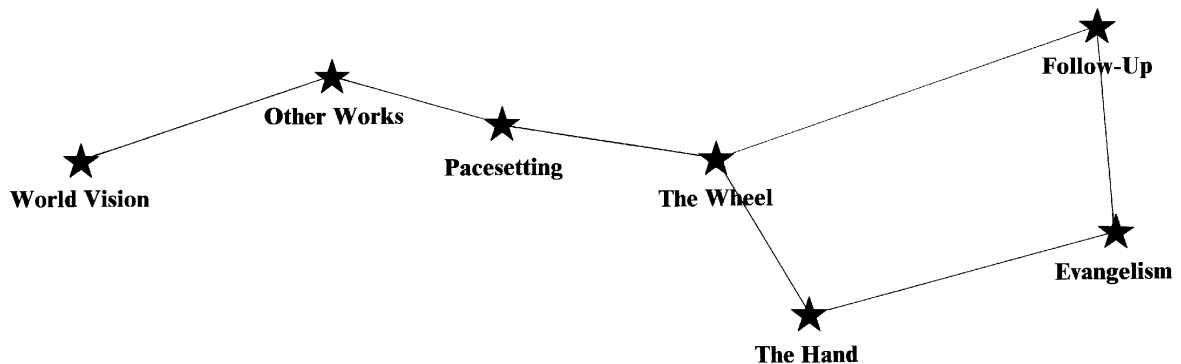


## Basic Beliefs

*Just as there are certain activities that are essential to the Navigator ministry, there are certain fundamental truths that have characterized the work throughout its history. We want to see our ministry built upon these “basic beliefs”.*

### I. The Big Dipper

One night in May, 1948, as Dawson Trotman was nearing the end of a world trip, he spent several hours on the rooftop of his hotel in Paris reflecting on what he had seen, and praying for guidance as to greater effectiveness for the work of The Navigators. Having no pencil or paper, he decided to hang the major emphases of the ministry on the seven stars of the Big Dipper ([BigDipper.pdf](#)).



### II. Five Big Ideals

Some years later, Lorne Sanny began to preach *Three Basic Beliefs of The Navigators*.

1. *The Authority of the Bible.*
2. *The Worth of Every Individual.*
3. *Our Mission is to Serve.*

**This was later expanded to Five Big Ideals.**

1. Christ's Great Commission
2. Multiplying the Laborers.
3. The Importance of Every Individual.
4. Our Role is to Serve.
5. Our Standard is Excellence.

These have been updated to meet the broadest needs of today's Navigators.

### III. Basic Beliefs

*We begin with the foundation stones of evangelical Christianity -Mark 8:38; Ephesians 2:20.*

1. Jesus Christ is the Son of God and therefore Lord.

Colossians 1:15-20. He is the exact image of God -Hebrews 1:3. He was fully God and fully man -Philippians 2:6-9.

2. The Bible is the Word of God and therefore our final authority.

II Timothy 3:16. It is living and abiding, crossing time and cultures - 1 Peter 1:23.

From that foundation grow the following:

3. The Sovereign Grace of God.

All ministry must originate with Him. All increase comes from Him. The prayer of faith appropriates His promises. The response of faith obeys His commands - Matthew 15:13; Romans 4:20,21; Romans 12:1-3; 1 Corinthians 3:6,7; Romans 4:16.

4. The Importance of Every Individual.

Every individual is important and of worth by virtue of what he is as a being created in the image of God and by virtue of what he can be under the transforming power of the Holy Spirit -2 Corinthians 5:16; 1 Peter 2:9; Isaiah 60:22.

5. Our Task is to Serve Others.

Serving others for Jesus' sake. 2 Corinthians 4:5; Philippians 2: 3,4; Romans 14:17,18.

6. The Pursuit of Excellence.

As representatives of Christ, doing all things well for His glory. Deuteronomy 4:6-9; 1 Peter 2:11,12; Colossians 3:23; 1 Corinthians 9:25-27.

