



**THE NAVIGATORS...
WHO ARE WE BECOMING?**

Living and Giving Our Passion

U.S. Version 1

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An Introduction to *The Navigators...Who Are We Becoming?*

Since God first gripped the heart of a young man named Dawson Trotman over 70 years ago, we Navigators have had an awesome privilege. We have experienced time and again the flow of God's grace fueling radical faith in His promises and a passion for spiritual generations advancing the Gospel into many nations. Even if you weren't around to experience that history, it is your heritage as a part our diverse Navigator community.

Over the years we have tried to adapt as our world and our own culture have shifted dramatically. Furthermore, God's Spirit has dynamically led us to refine our vision for our part in His Kingdom so that "by all means" we might save some.

In 1999 and beyond, around the globe we sensed a need for fresh clarity about what God was calling us to **be** and to **do** for Him. So 80 Navigator leaders from many different contexts met to pray, share the Word, discuss, and wait on God. Those involved experienced extraordinary unity and leading from God, which was later confirmed by many around the world. Out of those gatherings came a fresh expression of God's Calling for The Navigators, as well as a new articulation of the Values we share in every country. This God-given Calling together with our Values and Vision comprise the **Core** of our international ministry.

As we play a significant part in advancing the Gospel, our Vision is to see workers for the Kingdom next door to everywhere and opening new doors to everywhere. With a vision as huge as the world, the Gospel, and the Kingdom, sometimes it's hard to get a handle on the big picture, much less to communicate it simply and clearly to our family and friends and prospective donors.

Whether you are new staff, experienced staff, or a friend of The Navigators, this tool will help you gain a basic understanding of key aspects of our current Navigator ministry together and their scriptural roots. You will be unpacking seven of these aspects one at a time by taking a closer look at:

Our Core, consisting of:

- Our Calling—the mission God is calling us to pursue
- Our Values—the central motivations that define, permeate, and guide our journey
- Our Vision—the impression or "picture" of the outcomes as we faithfully pursue our calling

Four more essentials will help us keep focused on our Core:

- Building Environments of Grace and Truth as the context for...
- Engaging in Spiritual Transformation

*To advance the Gospel of
Jesus and His Kingdom into
the nations through
spiritual generations of
laborers living and
discipling among the lost.*



- Developing Generational Ministry
- Exercising Kingdom Leadership

This overview is meant to be **a simple sketch, not a detailed painting**. We encourage you to discover more about where these fundamental aspects of our Navigator ministry came from—it’s an amazing story of God’s dynamic leading! (See Appendix A.) This overview also correlates closely with the training and ministry implementation baselines document for Navigator staff.

To give you take a deeper look at our Navigator ministry, this tool includes:

- Seven brief overviews to read
- Questions to respond to and discuss with a mentor or a small group
- Key passages to study and meditate on
- A simple assignment to help you communicate each concept to others

When the disciples asked Jesus where He stayed, He simply invited them to “Come and you will see” (John 1:39). Now you are invited to come and see more clearly what God is doing inside and through the Navigators so that you can partner more interdependently with us in His Kingdom.

OUR NAVIGATOR MINISTRY

Core + 4



Our Calling

The first disciples must have been overwhelmed by Jesus' parting words to them. Okay, being His witnesses in Jerusalem was do-able, even under persecution. Judea and Samaria would be tougher (Acts 1:8). But going to "the ends of the earth"? And "making disciples of all the nations" (Matthew 28:19)?! How in the world could He call them to do *that*?! Then He gave them His Holy Spirit!



In a similar way, the Lord has given The Navigators this fresh biblical calling:

To advance the Gospel of Jesus and His Kingdom into the nations through spiritual generations of laborers living and discipling among the lost.

Because Jesus is the Way (John 14:6), His Gospel is Good News for every man, woman, and child on earth. Even more, the Gospel of His Kingdom is good news for whole communities, for nations, even for the planet earth itself. He intended the human race to advance biologically from just Adam and Eve to over 6,669,108,422 people¹. Similarly He intends for the Gospel to spread through each generation multiplying and reproducing the next generation. Wherever His redeemed and transformed ones go, they carry the seed of the Gospel and His life with them.

