whole coordinators conference, weeping, things where I had sinned, usually with my tongue, and usually just coming across too strongly where an individual got hurt, because sometimes it's hard to separate the policy from the individual. I was really more concerned about the policy, but it got mixed up, and I came down too hard on an individual.

He was hurt, of course, and he immediately started talking to everybody else, and that's the amazing thing, even within OM, when you're hurting an individual, they seldom come to you. So I've had to learn to live with that. They're going to go to Roton, they're going to go to Biley, they're going to go to Maiden, who did George Burroughs hurt me, why did he say this? They will then come to me, and I will repent, and then try to resurrect the fellowship.

This is why a movement like OM has to go slower, because we believe in fellowship, we believe in love, we believe in ironing out every break of fellowship. It takes time, it takes time, and 1 Corinthians 13 must always be, you know, always be the road ahead. Someone else, anything, there was somebody in this section here had their hand up.

We've been doing it, so as far as I know, there is the freedom, but it must be done very wisely and very carefully, and the trustees need to know what's happening. You see, one of the problems, I see this with a number of groups, to go to the road where the response is. This is heavy teaching from the church girls, from Donald McGovern, you know what they told us in Bangladesh, Donald McGovern? Stop the work among Muslims, they upset the government.

Work among tribals, work among Hindus. So that's what a lot of the people in Bangladesh, yet 85% of the people are Muslim. Now, McGovern even writes me personally, we're good friends, he says OM India should work among tribals.

You know, even though he's a brilliant man, don't think he understands all the problems, because internationals and foreigners working among tribals in India today has a lot of ramifications. Just study the northeast India problem. So we are interested in tribals, we do believe in going to some degree where response is, and a vast percentage of OM graduates are working among the responses.

Many of the brothers from Kerala who have been trained in OM, where are they today? They're in Kerala, because Kerala is responsible. If you can't see people come to Christ in Kerala, you can't see them come to Christ anywhere. Some of them, of course, come to Christ annually, but I believe that OM must not lose its goal.

We're all talking about goals. OM has goals. We came to India to reach unreached people, especially the Muslims.

That's why we came here. We also came to reach the masses, and to mobilize Indian believers, see them trained, and turned upside down. They were the three-pronged push.

Reaching the masses, we've done very well. Training Indians, we've won some, lost some. Great encouragement.

Reaching Muslims, first stage, yes. Literature, preaching, praise the Lord for that. Don't belittle previous works, build on it.

But now I think the time has come to get back to this original vision of trying, especially since we know so much more, of trying to do a pioneer work among Muslims, and one of the big reasons is hardly anyone else is willing to do that. And I believe now God has given OM a degree of expertise and understanding, and to some degree, some men are ready to move into that. So you're going to find me, a number of us, not wanting to take on too many other things, you know, this is one of the criticisms foreigners have about OM India.

Many foreigners feel they come here, they're just truck drivers, they're waterboys, and you know, general encouragers. It's a miracle we get people to come back a second time. But if we're going to get some thinking, committed foreigners, and by the way, a foreigner working among a Muslim, say in North India, might have just as much possibility as a breakthrough as someone from South India doing it, or someone from the North, but a totally different people's group.

Hindu, sweeper caste background, trying to win a well educated Muslim in Jesus Christ. We've got to face the reality of that. So I believe there is a place for a small number of foreigners who will master the language and help penetrate this huge group of people, the Muslims.

And there's room for Indians, of course. I noticed even with Brother Shamshad that he's being sort of challenged to be the sort of acting state leader in the absence of Marcos, you see. And he's getting well enmeshed into the OM jungle of administration, and looking after the team, and all these things.

But you know, if we wanted to have a real pioneer effort among Muslims, and Brother Shamshad was interested in that, one of the first things we have to do is try to separate him to a large degree from all the rest of this OM paraphernalia. Because as long as he's got all that paraphernalia, all the gospel packets, and big campaigns, and all this, he's going to have difficulty penetrating the Muslim people in the way that we would like to see it done. And as is happening in Bangladesh.

Now at the same time, Shamshad, I'm sure, is happy to get all these other experiences. And maybe in the future, if there's agreement, the Lord will lead into that kind of thing. All these things are being talked about.