## **Strategic Guidelines**

There are limits to what we can do. We must know not only where to start but where to stop. All authorities are limited, all commitments are limited and all callings are limited. Paul said that he would not go beyond the limits of his calling - 2 Corinthians 10:13. To exceed one's limits is to dilute one's effectiveness.

The question before us now is, having determined the goal and what is involved on the playing field, where are the sidelines?

As with our Calling, Strategic Guidelines grow out of three things:

1. Scripture
2. Providential leading of God
3. The inner conviction of the Holy Spirit

If we are to stay within our biblical mandate, the providential leading of God and the inner conviction of the Holy Spirit on the part of those called to the responsibility of leadership of our ministry, there must be limits.

## **What We Will Do**

### *The Navigators, as a society, Will:*

- ***Evangelize***

This needs always to be our cutting edge.

- ***Establish***

Historically this has been our main emphasis.

- ***Equip***

Necessary to fulfill our Aim, to see multiplication and to fulfill the Great Commission.

- ***Major on young adults.***

This is a strategic consideration. Limited resources to apply to unlimited needs.

- ***Relate to local congregations and specialized functions.***

Necessary to maintain our calling and to be relevant to the rest of the Body of Christ.

- ***Accept as Representatives only those equippers so gifted and called.***

This grows out of both scriptural and strategic considerations.

- ***Send and support missionaries.***

We believe our calling is worldwide.

Professional and nonprofessional.

## **What We Will Not Do**

### *The Navigators, as a society, Will Not:*

- Provide regular congregational worship.

This is generally considered the province of local congregations.

- Baptize or serve the Lord's Supper as parts of the regular Nav ministry.

“For Christ did not send me to baptize...” - 1 Corinthians 1:17.

This, too, is generally considered the province of local congregations, so,  
“Give none offence...” - 1 Corinthians 10:32 KJ.

- Become a church or plant Navigator churches.

To do so would be to stray from our calling and lose our effectiveness as a specialized function in the Body of Christ.

- Become a relief agency.

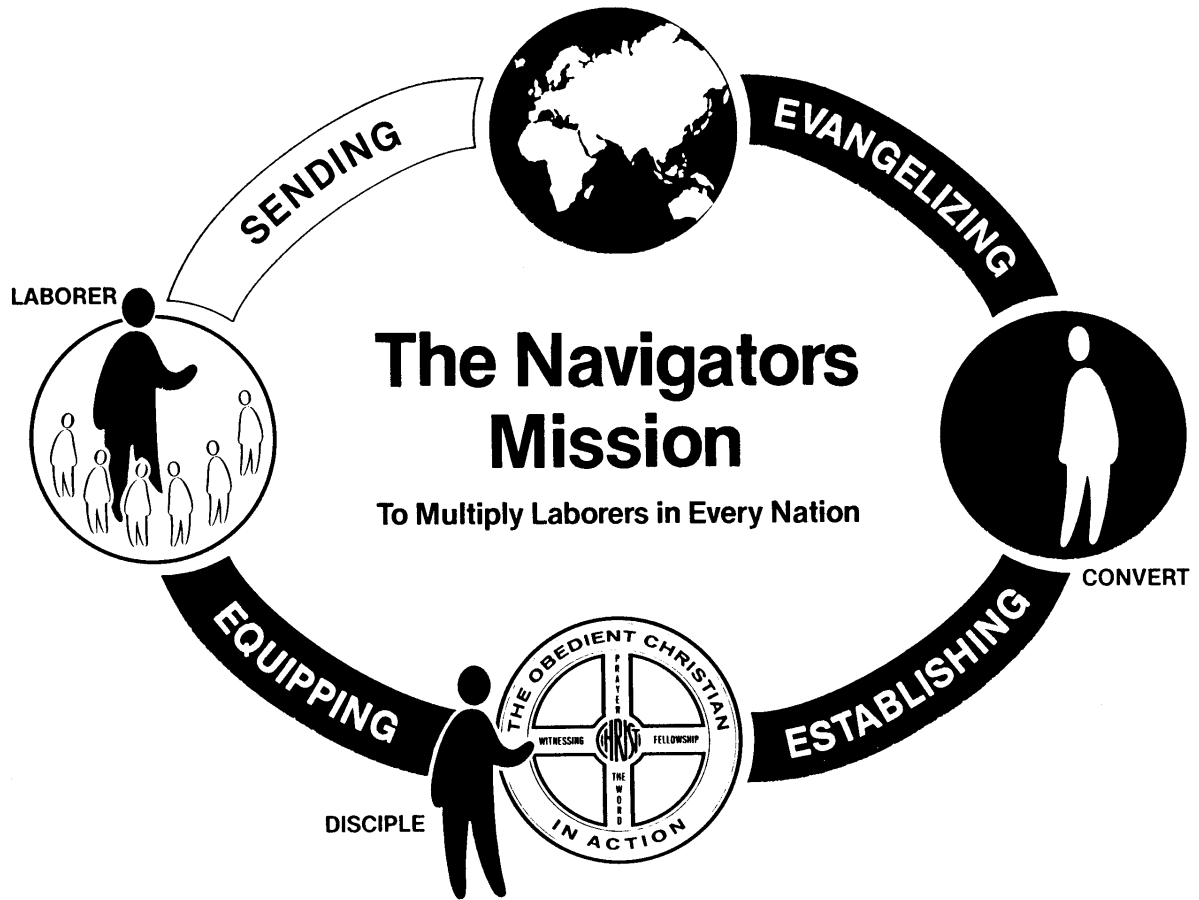
While each of us has a Christian responsibility to the needy, The Navigators as a society has not been called to this.