Whenever we pray "Thy Kingdom come," we are asking to see God's glory invade lives and history. No other government or social system or religion can deliver on its promises like God does. We trust God through the power of His Spirit to see supernatural outcomes (our Vision) through our lives and into the nations. In His Kingdom, we will see:

- "Least/little" ones becoming thousands, small ones becoming mighty nations
- Broken, wounded, downcast, prisoners becoming oaks of righteousness . . .
- Who rebuild, restore, and renew their families, cities, and societies
- An entire planet blessed by God's grace (Isaiah 60:22-61:11)

Each generation of disciples is called to live in the soil of the lost and broken. That is the unending task and privilege of Christ's Church. Never forgetting our own brokenness, we personify the Gospel in our ordinary spheres of influence, whether that's helping with homework or selling shoes. We represent Jesus as His servants and ambassadors (2 Corinthians 5:16-21) while walking alongside our neighbors in our homes, work places, on military bases, campuses, and in cities and neighborhoods. We live with them in the common events of our lives, reaching out with Christ's love and power in us (1 Thessalonians 1:8). We help people move toward the Kingdom just as someone helped us—with little acts of kindness, establishing rapport and building trust, inviting people to read and discuss the Scriptures, and teaching the Gospel in non-threatening ways in an environment of safety. We don't nudge our friends away from their family and relational networks; rather, we enter those networks and journey alongside.

¹ The current population of the world on the date of this writing, from the U.S. Census Bureau.

While most of us are called to live as insiders within our own cultures, some of us are called to be pioneers, planting the Gospel in places where it has not yet taken root. That may mean going to nations or people groups where traditional mission approaches are not welcome. Or it may mean living among communities in our own culture where there are few witnesses for Christ. Either way, we build grace communities of laborers and leaders (1 Corinthians 3:9-11) through both apostolic and local approaches (depending on our gifting). That's because we desire to advance the Gospel into neighborhoods and into nations.

Sure, it's messy and costly to bear one another's burdens. That's why we live and minister in partnership with others—so that others can help bear our burdens, too. When lost people get to hang around our families and communities, it releases the fragrance of Christ in their midst. When the lost see us being authentic, transparent, and vulnerable about our own brokenness and unresolved wounds, as well as about our on-going experience of the Holy Spirit's transforming power, that's how they will taste Kingdom hope for their own unresolved sins and struggles.

The Gospel sets the souls of individuals free! But it does even more than that! When we understand the power of the Gospel of Jesus and His Kingdom to affect literally everything in all creation, then we'll embrace the good news for individuals and for the nations, we well as for the whole universe.



A DEEPER LOOK

1. Go back and highlight key phrases in this overview That reflect our Navigator passion for advancing the Gospel into the nations. How do you see yourself living these out in practical ways in your contexts?
2. Go back again. This time highlight key phrases that reflect our Navigator passion for living and discipling among the lost. How do you see yourself living these out in practical ways in your contexts?
3. In three minutes or less, explain the essence of our Navigator calling to someone who may be hearing about this for the first time.

QUICK REVIEW: Our Navigator Calling is:

To advance _____ *of* _____
into _____
through _____
_____ *and* _____.

Key Passages: John 14:6, 1 Corinthians 3:9-11, 2 Corinthians 5:16-21, Isaiah 61:1-4, 1 Thessalonians 2:7-12, Matthew 28:19-20, Acts 1:8

Correlates primarily with Training/Ministry Implementation Baselines 2 and 3. (These baselines are found in another document.)

Our Values

We value...

1. The passion to know, love and become like Jesus Christ
2. The truth and sufficiency of the Scriptures for the whole of life
3. The transforming power of the Gospel
4. The leading and empowering of the Holy Spirit
5. Expectant faith and persevering prayer rooted in the promises of God
6. The dignity and value of every person
7. Love and grace expressed among us in community
8. Families and relational networks in discipling the nations
9. Interdependent relationships in the Body of Christ in advancing the Gospel



These values are the central motivations that guide and permeate our journey 24/7. It is worth noting that our first value re-affirms our historical emphasis on knowing Christ. Our passions are focused on the Triune God first of all—anything else, including ministry, can become an idol.

