

Fundamentals of Ministry

Lorne Sanny

Seminar Workbook



Forward

Lorne Sanny began working on a draft of the **Fundamentals of Ministry** (FOM) in 1974. Once this document was complete and made available to the staff, Lorne was content for the rest of his life to believe that an authentic Navigator ministry statement had been summarized in the three key words: **evangelizing, establishing** and **equipping**. At that time, I felt this was perhaps the greatest legacy Lorne would pass on to future Navigators. I still do.

The FOM was later followed by the Scriptural Roots of Ministry in the 1980s and today's calling statement and core values. However, the FOM is the dictionary, the encyclopedia, the Navigator Bible, with which the authenticity of all dogma, ideas, and innovations of future Navigators can be tested. If future generations should lose the Navigator vision, perhaps a person like Josiah (II Chronicles 34:14-21) will dust off and implement the scriptural principles found in the FOM.

Jim Downing

Fundamentals of Ministry

Lorne Sanny

Introduction

This Seminar is addressed to the men and women who make up the Navigator staff around the world. It is neither a book to be read, nor is it a ministry manual. Rather, it is the distilled essence of the Navigator philosophy in Seminar form.

It deals with basic truths, principles and guidelines which are necessary as we plan and minister together. These are also intended to help us individually, to root our calling and our ministries in the Bible. We depend upon your maturity and judgment in the use and application of this material.

Certain recurring questions led us to develop this Seminar. For example:

- Is a society such as The Navigators biblically legitimate?
- What is our God-given calling?
- What are the cross-cultural essentials to fulfill that calling?
- How should we relate to the Body of Christ?
- How can we better integrate these insights into our lives and ministries?

We have sought here to provide a forum where what we are learning can be clarified and communicated.

The Fundamentals of the Navigator Ministry is the product of a thoroughly cooperative effort by the entire Navigator staff. It was assembled out of input from the staff and then resubmitted to them for revision. It has been dismantled and rebuilt block by block as it has been taken around the world. It remains a document under revision, subject to the modifications that will inevitably be made as we gain new insights into how to more effectively fulfill God's purposes for us.

Since the Bible is the source book and authority for the Navigator ministry, we have sought to root these Fundamentals of Ministry in it. Since the Bible is cross-cultural, it also serves as an effective medium of communication. Hence we have, as far as possible, used biblical terms as our means of expression.

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Masculine references include the feminine gender, unless the context dictates otherwise.

Seminar Overview

The scope of this Seminar includes:

I. Our Identity

Who are we? Before we can really understand what it is we are supposed to do, we must first define our identity. We do this by viewing ourselves in relationship to God, to His Kingdom, to the Church and its manifestations in the world.

II. Our Calling

God, being the Lord of the harvest, assigns specific functions to His servants. No individual, or group, is expected to do everything. Consequently, the question, what is our calling, is extremely important.

We begin with the Great Commission and go on from there to define our Aim.

III. Essentials of the Ministry

There are certain things we must do and teach if we hope to fulfill our calling. Circumstances, personalities and cultures affect the means or methods we employ, but there are a few functions that we want to make sure are present in any Navigator ministry. We identify these essentials.

IV. Basic Beliefs

Just as there are a few essential functions in our ministry, so have we - as Navigators - always held to certain fundamental truths or beliefs. We set out these beliefs.

V. Forms

Our few essential functions need to be expressed and reproduced through forms.

We look at forms of communication - and examine the use of tools and methods. We then describe an important form: The Disciplemaking Team.

VI. Application

If we do the right things in the right way, with right hearts towards God, we can anticipate progress towards our Aim. We will see results. What results do we desire?

VII. Relating

We are a part of God's Body; of His program. Parts do not find their fulfillment until they are fitted into the whole. How about those we disciple and prepare to labor? How are they to complement the Body? And, collectively, how do The Navigators relate to the rest of the Body?

VIII. Strategic Guidelines

Finally, we must recognize our limits. We are specialists. We identify what we will and will not do as Navigators.

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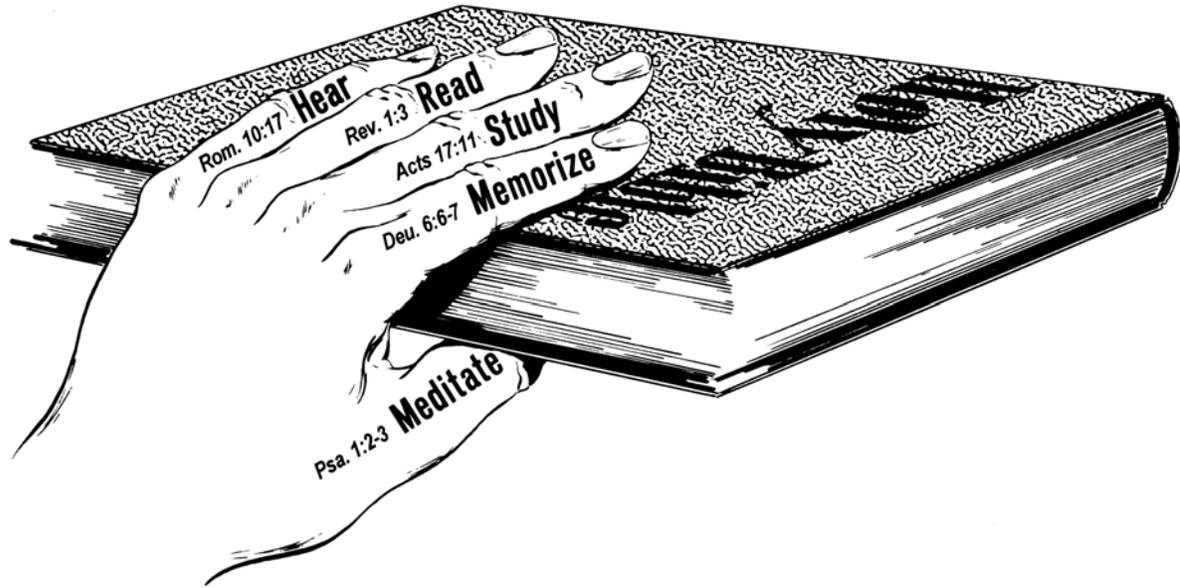
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The Wheel Illustration
Christ-Centered Spirit-Filled Life



The Word Hand Illustration

Abiding in the Word of God



Hear – to be informed	Romans 10:17 Jeremiah 3:15
Read – to be healthy	Revelation 1:3 Deuteronomy 17:19
Study – to be intelligent	Acts 17:11 II Timothy 2:15
Memorize – to be skillful	Deuteronomy 6:6-7 Proverbs 7:1-3
Meditate – to be fruitful	Psalms 1:2-3 I Timothy 4:15
Apply – to be obedient	Ezra 7:10 James 1:22
Proclaim – to be reproductive	Colossians 1:28-29 II Timothy 2:2

(Primary verses for the Word Hand were chosen by Dawson Trotman in 1937-39; the “Word Hand Scripture Memory Pack” was created by a KMI laymen’s team, with help from Jim Downing and John & Helen Crawford in 2005).

God

“In the beginning God.” We start with God.

Who is God and what is He doing? These are two fundamental questions of the Christian life. Putting the same questions another way, Paul asked, “Who are you, Lord?” and “What shall I do, Lord?” - Acts 22:8,10. To answer these two questions is to define one's philosophy of life as well as one's ministry.

I. Who is God?

A. The revelation of God in the Bible is progressive. Exodus 6: 2,3. Step by step God revealed Himself - by new names, by His works, by His prophets. Finally He revealed Himself in Jesus Christ. “God ...has spoken to us by his Son ...the exact representation of his being.” - Hebrews 1:2-3. Who is God? What is He like? Look at His Son.

B. God is infinite - Isaiah 40:12-28. He has spoken. Because both these statements are true, finite man has access to infinite truth. If He had not spoken, life, the world around us and our very existence would be inscrutable. So we must begin with God. “The fear of the Lord is the beginning of wisdom.” -Psalm 111:10.

II. What is He Doing?

A. It is in understanding what God is doing that we understand what we should be about. What is He doing? He is reconciling the world unto Himself - Colossians 1:19-21; 2 Corinthians 5: 19,20.

B. So our ministry begins with God. He is a loving, holy God reaching out to His creatures. His justice and mercy meet in the sending of His Son. The Great Commission is consistent with God's nature. As He sent His Son, He sends us. Our ministry has its origins in the person of God.

The Kingdom of God

Central to God's person is His sovereignty - His right and power to do what He wants. Sovereignty presupposes a kingdom.