And I think it's good for foreigners to come their first two years, same as Indians, get the basics, relationships, love. You see, the basics, please understand this, the basics of OM are not book distribution, gospel pack distribution, truck driving. They're all helpful.

The basics are, do you know how to forgive people? I want to ask you, my dear brother, if you don't know how to forgive people, you never have had OM basic. Because without that, you're going to be an ill man. And OM is not going to go anywhere.

So learning forgiveness, learning how to pray, learning how to stand against the fiery darts of the enemy, learning how to love your brother, though he may be from a totally different background, though he may not like you, I find even in OM, if a brother doesn't like him, then he doesn't like that. This is spiritual kindergarten. When I find somebody doesn't like me, I turn on the valve.

Peter Conlon came into me. Boy, I'll never forget it. When he first joined OM, he was really upset.

You're not loving all this talk about love. You're not loving. I said, man, you're right.

This is the greatest need in my life. I knelt on the floor and asked him if he would pray that God would fill me with greater Calvary love. He just almost collapsed.

I remember a pastor in Mexico. This was when I was really hyper. I mean, some of you think I'm hyper.

You should have seen me when I first went to Mexico. And, you know, I went into this pastor and I rebuked him in the name of the Lord because he was not storing the literature properly. Really, we had given this man a lot of tracts.

And I was trying to get so many million tracts out in a short period of time. And this got me more hyper. I was studying at the university.

I was engaged in everything that was going wrong with that thing. I was preaching every night in Spanish that most people couldn't understand, except the Pentecostals. And many, many other problems.

And we gave this man a lot of literature. And when I went back months later, we got married, went back to Mexico, and I rebuked him in the name of the Lord. And he let go at me.

You Americans, you think you come down here with your superiority. You think you're going to tell us, boom, boom, boom. And God just broke.

And I just knelt on the floor. And I asked that pastor, please forgive me. I am an ugly American.

I don't know how I said it in my broken Spanish. And I tell you, that pastor and I were both on that floor weeping. And, you know, I learned the hard way.

Cultural sensitivity. And it is a very, very long, long road. Well, I got sidetracked from the original question, but trust that will help.

Three more minutes. Who has the final question? One question. What does the word innuendo mean? Innuendo.

I didn't even know what that meant until Mrs. Durham, in editing my book, Pseudo-Discipleship, put in Mr. Innuendo. I thought, who is this guy? Innuendo is linked with the word insinuation. In other words, you

don't, I don't say, Rudy, you're, you know, lazy.

I insinuate by various things. Like, you know, I walk into your room and it's 11 in the morning. And I say, oh, hi, Rudy.

Just get up. 11 in the morning? Of course you didn't get up. Insinuate.

It's such a subtle form of communication. You don't tell a man, you're ugly. You're going to do that? You say, brother, have you ever looked in a mirror? That's a poor example, of course.

So that's the word. Don't be afraid to ask the meaning of words. So many words get thrown out of nowhere.

English is not your first language. Spanish is my second language. I preach in Spanish.

Many Spanish words, I don't know. I hardly know any swear words. I know one.

So, you know, don't be afraid to write and say, what does this word mean? Because some words will never get the full meaning. Let me answer a question somebody else asked me. Is Ray Eicher an Indian? I'll pass out a piece of paper.

Let everybody write down. Is Ray Eicher an Indian? If I get British citizenship next year or three years, which I'm not sure the Lord wants me to get. But if I do, am I British? Some will say yes.

George Verwer is definitely British. Look, he has a British passport. I go to preach at Oxford.

I stand up. I'm British. I give my testimony.

They're just going to be sitting there. So, a lot, you know, if we can learn this, it would help us in a lot of our problems. When we're just learning a language, when we are young in the Lord or through other problems, we like to put everything in a box.

We want to get Ray Eicher in a box. Is he Indian or is he not Indian? The fact is, life is far more complicated. And Ray Eicher has a complicated background.

Technically, he is an Indian in many ways. He is an Indian, but in fact, he is not an Indian by blood. We just tried a little investigation late last night.

See if Ray Eicher had any Indian blood. And I think he would like me to share this. As you know, Ray Eicher has not had any contact with his true blood parents.