Read these two case studies. As you read, identify and mark/highlight as many of the above values as possible.

CASE STUDY 1 - ANNA

After graduating from college, Anna loved her new job. But she really missed connecting with her university friends around the Bible. She missed listening to her Muslim friend's perspectives, and together searching the scriptures and investigating the claims of Christ. She really missed listening for the needs of her classmates and praying with them. Now her 50+ hour work week keeps her spending more time in front of her computer and less time with people.

Value 2

In this new life chapter, Anna wants to find a new way to partner with God in building the kingdom. Her campus discipler helped her connect with the Navigator metro staff in her city, who described how their team was touching other working women. The more Anna learned about the mission and impact of this ministry, the more excited she became. Soon she met Liz at her office. They formed a partnership to offer a Bible reading and discussion group over lunch for those interested in learning more about God and the Bible. They encouraged each other to keep on initiating, especially on the days that nobody showed up for the discussion group.

It wasn't long before the women in the group went quite deep into some below-the-surface issues they were struggling with. Julia especially began to feel safe in the environment of grace where everyone could be honest about who they really were.

One day Julia asked Anna to meet with her for some personal processing. When they opened the Bible and read the first scripture, Julia broke into tears. "I knew this would happen if I met with you to begin seeking God again. I've made bad choices in my life, and I've dealt with it by avoiding God for the last six years. I had an abortion and I don't know what to do with the pain of my choice. I don't know what God thinks of me or how to relate to Him. I feel safe in sharing this because you and Liz both opened up so vulnerably about your own issues."

Chapter 2: Now use your imagination to write the next chapter of Anna’s relationship with Julia. Incorporate several of our values into the second chapter. Or describe what might happen in the next chapter if our values are not honored.



CASE STUDY 2 --NATE

From the outside looking in, Nate had a great life: he was an example of a Navigator leader. He had a really good marriage, two great kids, a fruitful ministry spanning more than ten years. He was in good health, maintained adequate support, and was blessed by the fruitfulness of his spiritual descendants. His newsletters were full of exciting reports about the transforming power of the Gospel in the lives of others. But that only told part of the story.

On the inside Nate felt hopelessly addicted to hiding his inner issues like internet pornography. As a result he began passively abdicating his influence and leadership in his marriage and ministry.

Nate didn’t understand the roots of his painful addiction when he cried in his office. He desperately begged God to free him from the grip of his compulsions and to release him from the performance trap. He didn’t understand why his passion to know Jesus and his in-depth Bible studies didn’t take away his desires for self-protection and pornography. Nate feared that if he revealed what was going on behind his mask, his wife would despise and leave him. He was terrified of being fired by the Navs.

Nate knew he was crashing internally. He wanted to come out in the open with his brokenness. He knew God was calling him to risk trusting Him and others with who he really was in a safe, grace-filled environment. He also knew it was time to come clean: first to his wife and then to Will, his most trusted friend in the Navs who had shared his own struggles with Nate over the years.

Chapter 2: Use your imagination to write the next chapter of Nate’s journey in a few paragraphs. Incorporate several of our values into the second chapter. Or describe what might happen next in Nate’s life if our values are not honored.



A DEEPER LOOK

1. As a group or with your mentor, share the values you found in these case studies.
2. Read your second chapters and discuss them.
3. As a quick review, complete from memory as many of the nine values as you can. It’s okay if you can’t remember all nine.

We value...

- 1) The passion to . . .
- 2) The truth and sufficiency of . . .
- 3) The transforming power of . . .

- 4) The leading and empowering of . . .
 - 5) Expectant faith and persevering prayer rooted in . . .
 - 6) The dignity and value of . . .
 - 7) Love and grace . . .
 - 8) Families and relational networks in . . .
 - 9) Inter-dependent relationships in . . .
4. Select any three values that you feel passionate about. In one minute or less each, explain that value to someone who may not have given it much thought.

Correlates with all Implementation Baselines.