- Permit speaking in tongues in Navigator gatherings.

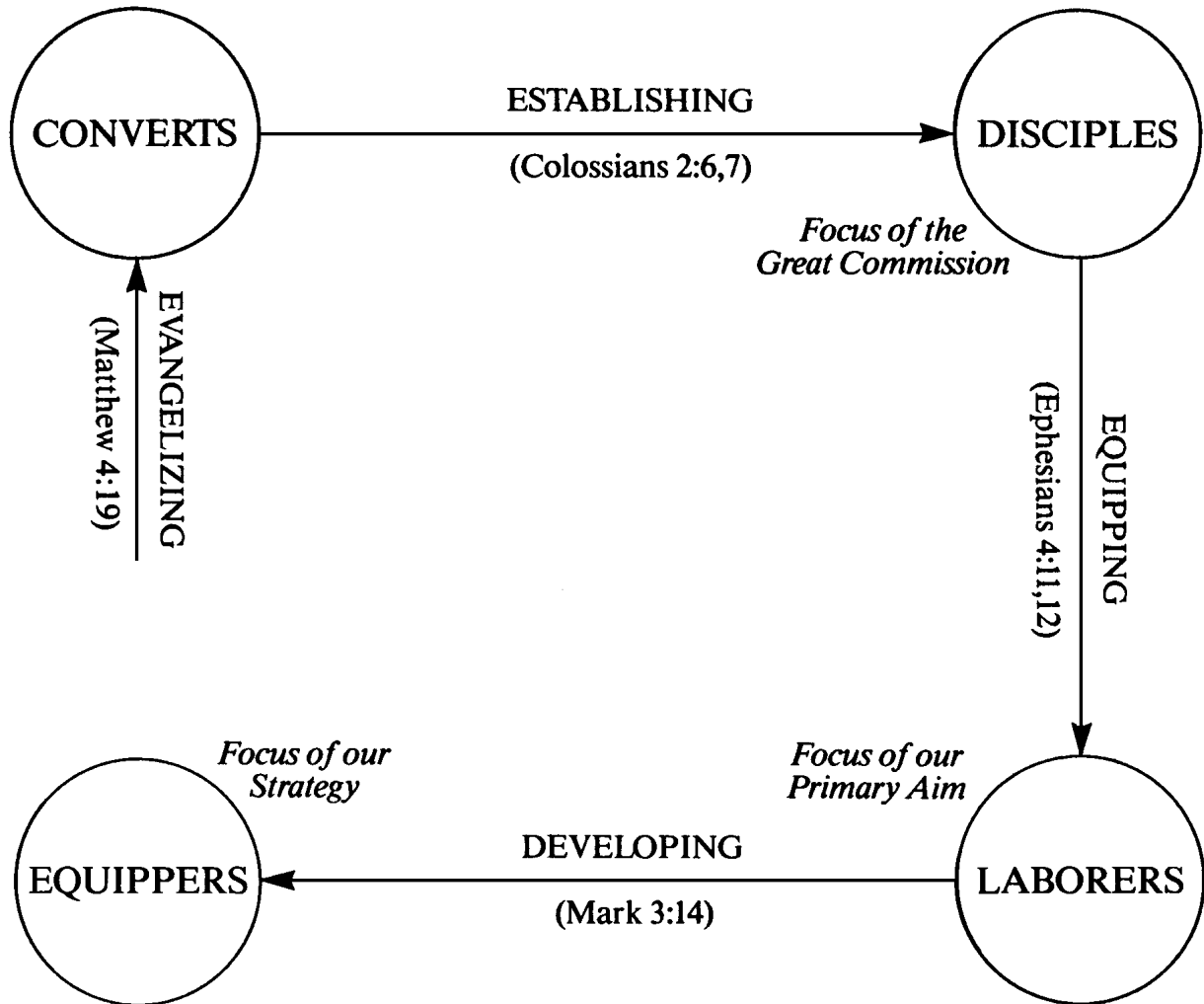
Public use of tongues requires congregational control of a local church.