I. The Kingdom of God is a major theme of the Bible.

A. In the Old Testament, the Kingdom is presented as absolute, ultimate and eternal. Psalm 2:6,10,12 - "I have installed my King upon Zion, My holy mountain ...now therefore O kings, show discernment ...do homage to the Son." See also 2 Samuel 7:12-16; Isaiah 9:1-7.

B. Jesus refers to the Kingdom over 80 times in the Gospels, often in enigmatic terms:

- It is present, yet it is future - Luke 17:20,21; and 22:16-18.
- It is revealed, yet it is a mystery - John 3:3-5.
- It is among us, but not of the world - John 18:36.
- It is like a small seed, yet it pervades everything - Luke 13:18-21.

C. In Acts, the Gospel was the "good news of the Kingdom of God" - Acts 8:12; and 28:30, 31 .

D. In the Epistles, the early Christians were called on to be "worthy citizens of the Kingdom" - 2 Thessalonians 1:5. And were promised they would inherit it! - Ephesians 1:20-23.

E. In the Book of Revelation, the rule of God is made complete - Revelation 11:15; and 19:12-16.

The Kingdom was the first (Mark 1:14,15) and the last thing (Acts 1:3) that Jesus talked about. It is impossible to ignore such an essential theme without loss of perspective. The Kingdom of God spans eternity. It completes the picture.

II. What is the Kingdom?

A. The Kingdom of God is not a place or a realm. It is the absolute reign of God over all that exists. All rule, all authority and all power are His - Colossians 1:16.

B. God assigned certain dominions to the creatures of His creation; to angels and to man. These were given limited authority - Genesis 1:26-29; Luke 4:5,6; Ephesians 6:12. But both angel and man marred and destroyed their domains through rebellion - 1 Corinthians 15:21-26; Romans 8:19-22; Jude 6.

C. From the time of the Fall, God has been at work reconciling that which was alienated by sin.

1. The Kingdom of Israel was a “first fruit” of God's promise to reestablish His perfect order. Israel was not that Kingdom, but a promise, or preview, of what is to come - II Samuel 7:12-16; Deuteronomy 4:5-7.

2. The death of Jesus Christ was the decisive step in restoring all things under God's sovereign rule: the Resurrection, the final guarantee - Ephesians 1:20-23; 1 Corinthians 15: 20-23; Colossians 1:18-22.

3. Citizenship in God's Kingdom occurs on an individual basis and is synonymous with salvation - John 3:3; Mark 10:24,25. These citizens make up the Church - Ephesians 2:19. The Church, like Israel, is a unique living proof of God's victory over the principalities and powers of darkness - 1 Peter 2:9. The Church will inherit the Kingdom - Matthew 25:34.

D. The Day is coming when God's work of reconciliation will be completed. This creation as we know it will terminate - 2 Peter 3: 9,10. Christ the King will appear to judge (Matthew 25:31,32) and to establish a new and imperishable creation - Revelation 21: 1,2. Then God Himself will eternally rule - 1 Corinthians 15:28.

The Kingdom is the saving rule of God - Isaiah 52:7 (Note 1). For the present, we see it as a mustard seed; the growth in the world of that which we saw in Jesus; grace and truth. As to the future, we look for the day when all things are united in Him and God's glory is completely revealed - Habakkuk 2:14.

III. What Difference does the Kingdom make?

A. Perspective

To understand God's eternal purposes, we begin with His Kingdom. God has an un-altering, un-failing plan that predates creation and the Fall. It existed in His mind before this world came into being - Ephesians 1:4-10. The scope of this plan embraces the universe. What is God's plan? It is to reconcile all things to Himself - beginning with man - Ephesians 1:11-14, 19-23. So our reconciliation to God is part of a great cosmic drama.

The Kingdom is fundamental to our view of reality. We may not perceive it, but it is really what is going on around us. It gives us a basis for understanding the world, the Church, The Navigators, and our personal lives and ministries.

The Kingdom lifts us out of sectarianism. We are not merely working for a perishable organization nor are we in competition with any other laborers in God's harvest. We are serving the King of an unshakable Kingdom. Our labors are never lost nor in vain - Hebrews 12:28.

B. Evangelism

Our Gospel is the Gospel of the Kingdom. That means at least two things:

1. Salvation is being reconciled to Christ the sovereign King. At the center of the Christian life is a reigning Savior. No area of life escapes His dominion - Isaiah 52:7.
2. We become citizens of His Kingdom. This means deliverance from the dominion of darkness, and a new way of life. The reconciliation won by Christ means we can expect now to find substantial healing in every area that has suffered from the Fall - 1 Corinthians 6:9-11.

C. Discipleship

Seek first the Kingdom of God and His righteousness - Matthew 6: 33. God does not intend for everyone to join The Navigators, but no one escapes the call to God's Kingdom. We have a mandate to call on all men to be its worthy citizens. No area of life is excluded.

D. Crossing Cultures

“You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession” - 1 Peter 2:9.

How do we avoid corrupting the Gospel with our cultural peculiarities? Everything created by man is marred by the Fall, cultures included. But there is a universal reference point: the Kingdom culture. It is an entirely other order - Leviticus 18:3-5. Jesus describes the characteristics of that culture in Chapters 5-7 of Matthew.

1. It is always relevant.
2. It dwarfs all other allegiances - political, ideological, theological, national, cultural or tribal.
3. It speaks to every aspect of life and society.

The Church and Churches

Who are we? We answer this question as we view ourselves in relation to others.

The Sections on God and His Kingdom have contributed towards this question of identity. In them we saw something of God's eternal purposes, and what He is doing today towards their accomplishment. Thus, they help us align ourselves with His purposes.

Further insights into our identity can be gained by seeing ourselves within the context of the Body of Christ, The Church.

We are not concerned here with resolving the ecclesiastical issues of the day. Much confusion and controversy revolves around this subject and we cannot wait for a general agreement from which to take our cues. Nor do we need to choose a theological camp. What we do need is to satisfy ourselves that we not only know who we are among God's people, but also how He wants us to relate to the rest of the Church and to local churches.

So this Section on the Church and Churches should help answer the question of our identity. It will also give us guidance in dealing with the practical problems that arise as we win and disciple people out of the world and help them resolve their needs for a local church fellowship.

The Church and Churches

I. Introduction

- A. In the New Testament, “church” is never a building. It is always people.
- B. There are two uses in the New Testament: church and churches.

1. Church: “Body of Christ” - Matthew 16:18; cf. Ephesians 1:22,23.

One enters the Kingdom by being born again and thereby becomes a part of His body - Mark 10:24-27; John 3:3-5.

The Church's mission is to glorify God by continuing what Jesus began in the world - Ephesians 3:10. In this sense, the Church is the earthly expression of the Kingdom of God.

2. Churches: “Congregations” or “assemblies” -Matthew 18:15-17; Romans 16:4,5.

C. It is important to note the differences between the Body of Christ and local congregations.

The Body	Local Congregations
One	Many
Universal	Local
Permanent	Transitory
True Believers	Mixed

II. The Body of Christ - *Matthew 16:18*.

A. Is being built by Christ - Matthew 16:18.

B. Is built upon the foundation stones of the person of Jesus Christ and the Scriptures - Ephesians 2:19,20; cf. Mark 8:38 and Psalm 119:63. (The Scriptures are the legacy of the apostles and prophets).

C. Is made up of many members. As stated in Romans 12:4-6 and illustrated by I Corinthians 12, they are:

1. A Unity - “In Christ we who are many form one body,” -Romans 12:5a.

Illustration: I Corinthians 12:20, “many parts ...one body.”

2. Interrelated - “Each member belongs to all the others,” -Rom. 12:5b.

Illustration: 1 Corinthians 12:21-26, the parts suffer and rejoice together.

3. Diverse - “We have different gifts,” - Rom. 12:6a.

Illustration: I Corinthians 12:7-11; cf. 1 Peter 4:10.

- a. Each has a gift - vs. 7.
- b. To be used for the common good - vs. 7.
- c. They are different - verses. 12,13.
- d. They are sovereignty bestowed by the Holy Spirit - vs. 11.

D. Observations:

1. No member can do everything. There must be specialization.
2. There are different gifts because there are different jobs to do.
3. Each member is important because each has a service to perform.
4. We need to welcome diversity in the Body as it is very important.

III. Local Congregations - Matthew 18:15-20.

A. Local congregations were born out of need. Christians need to relate in such a way that they can enable one another to live the Christian life. This mutual enabling is an essential purpose of the local congregation.

In order to fulfill this purpose, it is necessary to exercise certain functions: some together, others individually.

- Performing a function requires activity.
- Activities, when repeated, become forms.
- So, where there is a local congregation, there will be form.

B. Functions of local congregations.

1. Gathering - they “meet together.” Illustrated by Acts 2: 42-47, for worship, teaching of the Word, prayer, sacraments, fellowship.