Engaging in Spiritual Transformation



The idea behind costumes is ingenious: throw on a fanciful get-up and a mask, and—voila! Costumes suggest that instant, radical, identity-shifting change IS possible! With more money to spend, how about a physical makeover for the same effect?

Spiritual transformation is a great concept, too: that radical, identity-shaping personal change is not only *possible*, but in God's Kingdom is *normal*! Contrary to popular belief, life in Christ is not bland, benign, or boring. It is not about taming us down and molding us into a grey existence of plastic religious conformity. The One who called us into His passionate life of abundant joy and engagement with the world around us also promises healing to our old self so that we can live out of our true self—the person God says we are in Christ, the unique person He conceived of before the foundations of the world.

But it normally won't be instant. And it won't be painless.

So what is spiritual transformation? And how does it happen? Spiritual transformation is the mysterious work of God's Spirit maturing the human soul who is learning to abide in Christ. It is the life-long change process by which God restores His image in us that was marred by sin. This process thrives as we keep looking at our Triune God and becoming more intimate in this relationship. It's about experiencing the ways, the truth, and the very life of Jesus. Biblical spiritual transformation stands in sharp contrast to the many alternative views of spiritual formation offered by New Age, Hinduism, Buddhism, etc. God calls us to keep biblical spiritual transformation our central focus in our lives and ministry.

We know we're being transformed when our love for God, ourselves, and others is growing—when life becomes more about them and less about us (Matthew 22:37-40). Paul vividly described a life under renovation in Ephesians 4:17-32. In our pre-transformation old-self existence, we experience futile thinking, darkened understanding, hardened hearts, de-sensitization to God, and addiction to sensuality, all governed by deceitful desires. As we are being re-shaped, we are being made new both in attitudes and behaviors—telling the truth more often, handling anger constructively, working instead of stealing, giving instead of hoarding for ourselves, building others up with our words instead of tearing them down, and forgiving others out of a deepening appreciation for all the times God forgives us. We are being transformed as we come to experience God's presence in the whole of our lives and ministry, and to worship Him 24/7. Those are some outward signs of on-going inner change in our hearts, minds, wills, and bodies.

Some things about spiritual transformation actually are "instant." Immediately upon our spiritual birth, we are ushered into Kingdom life and incorporated into Christ's universal body, the Church. Instantly we are redeemed from fallenness and gifted with eternal life. God's promises are ours, and so is a new identity in Christ empowered by the Holy Spirit. But learning to live out of that new identity, and coming to trust those promises, and experiencing the joint journey with other disciples of Christ in the community of believers—that is a process that takes our response and participation.

And the hindrances don't disappear instantly, either. Spiritual transformation must also address some painful issues that often lurk hidden under the water line of our lives, such as unresolved sin and woundedness, false identity, pride and lack of brokenness, unreconciled relationships, legalism, control, or a compulsion to perform for the approval of people. We know that we are being transformed when we are bringing the pride, shame, fear, anger, and guilt attached to these difficult life issues into the light of God's mercy and grace. . . and into environments of grace and truth where trusted others can help us with their compassionate authenticity and wisdom.

So in light of all that God does in us, what do we bring to our own transformation process? We'll just mention two things here. Most important is an attitude of humble dependence and submission (Isaiah 66:2). Admitting that we're broken—to ourselves, to God, to others—releases God to bring wholeness to us. It takes humility to offer our whole selves to God (Romans 12:1-2). Doing so not only opens us to His healing work in us, but it also releases us to minister to others out of our brokenness rather than our pseudo have-it-all-together-ness. Wounded brothers and sisters are the kind of people that other people will trust with their own wounds. They are the kind of ministers God can use to advance His Gospel and bring transformation to lost people all around us.

God designed us with a passion for worship and intimacy with Him. So we also bring into our own transformation process the cultivation of lifelong spiritual habits of beholding God, often called spiritual disciplines. They are not ends in themselves, but means by which God reveals Himself and we can experience being known by Him. Through beholding the Triune God—seeing Him as He truly is in all His radiant holiness, faithfulness, goodness, mercy, jealous love, etc.—we are transformed into the likeness of His Son, our brother, Jesus Christ (2 Corinthians 3:17-18).