- Propagate a political view or take a political stand.

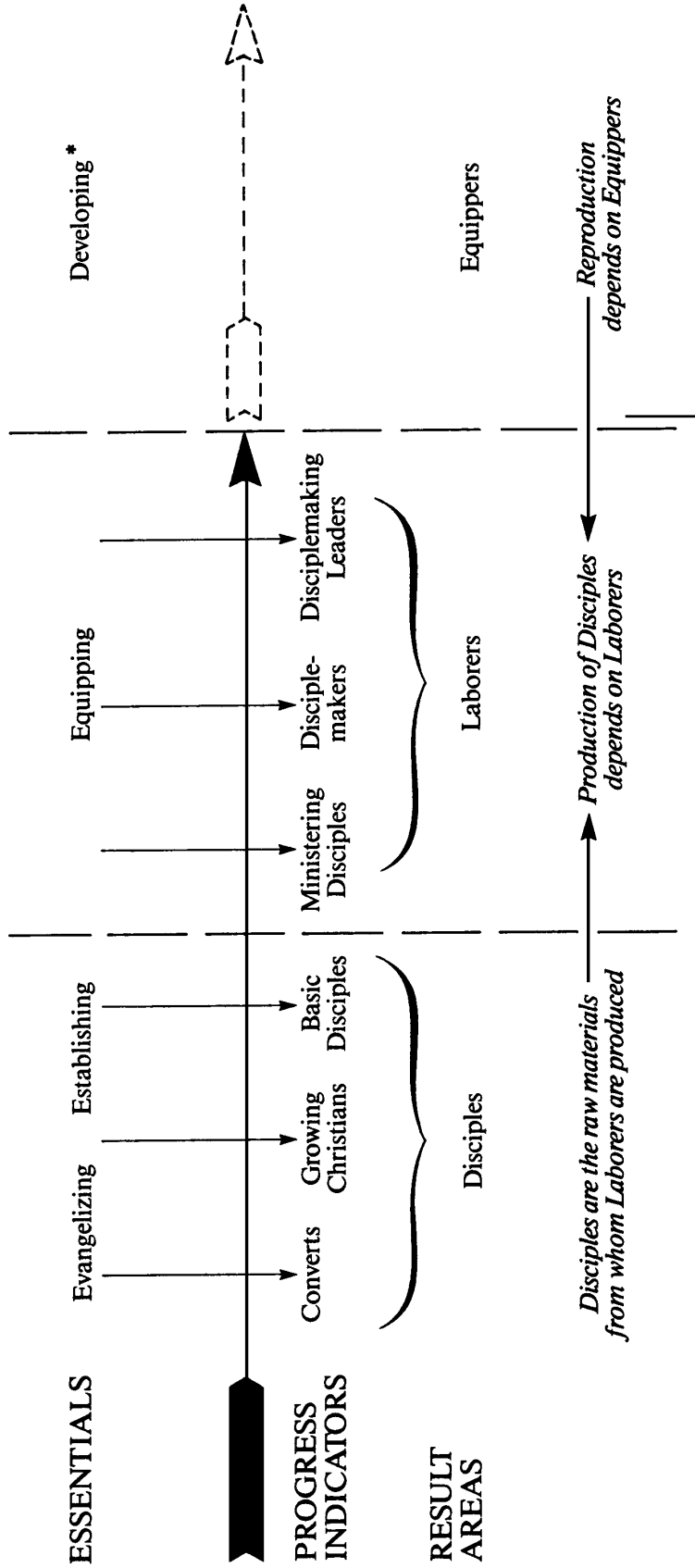
*“Do not cause anyone to stumble, whether Jews, Greeks or the church of God - even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved” - I Corinthians 10:32,33.*