2. Scattering - they go into neighborhoods, shops, schools, homes. Illustrated by Acts 8:4; Colossians 4:5,6.

Gifts and callings are exercised as the Church is scattered as well as when it is gathered.

C. Forms of local congregations.

1. Intended to be made up of believers - Acts 2:44-47.

2. Local - Acts 16:4,5.

3. Congregates - Acts 20:7.

4. Has identifiable leadership - Titus 1:5.

Specialized Functions

In this Section, we will examine the ways in which God equips the Church to accomplish His purposes. He not only gives gifts to every believer -with the intent that all thereby participate in the ministry - but He also sets apart certain persons to serve in specialized capacities.

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up...” - Ephesians 4:11,12.

These persons are gifts to the Body for its edification. Sometimes these specialists work individually, sometimes they work in teams. For some, the scope of their ministry is a local congregation, while for others their work is mobile by nature.

This Section constitutes another step towards answering the question of our identity. At this point our purpose is simply to establish the validity of a group like The Navigators. We are not yet ready to discuss what it is we are called to do.

Specialized Functions

I. Ephesians 4:1-16 refers to the Body of Christ, not the local church; cf. Romans 12:5,6.

In the body, there is:

- A. Unity - Ephesians 4:1-6. "One body, one Spirit... one hope..."
- B. Diversity - Ephesians 4:7-12a. "To each ...grace has been given."
- C. Interrelation - Ephesians 4:12b-16. "That the body... may be built up."

II. Gifts are given to individuals - Romans 12:4-6; 1 Corinthians 12:7-11.

III. In the body, some persons are gifted to serve in Specialized Functions

1 Corinthians 12:27-30

Ephesians 4:11,12

- A. Persons: Apostles, Prophets, Evangelists, Pastors, Teachers.
- B. Specialty: ultimately, whatever the specialty, the purpose is the same.
 - 1. Their job - "to prepare God's people for works of service." -Ephesians 4:12.

"To prepare" - the process of fully equipping one for service. "Works of service" - in the church and in the community.
 - 2. The purpose - "so that the Body of Christ may be built up." -Ephesians 4:12.

Acts 16:5 - "So the churches were strengthened in the faith and grew daily in numbers."
 - 3. The ultimate aim is unity and maturity.
 - a. "Until all reach UNITY in the faith and in the knowledge of the Son of God." - Ephesians 4:13.

Note: The focus of our unity is the Son of God -1 Corinthians 12:3; cf. Ephesians 1:9,10.
 - b. "Until we all ...become MATURE, attaining the full measure of perfection found in Christ." - Ephesians 4:13.

Note: The measure of our maturity is Christ.

4. The means is “speaking the truth in love” - Ephesians 4:15.

Note: There must be truth spoken and love demonstrated if we are to “grow up”

Summary:

In addition to giving gifts to each Christian, God gives some persons to serve in the Body in a specialized or enabling capacity. These latter persons are to equip the saints in such a way that the Body of Christ increases qualitatively and quantitatively - Acts 16:5.

IV. The Sphere of Service of those in Specialized Functions.

A. *Old Testament:* The priest and the prophet were used by God as complementary influences. The Old Testament priesthood was a hierarchical structure. The priests assisted the people in their service to God. But God regularly introduced prophets; usually from outside the structure. Their ministries were directed at specific needs or purposes.

Sometimes, as the priest led the people into disobedience, God would send a prophet to bring them back. Sometimes it worked the other way. If the prophet strayed, God would raise up a faithful priest. Example - Ezra.

B. *New Testament:* some of the specialized functions exercised in the New Testament church were of a local nature, others were mobile.

1. Some primarily “local”: Local congregations were led by men who usually emerged from their own ranks. Those functioning on the local level were foundational to the congregation.

2. Some primarily “mobile”: Mobile men had two basic tasks. They established the Gospel in new areas and they amended what was lacking in existing congregations - Titus 1:5. The primary range of concern and involvement of the mobile person extended beyond the perimeters of a local congregation - Romans 15:19-23.

a. The mobile specialists in the New Testament...

- Moved about as individual missionaries. Mobile men from 14 congregations can be identified in the New Testament - Philippians 2:25; 2 Timothy 4:9-12.

- Moved about as missionary teams - Acts 20:4. Eleven identifiable teams in Acts (Note 2). These were a distinct manifestation of the Body, separate from the local.

b. The local congregations were encouraged to welcome legitimate mobile people, while being alert to false prophets - 3 John 5-10; 2 Corinthians 11:4.

c. They themselves were identified with local congregations and, in some cases, set apart by them - Acts 13:1-3; 2 Corinthians 8:23.

V. Structured Specialized Groups and Local Congregations

A. The existence of persons with specialized functions has led to forming specialized groups, fellowships, societies and organizations.

Although the material we have used from the New Testament in the previous section is historical in nature and not commanded, a similar pattern of specialized groups has been in evidence ever since. Their primary contributions have been:

- The preservation and dissemination of the Bible
- Evangelism and missions
- Producing leaders

B. A dynamic relationship between the two structures, the specialized groups and the local congregations, is necessary to the equilibrium and effectiveness of each. Where this is achieved, Christianity enjoys its greatest expansion. (Note 3)

C. The ministry of those in specialized groups is, by nature, limited but essential.

1. Limited: 2 Corinthians 10:13; 1 Corinthians 3:5-15.

2. Essential: Both local and mobile functions are necessary and must be working in tandem if there is to be an aggressive expansion of Christianity with an accompanying mechanism to conserve it. One is incomplete without the other. Interdependence is mandatory for the effectiveness of the parts.

Illustrations: Acts 6:7; Acts 12:24,25; Acts 16:5. Philippians 1:14.

3. They exist to serve - 2 Corinthians 4:5; 1 Corinthians 3:21-23.

D. In the New Testament; the two structures - the specialized groups and the local congregations - maintained a voluntary accountability to one another.

1. Paul and Barnabas were doubly sent. They were appointed by the Holy Spirit and they were set apart by the local congregation - Acts 13:1-3. When

conflict arose, they settled it in Jerusalem (Acts 15:6) and reported the results first to Antioch - Acts 15:30-35.

2. Some mobile men were described as “representatives of the churches” - 2 Corinthians 8:23.

3. Epaphroditus - Philippians 2:25 - “... your messenger, whom you sent ...”

4. Paul sought the counsel of men in local leadership - Galatians 2:1,2.

VI. The Navigators differ from Local Churches in Intent, Function & Form.

A. As to Intent:

- The ministry of the local church is intended to be pastoral and permanent.
- The ministry of The Navigators is intended to be missionary and transitional.

B. As to Function:

- The local church has a broad spectrum of ministry, and consequently a broad range of functions.
- The Navigators have a narrow spectrum of ministry -exercising the functions that fall within the sphere of their specialized calling.

C. As to Form:

- The local church is in the form of a broad, structured fellowship - Acts 2:44-46.
- The Navigators take the form of a specialized society -2 Timothy 4:9-12. (Note 4)

VII. Assumptions for The Navigators.

A. There is biblical precedent for gifted and called specialists to serve in mobile, as well as in local, capacities.

B. Such specialists are essential but must operate within limits.

C. There is precedent (though not a command) for such specialists to form themselves into groups to help extend the Kingdom and build up the Body.

D. They must maintain a proper, balanced relationship to local congregations (see Relating).

E. They must take care not to abandon their specialized calling.

F. Their leaders should be gifted and called.

G. Therefore, The Navigators are not a gap organization functioning until the gap is closed. Nor are we “para-Church”, i.e., alongside the Body of Christ. We are para-local-church with a biblically legitimate precedent. We are a part of the Church, God's redemptive structure, just as local congregations are.

Our Calling

We have established our identity by examining the primary factors that come to bear on our existence: God, His Kingdom, the Church and its manifestations. We have concluded that there is both biblical and historical precedent for a society such as The Navigators. The question now is - "Are The Navigators called of God?" And, if so, what is that calling?

Definition: A Calling is a strong inner impulse toward a particular course of action, especially when accompanied by conviction of divine influence. (Note 5)

One meaning of Calling in the New Testament is "being chosen for a task." "Paul, a servant of Christ Jesus, called to be an apostle..." - Romans 1:1.

The origin, nature and goal of such a call is heavenly. "But when God, who set me apart from birth and called me by His grace..." - Galatians 1:15,16; cf. Acts 22 and 26. Paul said, "Tell Archippus: 'See to it that you complete the work you have received in the Lord.'" - Colossians 4:17.

What is the work we believe that God has given us to do? In broad terms, the answer is found in the nature of God Himself and His Great Commission. Specifically, it is determined by the Scriptures, the providential leading of God and the inner conviction of the Holy Spirit.