That's why, early in our walk with God, it is critical to form spiritual habits of abstinence (such as silence, solitude, fasting and frugality) and of engagement (such as study of God's Word, worship, prayer, scripture memory, service, fellowship, confession, submission, and giving). By abstaining from some things for while, we turn off the "noise" of the world, and by engaging with others, we focus our eyes on Jesus and His Kingdom ways as we experience His grace. And that's what spiritual transformation is all about: the work of the Holy Spirit deepening our intimacy with Him and shaping us more and more into the image of Christ.



A DEEPER LOOK

1. How would you describe where you see yourself right now in your lifelong process of spiritual transformation? Where specifically has God been working recently in your life? In what specific area do you long to experience God's transforming power?
2. Using a few relevant verses, explain the two-way dynamic at the heart of the spiritual transformation process: God pursuing and knowing you, and you beholding and knowing Him.
3. In three minutes or less, explain Spiritual Transformation to someone who may be hearing about this for the first time.

Key Passages: 2 Corinthians 3:17-18, Romans 12:1-2, Matthew 22:37-40, Ephesians 4:17-32

Correlates primarily with Implementation Baseline 1.

Developing Generational Ministry



Did you ever wonder what's with all of the "begat's" in the Bible? You know, "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and . . ." (Matthew 1:2—KJV). Why are both the Old and New Testaments littered with lengthy genealogies? Because God is a God of generations. He designed both natural and spiritual life to be perpetuated as each generation reproduces the next generation "according to their various kinds" (Genesis 1:11).

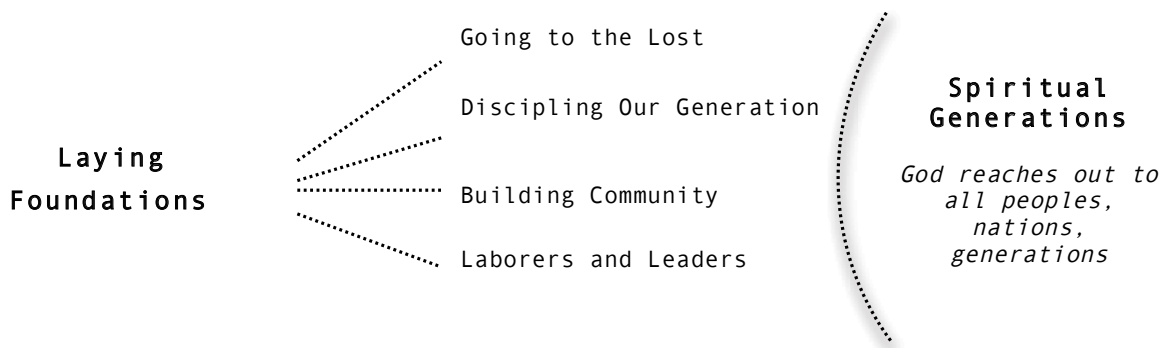
Generations. God has no other plan for filling the earth. And He has no other plan for building His Kingdom.

God is the jealous Lover of our souls. His heart is concerned as long as even one of us is being seduced by other gods or idols or distractions. And through His children He longs to reach out to all people, in all nations, throughout all the generations of time. His Gospel is a sacred trust meant to be passed on generationally. Judges 2:10 is a sober reminder of what happens when a single generation forgets—or isn't told—who the Lord is and what He has done. We are always just one generation away from coldness towards God and His Gospel becoming only a vague memory.

But God is carrying out His great purposes through spiritual generations. He began by promising to make Abraham the father of many nations with descendants as countless as the stars and grains of sand. God entered into an everlasting covenant with Abraham and his descendants "for the generations to come" (Genesis 17:5-7) to bless all people on earth through Abraham's "seed" or "offspring." Those promises were repeated and clarified to Moses and David and others, and they were fulfilled in Christ who was Abraham's "seed" born many generations later. Jesus also reproduced spiritually by investing in a few men and women (John 17).