# MINISTRY FLOW CHART



# MINISTRY FLOW CHART



*Disciples: Focus of the Great Commission  
 Laborers: Focus of our Primary Aim  
 Equippers: Focus of our Strategy*

*\*The F.O.M. does not speak to the subject of Developing Equippers*



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2	Murphy, Edward - The Missionary Society as an Apostolic Team - Missiology, January 1976. Page 113	11
3	Winter, Ralph - The Two Structures of God's Redeeming Mission - Wm. Carey Library, 1974	12
4	Definition of a Society - "A voluntary association of individuals for common ends ....an enduring and cooperating group whose members have developed organized patterns of relationship through inter-action with one another". Webster's New Collegiate Dictionary, 1976	13
5	Definition of Calling - taken from Webster's New Collegiate Dictionary, 1976.	14
6	See 18-point exegesis of this statement	14
7	See 13-point exegesis of this statement	15
8	Bonar, Horatius - Words to Winners of Souls - American Tract Society, 1950. Page 9	16
9	Vine, W. E. - Expository Dictionary of New Testament Words, Royal Article on Laborers	19
10	Thayer, Joseph - Greek-English Lexicon of the New Testament, Harper, 1886. Article on Ergates	19
11	Kittel, Gerhard - Theological Dictionary of the New Testament, Eerdmans, 1977	19
12	Definition of Evangelizing - Lausanne Covenant, 1974 - Section on the Nature of Evangelism	25
13	Treener, Mike - 5/79 unpublished paper	35
14	Bridges, Jerry - The Pursuit of Holiness, NavPress, 1978. Page 13	37

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MELLIS, Charles - Committed Communities, William Carey Library, 1976

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\*Version other than NIV

# **Fundamentals of Ministry**

## *Highlights*

### **I. Our Identity**

Our ministry begins with God - and we serve the King of an unshakable Kingdom.

The Body of Christ contains local congregations and specialized groups: the two differ in Intent, Function and Form. There is biblical precedent for both, as parts of the Church.

The Navigators are part of God's redemptive structure: a legitimate group with a limited function.

### **II. Our Calling**

We are called both to be and to do .... in a ministry of spiritual reproduction.

Our Aim is to help fulfill Christ's Great Commission by multiplying laborers in every nation.

Thus, our ministry is not simply disciplemaking: it is multiplying the number of those who do the disciplemaking.

### **III. Essentials of the Ministry**

Three things are essential in pursuit of our Aim: Evangelizing, Establishing and Equipping.

### **IV. Basic Beliefs**

Jesus Christ is the son of God and the Bible is the Word of God. From that foundation have grown four other Basic Beliefs to which also we assent as Navigators.

### **V. Forms**

Our three Essentials imply activity .... and activity gives rise to Forms.

In our ministry, three Forms of Communication are Large Groups, Small Groups and One-to-One. Each has advantages.

We seek Forms and Methods that are culturally relevant and spiritually functional. The Disciplemaking Team is an important Form.

## **VI. Application**

The Process of our ministry is of great importance .... but the Results of our ministry are also valuable.