I. The Scriptures

We have established that there is a biblical precedent for persons called to a specialized function as set forth in Ephesians 4:11 ,12 and illustrated by Acts 20:4. This established our legitimacy and our identity, but not our calling. We shall see that our calling grows out of the Great Commission.

II. The providential leading of God

As early as 1931, Daws prayed - "Lord, soon bring us into touch with a band of young men, rugged soldiers of the cross, with an eye single to Thy glory."

About 1957, the first formulated Navigator aim stated - "The objective of The Navigators is to help fulfill the Great Commission by recruiting, building and sending laborers."

In 1961 - "The objective of The Navigators is to contribute to the fulfillment of the Great Commission by producing reproducers and assisting others to produce reproducers in every nation."

Note: Our ten-year objective then was - "to demonstrate producing reproducers in the countries where we decide to operate."

In 1966 - “The objective of The Navigators is to help fulfill the Great Commission by multiplying laborers.” (Note 6)

In 1968 - “The objective of The Navigators is to help fulfill the Great Commission by multiplying disciples.” (Note 7)

In 1977 - “...by producing functioning (serving) disciples in every nation. “
“ . . . by means of disciplemakers and disciplmaking ministries.”
“by the reproducing of disciplemakers and disciplmaking ministries...”

Observe the consistency in these various statements of Aim. Although we have improved the clarity of our statement over the years, the essential content has not changed. Four ingredients have always been present:

- A. Great Commission
- B. Laborers
- C. Multiplication
- D. Every Nation

III. The inner conviction of the Holy Spirit

This inner conviction is expressed by our sense of peace that we are moving in the right direction. “Let the peace of Christ rule in your hearts...” - Colossians 3:15. In the final analysis, this is the key to a society like The Navigators discerning the will of God.

There is a basic agreement on our calling. Our terminology has changed as we've gone along, but we do share a sense of conviction and peace about what God wants us to do.

**The following pages in this Section are an exegesis of the elements of our calling. Out of these we will derive the statement of our Aim.*

We Are Called to Help Fulfill Christ's Great Commission

The Great Commission is a primary point of reference in establishing our calling.

I. It is Not a New Idea

It reflects God's program from the beginning. Mission arises primarily out of the nature of God Himself. God is a sending God. Genesis 12:3; Deuteronomy 4:5,6; Deuteronomy 28:9-11; Isaiah 11:9; Isaiah 49:6. Cf. Acts 13:47; Isaiah 6:8; John 1:7; John 20:21.

II. It Was Jesus' Last Instruction to His Disciples.

<i>Easter Sunday</i>	<i>Jerusalem</i>	<i>John 20:21</i>	<i>The Cost</i>
<i>Week later</i>	<i>Mt. in Galilee</i>	<i>Matthew 28:19,20</i>	<i>The Result</i>
<i>Over the 40 days</i>	<i>Summarized</i>	<i>Luke 24:44-49</i>	<i>The Message</i>
<i>Ascension Day</i>	<i>Mt. of Olives</i>	<i>Acts 1:8</i>	<i>Power, Strategy</i>

III. The Basics of the Great Commission are Evangelizing and Establishing.

- A. It is preaching the Gospel of the grace of God and teaching a life of obedience to His Word.
- B. It is building and doing battle - Matthew 16:18. Illus.: Luke 14:31-33
- C. It is winning the lost and building the saved - Colossians 1:29.
- D. "We take for granted that the object of the ministry is to convert sinners and edify the body of Christ. No faithful minister can possibly rest short of this. Applause, fame, popularity, honor, wealth - all these are vain." (Note 8)

IV. Motives

- A. Obedience to Christ - Romans 1:14; 1 Corinthians 9:16,17
- B. Love for God and Man - 1 Corinthians 5:14; Matthew 22:39
- C. The glory of God - Isaiah 42:8; Isaiah 43:7.
- D. The fear of the Lord - 2 Corinthians 5:11
- E. The Gospel reveals man's only hope - John 6:68
- F. Co-labor with God - 1 Corinthians 3:9

V. Our Calling Must Focus on the Great Commission

A. In explaining His mission, Jesus began with Isaiah 61:1 - the needs of the world. He recruited laborers and apostles to help in the mission of meeting those needs - cf. John 20:21.

B. Paul described his calling as - "...to reveal His Son in me that I might preach Him among the Gentiles" - Galatians 1:16; cf. Mark 3:14; also Acts 22:14,15 and Acts 26:16-19.

Disciples

“Go and make disciples” - Matthew 28:19. This is the imperative and goal of the Great Commission.

I. What is a Disciple?

The term “disciple” is broad. It includes all of Christ's followers, from new Christians (Acts 14:21) to mature believers - Acts 16:1 .

While all disciples share the same relationship to Christ, they are in different stages of maturity and have different gifts.

A disciple is more than a learner: he is a follower of Jesus Christ. He learns by hearing, observing and imitating - by obedience to Christ and His Word. Christian growth results from being a follower of Jesus Christ - 1 Corinthians 4:15-17; Philippians 3:15-17; Philippians 4:9; 2 Thessalonians 3:7-9.

Jesus said that disciples should have certain characteristics. They put Him first - Luke 14:26,27; they continue in His Word -John 8:31; they love one another - John 13:35; they bear much fruit - John 15:8.

II. Definition: *A Disciple is a follower of Jesus Christ.*

Laborers

Jesus said, “The harvest is plentiful but the workers (laborers) are few” - Matthew 9:37; Luke 10:2. The harvest is made up of the “harassed and helpless” - Matthew 9:36. These are the “lost,” “separate from Christ, excluded.-foreigners... without hope and without God in the world” - Ephesians 2:12. Laborers are the crucial need. They are few. Historically, The Navigators have felt themselves called to help fill that need. We have put our focus on Laborers.

I. What is a Laborer?

A. The Greek word is “ergates.”

1. Of the 15 times this word is used in the New Testament, 11 relate to harvesting. So a laborer is involved in harvesting.

Definitions:

“A worker in the fields”. (Note 9)

“A workman, usually one who works for hire, an agricultural laborer”. (Note 10)

“The basic term means to work. Denotes action or active zeal in contrast to useless busyness. May be used for an agricultural worker. God’s work through men (not only through the organized Church)”. (Note 11)

2. The “ergates” kind of involvement is described in Matthew 10 where Jesus sent forth the 12 as laborers and in Luke 10 where He sent forth the 70 as laborers. Five significant facts apply to both missions:

- a. They were told to “Go” - they went on a brief trip.
- b. They were told to “Preach” - the Kingdom of God is near.
- c. They performed deeds - healed the sick, drove out demons.
- d. They were supported by the people to whom they went.
- e. They stayed and ministered only where they were welcome.

3. I Timothy 5:17,18 uses the word “ergates” in referring to elders who labor in the harvest: Preaching (evangelizing) and Teaching (establishing).

B. A companion Greek word “sunergos” means co-laborer or fellow worker.

This word is used of Priscilla and Aquila, Urbanus, Timothy, Titus, Epaphroditus, Aristarchus, Mark, Justus, Philemon, Demas and Luke.

It is used in 1 Corinthians 3:9.

“...laborers together with God” - KJV.

“...fellow workmen for God” - RSV.

“...God's fellow workers” - NIV.

C. A laborer is involved in:

- Planting and watering. 1 Corinthians 3:6
- Laying a foundation and building on the foundation. 1 Corinthians 3:10,11

D. Sowing and reaping is implied. John 4:35-38.

The word for harvest (therismos) in Matthew 9:36 is akin to the word for reap (therizo) in John 4:35 where Jesus speaks of bringing Samaritans to believe in Him.

E. From the above passages we find these kinds of Laborers:

- Sowers.
- Reapers, harvesters, foundation layers, preachers, personal evangelists.
- Builders, teachers, establishers, disciplers.

II. Definition: *A Laborer is a Disciple actively involved in the process of evangelizing the lost and/or establishing the saved.*

Multiplication and Reproduction

The laborers are FEW: Their numbers must be increased greatly. They must be multiplied.

Definition: To Multiply is to increase in number by natural generation (reproduction), or by splitting (as a cell), or by indefinite repetition of a process.

I. The following passages speak to the principle of spiritual multiplication.

A. II Timothy 2:2 - "Paul ...Timothy...faithful men ...others also."

Note: This Scripture does not teach one-to-one multiplication or even one-to-one reproduction. In fact, it implies both individual and group action. But it does teach reproduction in the sense of what might be called spiritual generations.

B. I Thessalonians:

1:6 - "You became followers of us and of the Lord" (production).

1:8 - "From you sounded out the Word of the Lord" (reproduction).