Through their faithfulness, we who belong to Christ in the 21st century are also "Abraham's seed and heirs" of those same promises (Galatians 3:29). This remains at the heart of our ministry: the least one becoming a thousand by trusting God for spiritual descendants—in fact, generations of them! (Isaiah 60:22) Just being busy in ministry won't do it; even being fruitful won't get the job done. Reproducing generations is essential in advancing the Gospel into the nations.

So what does it take to build a multiplying ministry? Several things are critical, not optional. Navigators refer to 6 Critical Factors:



The first critical factor is Laying Foundations. This means pursuing our vision through faith by prayer. It means trusting God to use us to initiate new inroads where the Gospel is not only Good News, but also *new news*. It means teaming with other people of like heart, making visible the love of God in our relationships, creating an environment of grace and compassion and truth where the lost and broken can “smell” the fragrance of Christ among us. We trust God for foundational people in whom to really invest. It is critical that we continually go to and live among the lost, not just hang around and build up the saved. That’s why the Church is in the world in the first place—for the sake of the lost scattered among the nations. If they are to hear and experience the pure Gospel, we must deal with our fears and overcome our legalism to embody the good news about Jesus as insiders or as sent ones wherever God has placed us.

When God draws a lost seeker into His Kingdom and into His family, our role becomes that of discipling—providing spiritual parenting and mentoring so that they will grow in their experiential knowledge of Jesus and progress on their lifelong journey of transformation (Matthew 28:19-20). In our current cultural context where so many biological generations are fractured by divorce and abuse, countless young people would welcome the gracious influence of a spiritual parent. What a great joy when God uses us to midwife and mature the next generation in His family!

But transformation doesn’t happen in a vacuum. It is also critical that we build community among us—safe, healing environments where brokenness is repaired and the mission moves forward simultaneously. It will take men and women partnering in ministry to reflect the fullness of God’s image at work in the world. Our grassroots ministries are the birthplaces for new laborers and leaders to develop in character and competency. Kingdom leaders need to be deliberate and skilled in identifying and developing new leaders so that the next generation will not forget what God has done for us. Crucial for this Gospel advance are apostolic type leaders who move through new doors for the Gospel as well as fill specialized functions.

Maybe this illustration will help crystallize the urgency of laying foundations for spiritual generations. If you were asked how many seeds there are in an apple, what would you say? 5 . . . 8 . . . maybe 10? Now think about this: How many apples are there in a seed? It depends, doesn’t it? If the seed dies, no apples at all will come from it. But if that same seed is planted, protected, and nourished, it has the potential of reproducing generationally as many apples as there are stars in the sky! The Gospel is the “seed” we’ve been entrusted with. Let’s pass it on!



A DEEPER LOOK

1. Read Acts 18 about Paul investing in Priscilla and Aquila’s lives. They went on to invest in Apollos, beginning the next generation of Gospel laborers. Try to identify in this story the fingerprints of several of the critical factors that contributed to this generational ministry.
2. What is your current understanding of “spiritual generations”? As you explain it, try to trace the promises given to Abraham, Moses, David, and to us . . . for the sake of the next generation.
3. In three minutes or less, explain the basics of Developing a Generational Ministry to someone who may be hearing about this for the first time.

Key Passages: Judges 2:10, 1 Corinthians 3:3-16 and 21-23, Matthew 28:19-20, Acts 18, 2 Timothy 2:2. Also Genesis 12:1-3, Genesis 17:1-8, Deuteronomy 4:5-8 and 6:1-9, 2 Samuel 7:8-16, Galatians 3:25-29.

Correlates primarily with Implementation Baseline 5.

Exercising Kingdom Leadership



When we hear about someone molesting a child or exploiting the elderly or embezzling money, our hearts ache. But when that someone turns out to be a politician or a pastor or a priest or a multi-millionaire corporate executive, we get downright angry! Why is that? Because it's about more than the innocent being hurt. It's also about leaders violating the trust of their followers. Jesus said that in His Kingdom, *it would not be so!* (Mark 10:43) And He meant it.