In this ministry, there are three General Result Areas:

1. Disciples
2. Laborers
3. Equippers

## **VII. Relating**

We are a part of the Body of Christ .... specialized but interdependent. We must work in concert with our brothers and sisters in Christ.

Because of this, we have Guidelines for how our staff and our fruit should relate to the rest of the Body.

## **VIII. Strategic Guidelines**

Our Calling is limited - and we know what we will and will not do in pursuit of it.

# APPENDIX

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*\*NOTE: The following section on “Implementation” was removed from the final draft of the distributed F.O.M. document in March, 1982, and is included here, as is the entire F.O.M. audio and Navigator Staff Workbook above, for historical reference purposes.*

## **Implementing**

“Philosophy gains validity by the practical application of its general principles” - Buckminster Fuller. The preceding discussions must take form in concrete action. Otherwise, what we do might bear little resemblance to what we say.

Implementing the Aim and Essentials as an individual is one thing. To implement them as a team is another. The Twelve found that being with Jesus was quite different from working with one another. At the Last Supper “there was also a strife among them, which of them should be accounted the greatest.”

Still, it is in a team context that most of us function best. So we need to talk about implementing from a team viewpoint. In the past we have used the mnemonic *P.O.L.E.* (Plan, Organize, Lead, Evaluate) as our framework for getting things done with and through others.

If we are to work together, we must plan together. The following pages identify the fundamentals of planning. When properly understood and applied, planning is among our most valuable tools (Proverbs 24:3-6).

We will cover the subjects that are most crucial to implementing our ministry.

- Planning
- Reporting
- Evaluating



## Getting Things Done

### I. Let's start at the beginning.

Strip away all the sophistication of Management by Objectives, country plans, budgets and the like. Just how do you get things done?

- A. *Do it!*
- B. Or, you can *think about it* - and then do it.
- C. Or, you can think about it, do it - and then *review it*.

### II. For most things the best order is probably:

- A. *Think* about it, i.e., think ahead.
- B. *Do* it.
- C. *Review* it, i.e., think back.

### III. Now, when you want to get things done with others, you must Put "We" Into it.

- A. We had better *Think* about what we are going to do.
- B. Then, we should *Do* it.
- C. And, if it is an activity we may repeat, *Review* what we did so as to rejoice together and learn how to do it better next time.

### IV. Conclusion:

*That's the whole management cycle in a nutshell. Anything else is just an enlargement on these basics.*

# Planning By Faith

## I. Definition: *To plan means simply “to have in mind.”*

That means to think. A wise man plans - Proverbs 21:5; 22:3, 6:6-8; 24:3. To have in mind what you are going to do and how you are going to do it is to have a plan.

## II. Planning by Faith:

- Evangelizing, establishing and equipping are spiritual ministries -1 Corinthians 2:4,5.
- A spiritual ministry must begin with God. God must take the initiative. By grace He does this - Matthew 15:13.
- Faith is man's response to God's initiative. Faith takes what grace offers. Illus.: Ephesians 2:8,9.
- We know from the Bible what God offers and requires. Therefore, faith is responding to God's Word - John 4:50.
- That response is usually in the form of some concrete action. Illus.: Hebrews 11. In fact, faith and obedience are inseparable.
- Faith concerns “things hoped for” and “things not seen.” Therefore, the response of faith in terms of concrete action can move toward a goal not yet realized. Such action makes one a link between the seen and unseen, time and eternity, the possible and impossible, the existent and the nonexistent.
- A Ministry Plan, therefore, should be a statement of faith indicating what concrete action we intend to take in response to some specific command or goal set forth in God's Word.

“Faith is visualizing what God intends to do and acting in harmony with it” - Gothard.

- All planning should begin with God. The Bible and prayer are the means. Through the Bible I learn what Christians in general are to do. Through prayer I learn what God want me in particular to do.

## III. The Plan Will Include:

A. Goal: A statement of what I believe God wants to accomplish.

B. Activities: A statement of what I think He wants me to do to help accomplish it.

# **Reporting**

## **I. We must distinguish between Reporting and Evaluating.**

- Reporting: Simply relaying information, i.e., the consequences of our activities.
- Evaluating: Determining how well we did what we were supposed to do.