C. John 17:20 - "I...these...those who will believe through these"

D. Matthew 28:20 - "teaching them to observe all things I have commanded you."

E. John 12:24 - "a single seed. . . produces many seeds."

F. Isaiah 59:21 - "...thy mouth ...thy seed ...thy seeds' seed."

II. The ESSENCE of the Navigators ministry

Our ministry is not simply disciplemaking. It is multiplying the number of those who do the disciplemaking. It is third generation discipling, that is, REPRODUCTION.

A Navigator ministry that does not do this is dead-ended, limited only to what the Navigator can himself do.

When a person has produced disciples, he has reproduced himself as a disciple. He has become a laborer. But, when a person has raised up a laborer, he has both reproduced more disciples and himself as a laborer. This kind of reproduction multiplies both the disciples and the laborers.

Equippers

In order to multiply disciples and laborers, someone must equip disciples to become laborers.

I. What is an Equipper?

There is a category of specially gifted persons in the Bible who might be called equippers. Their function was to labor and to equip others to labor - Ephesians 4:11,12 and 2 Timothy 2:2.

They were the primary movers and motivators. They not only did the work of the ministry; they got others to do it. They were responsible for both. They were laborers who got others to labor.

Generally, their emergence was no accident. They were gifted by the Holy Spirit and selected and trained for specific ministry -Mark 3:14 (the Twelve) with John 17:20; Acts 16:1-3 (Timothy) with 2 Timothy 3:10 to 4:5.

Timothy is a good model. Paul said to Timothy - “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” - 2 Timothy 2:2. The transmission of truth was not to be left to chance, but only to a certain kind of men:

A. “Reliable” - with proven loyalty to the truth.

B. “Qualified to teach others” - with an aptitude to teach.

- It was Timothy's job to find and activate these persons. He was to be an equipper.
- It is through the equipper that reproduction and multiplication take place.

II. Definition: *An Equipper is a Laborer actively involved in the process of equipping Disciples to become Laborers.*

**In The Navigators, we have called Equippers by different names: reproducers, makers of disciplemakers (MDMs), leaders of disciplemakers (LDMs). We are here using the term “equippers” because of its biblical roots. Whatever the term, the concept is the same.*

Our Primary Aim

We have established our identity and defined the elements of our calling. This leads us to the obvious deduction that The Navigators have a particular job to do within God's redemptive plan. We are not called to do everything. Rather, we are to focus our efforts and resources on doing certain things. Exactly what are they? We have sharpened their definition down to a single statement; the statement of our Aim.

I. Statement:

*The Primary Aim of the Navigators
is to
Multiply Laborers in Every Nation
thus
Helping Fulfill Christ's Great Commission*

II. Explanation:

A. "Aim" refers to our sphere of service within the Body. It defines what we are to do to be consistent with our calling.

B. By "The Navigators" we refer to all those who have committed themselves to working together toward accomplishing this Aim.

C. By "multiply" we mean to increase the number by continual repetition of the process of evangelizing, establishing and equipping. It includes the concept of reproduction to a third generation of both individual and group discipling ministries.

D. By "laborer" we mean a disciple who is actively involved in the process of evangelizing the lost and/or establishing the saved.

E. By "every nation" we mean those groups into which mankind gathers - such as Languages, Nationalities and Ethnic Groups.

F. "To help fulfill" means that we recognize that Christ's Great Commission is given to the entire Body of Christ of which we are a part and to which we must relate ourselves and our fruit as harmoniously and usefully as possible.

G. We understand "Christ's Great Commission" to include both spreading the good news of reconciliation through Christ and teaching the life of obedience to the Will of God as revealed in the Scriptures.

The Essentials of a Reproductive Disciplemaking Ministry

What are the essentials of the Navigator ministry - the activities we must be engaged in if we hope to accomplish our Aim?

This question grows in importance as we expand into an increasing number of cultures that are themselves in a constant state of change. Add to this the variety of personalities and ministry styles represented among our staff. With so many variables, how can we hope to work together to fulfill our particular calling? Our unity depends upon our mutual commitment to biblical principles that we agree upon as being essential.

There are three activities that fall into this category. They are Evangelizing, Establishing and Equipping. These are the least common denominators of our ministry in that, if any one of these were missing in a particular ministry, it would be incomplete.

Unity on these essentials does not imply uniformity of methods and means. How we do them will vary with the circumstances. Consequently we do not address ourselves to methods in this study. They are to be worked out on the scene.

What	Why	Emphasis	Result
<i>God wants:</i>			
Evangelizing	Everyone Saved <i>1 Timothy 2:4</i>	Gospel	Converts
Establishing	Everyone Mature <i>Colossians 1:28</i>	Growth	Disciples
Equipping	Everyone Prepared <i>1 Peter 4:10</i>	Ministry	Laborers

The following pages in this Section, therefore, contain two kinds of information. We will define what we mean by each of these essentials and we will state the principles that are universally applicable to each.

Evangelizing

I. Definition:

“To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.” (Note 12)

II. Aim:

To lead a person into an understanding of the Gospel so that he or she can respond.
Result - Converts.

III. Basic Assumptions:

- A. Salvation comes through Jesus Christ by the Word of God and the persuasion of the Holy Spirit. The disciple is the message bearer - Romans 15:18; cf. John 15:4,5.
- B. Evangelizing is a process involving both sowing and reaping -John 4:37,38.
- C. All Christians share in this ministry as a way of life by what they are, what they do and what they say - Philipians 2:15,16; Matthew 5:16; 1 John 1:3.
- D. Methods and approaches should be determined mainly by the needs and mentality of the hearers. We are to “by all possible means” save some - 1 Corinthians 9:19-23.
- E. Decisions should be confirmed as being a turning to God the Father of Jesus Christ and away from trust in anything else -1 Thessalonians 1:9; John 1:12,13.

IV. Basic Ingredients:

- A. Following Jesus - Matthew 4:19, Acts 22:14,15.
- B. Prayer - Romans 10:1; Colossians 4:2-6.
- C. Prompted by the Spirit - Acts 1:8.
- D. Loving service, i.e., incarnation of the Gospel - John 20:21.
- E. Verbal expression - includes
 - 1. Witnessing to God's goodness - Mark 5:19.
 - 2. Sharing one's testimony - John 9:25, Revelation 12:11.
 - 3. Teaching the Gospel from the Word - 1 Peter 1:23.
 - 4. Persuading or confronting concerning a decision -2 Corinthians 5:11.

Note: Without verbal expression, personal evangelism has not been accomplished. Romans 10:17.

Establishing

I. Definition: the process of helping believers mature.

II. Aim: to present every person mature in Christ. Result - Disciples.

III. Basic Assumptions:

A. God wants every believer to grow toward maturity - Colossians 1:28.

B. There are identifiable marks of maturity - Hebrews 5:14 (holiness); I Timothy 1:5 (love); I Corinthians 3:13 (endurance). *Note: The Greek word for establishing is "sterizo". It means to establish, to strengthen, to support.*

We are to be established :

1. II Peter 1:12 - in truth...against deception (believer)

2. I Thessalonians 3:13 - in holiness ...against temptation (saint)

3. I Thessalonians 3:2,3 - in faith ...against persecution (brother)

4. II Thessalonians 2:17 - in good works and words ...against uselessness (laborer)

C. The responsibility for establishing lies with:

1. God - Romans 16:25; 1 Peter 5:10; James 1:2-4.

2. Fellow believers - Ephesians 4:12-16; 1 Corinthians 3:10-15; Romans 15:14; Colossians 3:16.

3. The believer himself - Jude 20; Colossians 2:6,7.

IV. Basic Ingredients:

A . From God

1. His Grace - 2 Peter 3:18.

2. The Word - Acts 20:32.

3. The Holy Spirit - Galatians 5:16 & 25.

B. From fellow believers

1. Prayer - Luke 22:32; John 17; Ephesians 1:15-19.
2. Mutual support - Ephesians 4:15; Hebrews 3:13; Hebrews 10:24,25; 1 Thessalonians 2:11,12.
3. Word of God - Acts 20:32; Hebrews 5:12-14; II Timothy 3:16,17; I Peter 2:2,3.
4. Example - Philippians 4:9; 1 Timothy 4:12; Titus 2:7.
5. Love - I Thessalonians 2:8.

Note: The Navigators give special emphasis to the application of the Scriptures, rather than simply to teaching knowledge.

C. By the believer himself (The Wheel)

1. Christ-centered
2. Obedient
3. Word of God
4. Prayer
5. Fellowship
6. Witness

V. Growth in Grace

Growth is by God's grace, not by our works. The process is extremely important. We grow in Grace - II Peter 3:18; Isaiah 7:9b. Appropriating the Grace of God makes the difference between a fleshly work and a spiritual work. It is the starting point of all true spiritual progress - Colossians 1:6.