There's nothing wrong with that. We, another main top OM leader, finally had the courage to share that with me after many years. And praise God that today, that is not a big problem as it was 20 years ago.

Ray does not know his blood parents, but he knows, I believe, both of his blood parents were from England, or both from England. So, Ray Eicher is British. But you see, that's another complication.

His parents, the Eichers, missionaries in India, German-Canadian-American connection, they adopted him, how old were you? Nine days. Nine days. And they reared him in India.

You see. So, you know, Ray is as close to an Indian with no Indian blood as anybody could be. So, whether you want to fully accept him as an Indian, of course, you have that privilege.

No one can force you. But the fact and the truth is now, his parents have moved to Florida. Another complication is that his wife is not an Indian.

His wife is German, who I was involved in her conversion. And I can tell you, Chris is a very close dear friend. She's a real German.

And if you think she's an Indian, go live in Ramachak. So, it's a complicated international marriage. Now, I understand this great man Theodore Williams, so highly esteemed.

Where is his wife from? Where? America. What are the children going to be? It's an international marriage. Every international marriage has complications.

So, let's try to stop putting people in boxes. Let's have more understanding and flexibility. Because if we try to run OM through the box mentality, the label mentality, look, we all are equal.

He got a fridge. I should get a fridge. His son is going to study in England.

My son can study in England. You might ask yourself a lot of different questions. Who's going to pay for it? The fact that Ray has massive overseas support, that's quite normal.

You shouldn't feel guilty about that if you're an Indian. And this is one of my greatest concerns about the financial policy change, is that some who are living on national support, which is still a full part of OM policy, they're going to feel second-class citizens. Don't make that mistake.

That's the third time now I've spoke about that. Don't make that mistake. I personally will still give my greater commitment to the national support side.

I will let Ray and Joseph and the men who are moving this Indian support, I'll let them work on that. I am going to work to send the money in, general fund, to support the nationals that we have already committed ourselves to. It's the new people, it's further big growth that have to be more linked with this other side.

Now if some of those people who have been with us a long time move into this category by God's mercy and grace, fine. But there is no pressure from my side to put the one system as better than the other. In fact, I'm more convinced than ever that any system we choose is loaded with problems.

That's the way life is. So I would ask you to try to understand that we're dealing with many complications, many different kinds of people. We now have Indians, full-blooded Indians, who are married to Indians who are other nationalities.

Chacko, what nationality is your wife? Singaporean. What is her roots and background? Kerala. Where? Where did you find this girl? So this is why in OM, there are some basic policies.

But once it gets as complicated as OM, international marriages, other factors, we're going to have to examine each case individually. And we must trust that God will give wisdom to the trust of the people of the nation. Trustees who are also in subject to me, and I am subject to others, we must trust that they are going to make the right decision.

Any decision that's made, just as in society, you can protest it. You can come to me, you can write to me, and you can go to other trustees. And I believe if we develop this kind of maturity, the possibilities for in-depth work in India are unlimited.

God has given us a foundation. God has given us unity. God has given us good men.

And God has given us some money in answer to prayer. Money that's been cleansed with the tears of the saints and washed in the blood of Christ. And I believe with that combination, through prayer, I think we can go a long way in this next decade.

And I am very excited about the possibilities. Let's pray. Go to T. Father, we thank you for this time together to speak openly and honestly about real issues.

We have nothing to hide. We're not playing games in a closet with labels. We are real people living in a real world, following you, aware of our human weaknesses, repenting of any sin that you convict us of, and going forth in victory and power.

We know the enemy is going to attack this work. He is going to try to find weaker people and destroy them, and through them destroy the work. Or he will attack even the strongest people, and in subtle moments of temptation, attempt to destroy them and use them to destroy this work.

And we know if Satan can destroy OM in India, many, many others throughout India will become confused and discouraged, and all around the world as well. Lord, we are jealous for this, your work. And we will stay here in Kathmandu for five more weeks if we have to, to get the necessary victory and the necessary unity to move forward in grace and in power.

Guide us, we pray now together, as we fellowship and as we come by your grace and power into greater maturity, spiritual wisdom, and discernment for your glory through Jesus Christ. Amen.

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