## **II. Reporting**

A. Much reporting is done in the Bible - Mark 6:30; Acts 14:27; Acts 1:1.

“Return home and tell how much God has done for you” -Luke 8:39.

B. People want to know what God has done for you.

Our reports should tell what God has done and should be to the praise of His glory, that all may rejoice.

C. A report of consequences is neither an evaluation nor an adequate basis for one. However, a report may be the basis for instituting a review or an evaluation.

# Evaluating

## *Introduction*

A. Everyone evaluates to a certain degree.

B. Why evaluate?

1. To make sure we are on the right road.

2. To be sure we are progressing satisfactorily.

Note: Evaluation is of little use unless it feeds back into planning. Therefore, one purpose of evaluation is to aid the planning process.

C. The success of evaluation depends upon how it is done: the criteria, the method, the attitude, the information, the context.

## **I. Criteria in Evaluating.**

A. Evaluating is always done in relationship to something - criteria.

B. Criteria are the means of determining what a thing should be.

C. What a thing should be is a measure established by authority.

- The supreme authority: God.
- Or, in the absence of a clear command from God, a rule, principle, or measure established according to the parties' God-given authority relationships. That is, parent/child; governor/ governed; employer/ employee; leader/led.

D. In The Navigators our criteria should be established:

- On the clear commands of Scripture.
- Where the Bible is silent we may mutually agree upon criteria as long as they are not anti-scriptural.

E. Those criteria should be in terms of:

- Our Aim, where we are headed.

Activities to engage in to get there. Use of means.

F. Improper criteria.

- Comparison with other - 2 Corinthians 6:14.
- Allegedly improper motives - 2 Chronicles 25:2.

**II. Methods of Evaluating.**

A. “Each man should test his own actions...” - Galatians 6:4 NIV.

1. On the basis of performance, not motives.
2. Based on a sober judgment of one's abilities and gifts -Romans 12:3.

B. Emphasis should be on the positive - 2 Corinthians 8:12; Philippians 4:8.

“According to what one has, not according to what he has not.”

C. Should result in mutual satisfaction, correction & encouragement - I Corinthians 14:3.

**III. Attitudes in Evaluating.**

A. Love - 1 Corinthians 8:1b.

- Acceptance of the person evaluated and oneself.
- Honesty - Ephesians 4:15.
- Constructiveness - Ephesians 4:29.

B. Humility - Discerning, but not judgmental.

- “Discern”: To investigate and distinguish with a view to -personal involvement and help” – Bill Gothard.
- “Judgment”: A verdict with no intention of personal involvement; a formal utterance of an authoritative opinion” – Bill Gothard.

**IV. Information for Evaluating.**

- A. Firsthand information.
- B. The facts.
- C. Current information pertaining to the situation.

## **Ministry Forms, Methods and Tools**

*Performing the essentials of the ministry requires activity. There are certain things we need to do. As we gain experience, we discover that some activities are more effective than others. So we repeat them. Thus, forms are born.*

### **I. Definitions**

A. Form is the pattern or structure of an activity.

Forms are necessary, especially since our vision involves multiplication. We want to minister in such a way that others can reproduce what we do and obtain similar results. This means we need to provide forms, methods and tools that are not only useful to \_us but that can also be passed on to others. Otherwise every new -laborer would have to create his own means!

B. Methods have to do with how a thing is done.

They are important because of their effect on the end result. 1 Corinthians 2:4,5; 2 Corinthians 4:2. Good methods contribute towards good results. Bad methods contaminate. They can be liberating or restricting depending on how they are used. Therefore we not only want to use good methods, but we also want to teach their proper use.

C. Tools help to get things done.

A typewriter is a tool. So is a hammer, a scalpel or a budget. Tools can help - or they can hurt - depending upon the skill of the user. The Bridge, Beginning with Christ, and Seven Minutes with God are examples of ministry tools. Their effectiveness also depends upon how they are used. Their proper use must be taught.