To grow in grace - 2 Peter 3:18; Isaiah 7:9b

1. God - "of all grace" - 1 Peter 5:10.
2. Christ - "full of grace" - John 1:14
3. Obedience - "grace ...teaches us ...to live" - Titus 2:11,12.
4. Word - "word of His grace" - Acts 20:32.
5. Prayer - "throne of grace" - Hebrews 4:16.
6. Fellowship - "share in God's grace" - Philippians 1:7.
7. Witness - "gospel of God's grace" - Acts 20:24.

Equipping

I. Definition: *Equipping is the process of helping disciples become laborers.*

II. Aim: *“To prepare God's people for works of service” - Ephesians 4:12.*

Result - Laborers.

- A. In the world - Evangelizing
- B. In the body - Establishing

III. Basic Assumptions

- A. It is laborers who help fulfill the Great Commission.
- B. God wants every disciple to become a laborer.
- C. God uses equippers to help disciples become laborers.
- D. The responsibility for raising up laborers lies with
 - 1. God: Certain things He alone can do.
He enables. 2 Corinthians 3:4-6; 1 Timothy 1:12, Ephesians 2:10.
He sends. John 20:21; John 15:16.
 - 2. The believer himself.
He makes himself usable (character & godliness). 1 Timothy 4:6-10.
He equips himself to work. 2 Timothy 3:16,17.
 - 3. The gifted and called equipper
He Prays: Pray for laborers. Matthew 9:37,38.
He Labors: Laborers come out of laboring. Colossians 1:28,29.
He Equips: Teaching and involvement. Mark: 3:14; Acts 16:3
“with Him...sent out”

IV. Basic Ingredients

A. To become a laborer, a disciple needs:

- 1. Christian character. Titus 2:7.
- 2. A heart for people. 1 Thessalonians 2:8.
- 3. Convictions. 2 Timothy 3:14,15; Hebrews 5:12,13, Eph. 3:14,15.
- 4. Ministry content and know-how. 2 Timothy 2:2 and 3:16,17.

B. A disciple is equipped to labor by:

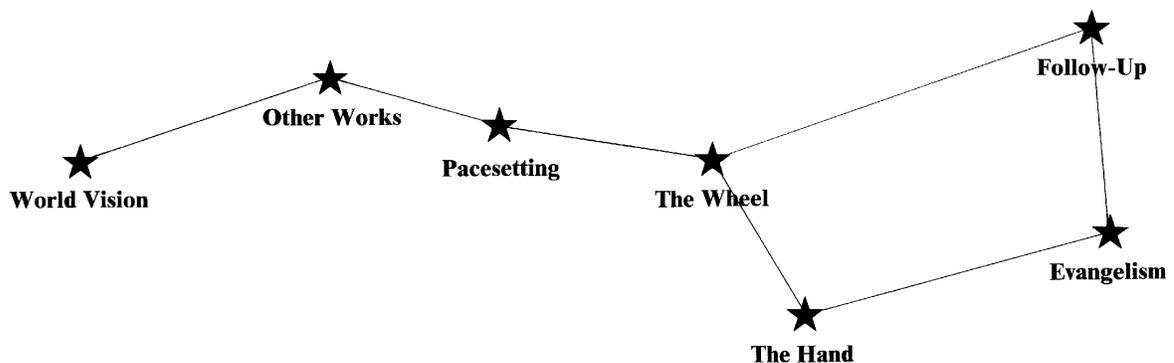
- 1. Example. 2 Timothy 3:10,11 .
- 2. Instruction. 2 Timothy 1 :13,14.
- 3. Involvement. Acts 16:1-3.

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.

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 ministryover-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.

Involvement

Keeping the balance between the “many” and the “few”

Equipping people to labor in the harvest must mean that both the equipper and those being equipped are involved in the harvest.

Thus Jesus equipped the disciples by involving them with Him in ministering to many others. The needs of the “many” (the plentiful harvest, the sheep without a shepherd) are thus complementary to the needs of the “few” (those being equipped as laborers/shepherds).

A true equipping ministry will be characterized by both the “many” and the “few”. The “many” provide the context for equipping the “few” ...and the “few” are involved in providing for the needs of the “many” (see Mark 6:34-44).

Perhaps the key to maintaining this balance (and keeping our sanity) is to observe where Jesus sought to exercise control.

Jesus did not seek to control the “many” (Mark 6:31). “Many were coming and going” - this was a pattern of Jesus' ministry. Jesus did seek to control his time with the “few” (Mark 6:31). “Come away by yourselves to a lonely place” - this was also a pattern of His ministry.

When we seek to control the “many”, we end up patrolling the perimeter of our ministry and the equipping of the “few” is neglected. Our ministry may look impressive when we do this, but it begins to die at the center. It loses its reproductive potential because laborers are not being properly equipped.

When we ignore the “many” and simply concentrate on the “few”, the “few” do not learn to labor, they have no vision for the plentiful harvest, they need exercise no faith, no sacrifice, no compassion, no servanthood and soon we will have no ministry and no laborers either.

So, to equip laborers we must involve ourselves, and those we seek to equip, in the costly demands of ministering to many others, but as we do so we must concentrate on control of our time to ensure we really are equipping those we intend to equip. (Note 13)

The Disciplemaking Leader and His Team

For the sake of clarity, we need to distinguish between a disciplemaking group and a disciplemaking team.

A *disciplemaking group* is simply a group in which disciples are being made. One of its simplest forms is a Bible study group. The group probably has a recognized leader.

A *disciplemaking team* is different. It is a few who band together to do what, in disciplemaking, they possibly could not do alone. It is a team with a leader.

I. The Disciplemaking Team

A. Definition: a team of two or more disciples, who pool their abilities and resources with the intent of together evangelizing the lost and establishing the saved.

B. The purpose of the disciplemaking team is to enable people to accomplish together more than they could do alone. It is not a substitute for individual responsibility. Rather, it enables everyone to fulfill his responsibility. It's not just the survival of the fittest; it's the little one being his best for God. The team encourages its less able members to their greatest accomplishment.

II. The Disciplemaking Leader

Definition: a laborer who is leading others, as a team, in evangelizing and establishing. He provides cohesion and direction.

III. Process

A. The leader draws the team together, clarifies its purpose and keeps it moving in the right direction. He does not necessarily assume the teacher role (see Definition of a Disciplemaking Leader).

B. Each member is actively involved, contributing according to his ability: teaching, praying, making contact, organizing.

C. The team maintains its dynamic through continual growth and as some of its members start other disciplemaking teams.

Application to the Navigator Ministry

What effects do we anticipate from our ministry as we apply these Fundamentals?

We have defined our identity, our calling and our Aim. We know who we are and we know what we should be doing. If there is a single word that summarizes our Aim, it is laborers. We are laborers intent on multiplying laborers in every nation.

As we labor we expect certain things to happen, certain results from our efforts. These we cannot dictate because all true increase comes from God -1 Corinthians 3:6-9. But we can anticipate a certain return according to His promises.

“A farmer plows his field, sows the seed and fertilizes and cultivates - all the while knowing that in the final analysis he is utterly dependent on forces outside of himself ...for a successful harvest, he is dependent on... God.” (Note 14)

As laborers together with God, we work at the process of the ministry. We pray, trust, witness, do good deeds, serve, teach, study, counsel, encourage, plan, etc. We give ourselves to these activities - we anticipate certain results. Romans 1:13; Romans 15:18.

The Process is of primary interest. If the laborer is right and if his labors are right, he has fulfilled his part. He may not see measurable results - but that doesn't mean he's not laboring.

The Results are also important, although they cannot be dictated. They lay the basis for tomorrow's ministry. For this reason we are interested both in the quality and in the quantity of our results. We want to evaluate them so that we can learn from our experience and effectively make progress towards our Aim.

In this Section, we will summarize the process and define the result areas of the Navigator ministry.

The Profiles are intended to give content to the Progress Indicators that we commonly use.

General Result Areas & Specific Progress Indicators

We have focused our Aim on laborers. But laborers must originate from some source. Those Jesus sent out were chosen from among His disciples. In our day it's the same. Tomorrow's laborers come from among today's disciples. We have also seen how laborers don't just happen. Usually they are consciously equipped for service by another, or others. We have called these people equippers. So in The Navigators we look for results in three basic areas: disciples, laborers and equippers.

We have found it helpful to define more closely what we mean by each of these three terms.

It has also proven helpful to identify the intermediate steps involved in producing a disciple, a laborer or an equipper. We call these steps "progress indicators" as they help us know how well we are progressing in producing in the three areas. Progress Indicators will vary according to the individual ministry, being determined by what is most helpful. Consequently the following division of the three result areas into eight Progress Indicators is illustrative.