### **II. Forms must necessarily arise in the ministry because:**

A. The essentials imply activity and activity produces form.

B. The nature of man and his needs require the presence of form.

C. The involving of people requires some kind of form.

### **III. Forms for Communication**

Wherever people relate to one another, their communication will assume certain patterns. There are three broad forms for communication in the ministry: large groups, small groups and one-to-one.

Each of these forms makes a particular contribution to the whole. Each is dependent on the other two if a ministry is to be complete.

A. Large Groups:

***Some things are best accomplished in a large group:***

1. The show of solidarity that encourages and lifts morale. Acts 2:46.
2. Exposure to certain needs and possibilities that instill vision. Matthew 9:36,37; Mark 8:1-3.

***Some things can be done just as well in a large group:***

1. The passing of information. 2 Chronicles 30:6-10, Acts 20:20.
2. Certain levels of teaching or evangelism. Mark 4:33; Acts 17:22.

B. Small Groups:

**Some things can only be done in a small group:**

1. Mutual edification. It is impossible to obey many of the commands of the New Testament if we live the Christian life in isolation, or in the crowd. We must interrelate with one another. The correction, exhortation and accountability described in Hebrews 3:13 and Romans 15:14 could hardly be accomplished en masse, or with just one other person.

**Some things are done as well or better in a small group:**

1. True fellowship. Acts 2:46,47.
2. Prayer. Matthew 18:19,20.
3. Worship. Acts 13:1,2.
4. Certain kinds of evangelism. Acts 19:9,10.

C. One-to-one:

**Some things are best done one-to-one:**

1. Specific instruction, correction and exhortation with the intent of personal application. 1 Thessalonians 5:11; 2 Timothy 4:1,2.
2. Equipping for the ministry. Philippians 2:22.

Help him be effective in your ministry: provide an occasion, let him watch, let him participate, let him do it.

Help him succeed in his ministry: help him see his opportunities, help him band with others to supplement his gifts, help him develop the opportunities, let him do it.

#### D. Summary

The Group recognizes that life is corporate. It is necessary because of our individual limitations. Romans 12:4-8; 1 Corinthians 12; Ephesians 4.

One-to-one recognizes human individuality. It is necessary to enable each person to reach his full potential. I Thessalonians 2: 11,12.

Discipling one-to-one has always been a strong emphasis in The Navigators. We have also always used groups. We have learned that we are most effective when both forms are present.

Over-reliance upon one-to-one produces a narrower, more exclusive ministry ....over-reliance upon groups produces a broader work, but leadership production will be weak. So, we need both forms.

### IV. Guidelines for using Forms

#### A. Ministry Forms should be Adapted to the Culture of the Hearers

Forms, methods and tools all have to do with communication. Consequently, culture becomes a factor because culture has to do with how people relate-to one another. It affects their patterns of thought and feelings. Culture also determines how information is passed along.

So, the mobility of the Navigator ministry from one culture to another, and its ultimate effectiveness within a culture, depends in part upon our ability to perceive and respond to these differences. Although we cannot function without form, specific forms, methods and tools are limited in their acceptability. They must be contextualized.

***Culture:*** The world view of a people. Their ways of feeling, thinking and reacting that distinguish them from other peoples .... ways that are socially transmitted or learned. The accumulated perceptions of a people.



***Contextual:*** In harmony with the cultural context. Dealing with the true issues of a society.

So we want to be careful about applying past forms to new ministry situations, especially as we cross cultures. How we do the ministry should be influenced by the needs and mentality of the hearers. 1 Corinthians 9:19-23.

#### B. Ministry Forms should Fulfill their Intended Function

The tendency is for forms to outlive their original purposes, and their usefulness. Example: The 70 elders of Israel; this body was a form intended to exercise the function of judging Israel. It endured until it came under judgment. Numbers 11: 11-17; Ezekiel 8:6-12, John 11:48.

We do not want merely to repeat old patterns. Recognition that forms are limited in their life spans is a key to renewal.

We want to be working constantly at creating new and better means of evangelizing, establishing and equipping.