I. A DISCIPLE - *is a follower of Jesus Christ.*

1. Converts
2. Growing Christians
3. Basic Disciples

II. A LABORER - *is a disciple actively involved in the process of evangelizing the lost and/or establishing the saved.*

4. Ministering Disciples
5. Disciplemakers
6. Disciplemaking Leaders

III. AN EQUIPPER - *is a laborer actively involved in the process of equipping disciples to become laborers.*

7. Equippers
8. Equipping Leaders

Pages 50-52 are illustrations of how to identify progress towards our Aim.

Disciples

Definition: A Disciple is a follower of Jesus Christ.

Profiles

I. A Convert is a Disciple who:

(local decision)

II. A Growing Christian is a Disciple who:

(local decision)

III. A Basic Disciple is a follower of Jesus Christ who has had a healthy walk with the Lord for at least the past six months.

He is characterized by the following:

1. Is putting Christ first and is taking steps to separate from sin.

Luke 9:23; Romans 12:1,2

2. Is continuing in the Word through study, memorization and application of the Word to his life.

John 8:31; James 1:22-25

3. Has a consistent daily devotional time and is developing his prayer life.

Ephesians 6:18; John 15:5-7

4. Demonstrates Christ's love by identifying with and serving other believers.

John 13:34,35; Galatians 5:13

5. Identifies with Jesus Christ in his environment and is actively sharing his faith.

Matthew 5:16; Colossians 4:6

Laborers

***Definition:** A Laborer is a Disciple actively involved in the process of Evangelizing the lost and/or Establishing the saved.*

Profiles:

I. A Ministering Disciple is a Laborer who:

1. Is continuing as a Basic Disciple.
2. Is accountable to a leader or discipling group for development in his life and ministry.
3. Is presenting the Gospel regularly with increasing skill.
4. Is growing in understanding of discipling and is seeking to disciple others.

II. A Discipling Leader is a Laborer who:

1. Is growing as a Basic Disciple.
2. Has personally led at least one other to Christ.
3. Has been the major influence in raising up one new Basic Disciple.
4. Is currently engaged in and continuing to grow in his understanding of evangelizing and establishing.

III. A Discipling Team Leader is a Laborer who:

1. Is leading others, as a team, in evangelizing and/or establishing.
2. Is providing cohesion and direction for the team.

Equippers

Definition: *An Equipper is a Laborer actively involved in the process of equipping Disciples to become Laborers.*

Profiles:

I. An Equipper is a Laborer who:

1. Is growing in effectiveness as a Laborer - either as a Disciplemaker or a Disciplemaking Leader.
2. Has been the major influence in equipping a new Basic Disciple to become a Disciplemaker or a Disciplemaking Leader.
3. Is currently engaged in equipping.

II. An Equipping Leader is a Laborer who:

1. Has equipped Disciples to become Laborers.
2. Is the prime mover in a laborer-producing ministry.

Relating

In this Section, we will discuss relating our staff and the fruit of our ministry to the Body of Christ.

We have demonstrated, at least to our own satisfaction, that we are a specialized function within the Body of Christ. Our Aim is to multiply laborers in every nation, thus helping fulfill Christ's Great Commission.

By producing laborers, we bring about growth and maturity in Christ's Body. But this is not enough. Our task is not only to produce laborers, but to attempt to relate ourselves and our fruit successfully to the various parts of the Body.

We must also be concerned about relating the fruit of our ministry from a practical point of view. Our calling is specific. It does not include the full range of functions within the Body. If we are to fulfill our calling, we must protect the specific nature of our Aim. Therefore, it is necessary in practice that we relate ourselves and our fruit effectively to the broader dimensions of the Body. Otherwise, we will become encumbered with responsibilities outside our calling and we will lose our effectiveness.

I. Why do we need to Relate?

A. We are a part of the Body

We are part of something far bigger than the Navigator organization. We are sons and daughters of God. We bear His name and participate in His works. We are citizens of His Kingdom - "a chosen people, a royal priesthood, a holy nation, a people belonging to God..." - 1 Peter 2:9.

We are members of Christ's Body, the Church. Collectively, we are a specialized function within the Body. Individually, we live life and raise our children in a local community.

All of these facets of our identity attest to one thing: we are a part.

As such, if we do not seek to relate harmoniously within the Body, we hinder Christ's desire that His people be "brought to complete unity" - John 17:21-23 - in order that the world may believe that the Father sent Him.

B. We are Interdependent with the rest of the Body

In the Body of Christ, nobody does everything. All are gifted. All have a part to play. Gifts are to be used for the common good of the Body, so that we must work in concert with one another - 1 Corinthians 12:7.

As Navigators, we aspire to contribute new life and growth to the Body: converts, disciples, laborers and leaders. We also want to contribute concepts and truths as they are acquired in the exercise of our ministry.

Others, in turn, edify us through fellowship, counsel, exhortation, worship and teaching. They assume responsibility for shepherding and leading the fruit of our ministry. We owe our continued mobility to the fact that the rest of the Body is there to take up where we leave off.

II. What does it mean to Relate?

A. Recognizing that we, as a part of the Body, must exercise unity with the other parts - Ephesians 4:3.

B. Mutual edification: we benefit from the ministry and instruction of others and, in turn, seek to serve them with what God has entrusted to us - Ephesians 4:16.

C. Abstaining from value judgments on the work of others. We rejoice over all progress, by whomever it is made, towards the spread of the Gospel in the world - 1 Corinthians 4:1-7; Philippians 1:15-18.

D. Serving according to genuine needs that we can help to meet.

III. Suggested Guidelines for relating our Staff to the Body

A. To other Specialized Groups

1. Personally know our peers - other leaders
2. Initiate or participate in prayer with these leaders
3. Participate together in ministry, at least within the sphere of our calling.

B. To Local Congregations

1. Maintain a meaningful relationship with a local congregation for mutual edification.
2. Serve that local congregation according to our gifts and abilities - 2 Corinthians 8:12. But, a local congregation should not become dependent upon mobile specialists. It should rather be built upon more permanent "foundational" persons.
3. Be set apart, where practicable, by a local congregation - Acts 13:1-3; 2 Corinthians 8:23.

C. Dealing with Divided Loyalties

Often, we are confronted with the dilemma of divided loyalties: Navigator responsibilities versus responsibilities towards local congregations or other specialized groups. Multiple loyalties are a fact of life. One can, and must, relate in several directions at the same time.

IV. Suggested Guidelines for relating the Fruit of our Ministry to Local Congregations

In establishing disciples, we need to begin early to teach them the importance of Relating; that they are called into unity with the Body; that their spiritual welfare needs the relationship to a local congregation. We want them - “to demonstrate Christ's love by identifying with and serving other believers” - Page 39.

A. Problems to Recognize

1. Those whom we win out of the world are not always willing or able to relate to existing local congregations. Differences in mentalities, values and cultures are sometimes too great.
2. Lack of viable local congregations. Sometimes, no wineskins exist for the new wine from our ministry - Matthew 9:17. In such circumstances, we cannot abandon our fruit. But we must also find alternatives that allow us to maintain our specific calling.

B. Alternatives to Consider

1. We can provide a half-way house as a bridge between the world and local congregations. This would be a local Navigator provision for evangelizing, establishing and equipping ...half way between the world and the local congregation. It may meet in a dormitory, barracks or home.

Half-way houses are effective in meeting the needs of new Christians and of members of established congregations. New converts need them as a place to mature as they come out of the world. Established Christians find small group fellowships effective for meeting personal needs and as a context for outreach.

2. We can help our fruit to integrate into established local congregations. We do this by:
 - a. Example,
 - b. Teaching
 - c. Helping to resolve individual problems.

- Individual differences must be taken into account. We should guide our fruit into congregations that fit them best.
- Relate our fruit to local congregations that are committed to the deity of Christ and the authority of the Bible -see Page 30.
- Help our fruit to resolve their conflict of loyalties between The Navigators and local congregations.

d. Establish rapport with pastors and help to resolve the difficulties that occur as our fruit relate.

In the final analysis, the individual must accept the responsibility for his own relating. He will have to determine where he fits best into the Body and obey God accordingly.

3. We can encourage clusters of our fruit to form local fellowships that will grow into mature congregations. This is necessary where suitable local congregations do not exist.

a. Where such fellowships are formed, we should influence them towards the biblical ideals of Christian community and witness.

b. Navigator staff should not assume foundational leadership functions in these fellowships.

c. We should maintain fraternal rather than organizational ties with these fellowships.

This Alternative makes a local ministry much more complex and should only be used where the other two Alternatives are not practicable. Before adopting it, we should consult with our Navigator overseers.

The choice of an Alternative will be partly determined by the environment in which we minister. We want to choose the one which is best for all involved: for those whom we disciple as well as for ourselves.

The most common and most simple solution is a combination of Alternatives 1 and 2.

Starting local congregations under Navigator auspices or with a Navigator identity is not an Alternative. Our sphere of service is not local. When a specialized group evolves into a local congregation, it loses its mobility and its effectiveness, in terms of our Primary Aim.

V. Application

The nations are in various stages of response to the Gospel. Consequently, just as individuals bear different responsibilities, we can say that nations have certain roles to fulfill in God's purposes - Acts 17:26, 27; Matthew 21:43.

This means that the specific vision that we see for our laborers may vary from nation to nation. They will always seek to evangelize the lost and to establish the saved, thus multiplying more of their kind. But, specifically, their contribution to the whole will be influenced by what God is doing in that nation. For example:

- Being models of love and faithfulness on the family level
- Being salt and light within society by exercising integrity and morality in business and government
- Serving in local congregations and other specialized groups
- Extension of the Gospel within the nation
- Being a resource for global mission

To what end do we seek to multiply laborers? The answers will be found as the laborers identify with others in the Body and commit themselves on the local level. There they will find a stable context for their labors.

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.

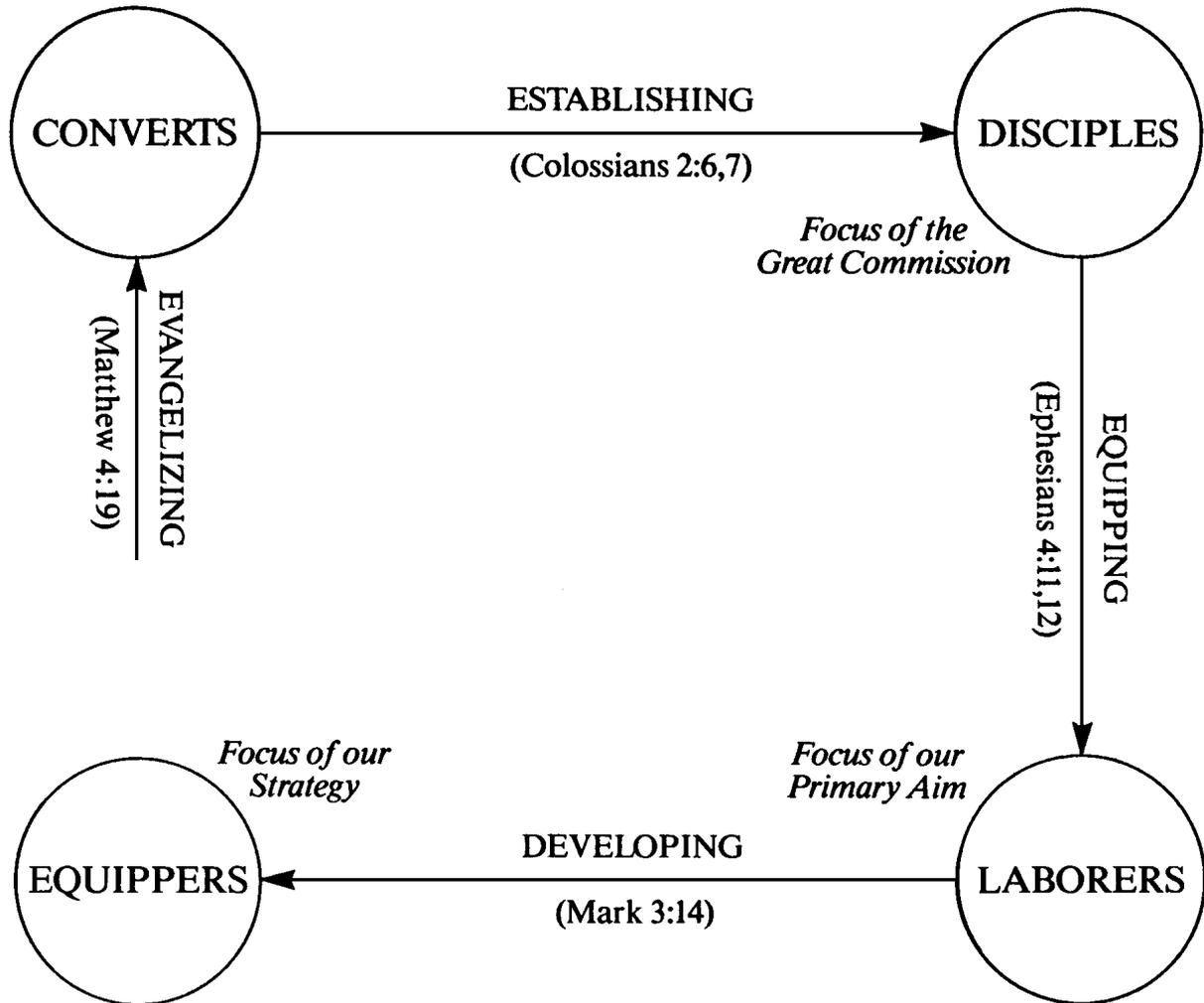
Public use of tongues requires congregational control of a local church.

- Propagate a political view or take a political stand.

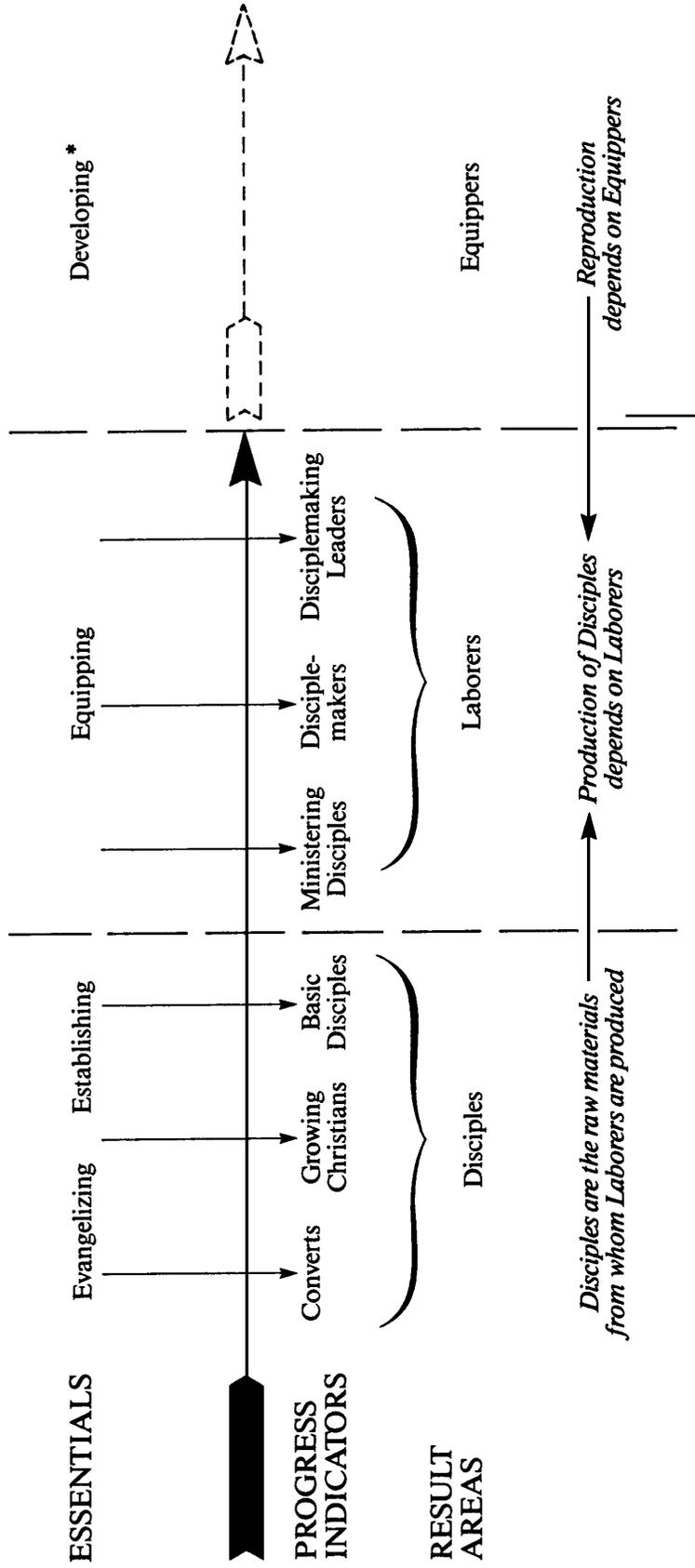
“Do not cause anyone to stumble, whether Jews, Greeks or the church of God - even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved” - I Corinthians 10:32,33.



MINISTRY FLOW CHART



MINISTRY FLOW CHART



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

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

Notes

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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 endsan 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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*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.