Kingdom leadership means that we who follow the leadership of Jesus as our King commit to lead others as He leads us. Among other things, that means that, like Jesus, we will:

- Experience *being* with the Father before *doing* anything for Him
- Humble ourselves, waiting for Him or others to exalt us (Matthew 18:1-4 and 1 Peter 5:6)
- See our core identity as that of a servant and our temporary role as that of a leader, not the other way around (John 13:3-4, 15-17)
- Reveal the Father to those God gives us through our lives and words, and protect them appropriately (John 17:6-8, 12)
- Exercise authority and initiatives for the good of others and the purposes of God, not for ourselves
- Set an example for and equip emerging laborers and leaders to fulfill God's purposes, because it takes one to make one (John 17:23)

When God calls any of us into a leading role in His Kingdom, He also equips us for our God-given tasks. He gives us a calling—a clear mission. That means that we exercise our leadership strategically, with the God-given calling, values, and vision in mind. God also provides companions—people young and old, precious and full of potential, wounded and needing compassion, people to mentor and be mentored by. We are to “one another” those God gives us, and to partner in building environments of love and grace that can bear the weight of truth. Third, God desires that we invest ourselves and our talents in His Kingdom so that His righteousness will permeate the lost and broken people around us in our unique spheres of influence life by life, family by family, dorm by dorm, base by base, city by city. God has called us to provide kingdom leadership to our staff, laborers, and leaders.

It may seem paradoxical, but you can spot kingdom leaders by the way they live in humility with those they provide leadership for. Jesus led as He followed—by abiding in His Father's love in utter dependence, by observing what the Father was doing, and by staying in step with Him. Kingdom leaders invite their partners to influence them because they understand that influence goes both ways. Partners can influence leaders by speaking into their lives, impacting their thinking, protecting blind spots, and bringing joy and blessing to the leader. So kingdom leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual Kingdom purposes.

In The Navigators, leaders at all levels are challenged to accomplish certain tasks, not as lone rangers, but in interdependent teams. As Kingdom leaders we are called to:

- Abide in Christ and follow God's strategic mission integrated with the scriptures

- Build vision. Assess vision in light of current realities so that we can better understand where we are and where we need to go in our mission and context. Contribute help and guidance as we act together.
- Build values. Creatively build environments of grace and truth that foster learning and help people grow in character and navigate change.
- Invest in key people. Identify, equip, empower, and release the next generation of leaders and laborers to fulfill our mutual calling. Help them own their influence in the Body of Christ and throughout society, and to do the same for others (John 17:18 and 2 Timothy 2:2)
- Coach new leaders through the 6 critical factors of spiritually multiplying ministries.
- Serve, take initiative, guide, and partner with others in accomplishing God's purposes for them. This includes focusing, planning, communicating, developing and using necessary resources, overseeing, etc.
- Persist in faith-stretching prayer over God's promises

In our current cultural context where too many leaders abuse their power and too many followers disdain the authority of their leaders, Kingdom leaders are desperately needed. Leading in God's Kingdom will take moral courage—doing the right thing in spite of risk, pain, or personal cost. It will take humility, too—trusting God and others with us in vulnerability. But if we learn to lead from our hearts and minds out of our whole person, relying on the Holy Spirit, we can look forward to entering into the joy of our Master (Matthew 25:21,23) just as He promised.



A DEEPER LOOK

1. How have you experienced some of the aspects of Kingdom leadership mentioned above (or the lack of them) in your previous work and ministry experiences?
2. What do you think it would look like in your ministry context for you to lead like Jesus did? . . . to follow like Jesus did?
3. In three minutes or less, explain Kingdom leadership to someone who may be hearing about this for the first time. Be as practical as possible.

Key Passages: 2 Timothy 2:2, Matthew 18:1-4, John 13-17

Correlates primarily with Implementation Baseline 6.

Creating Environments of Grace & Truth



We are all impacted by our environments. Maybe yours has been a dog-eat-dog office environment. A creative learning environment in a classroom. A legalistic, performance-oriented ministry environment.

An investment-friendly business environment. Or a community environment that you would—or wouldn't—want to live in yourself or raise your kids in. Some environments are healthy for humans to survive and thrive, while others are hostile.

The seed of the Gospel is like that. It thrives or it dies depending on the environment we plant it in (Matthew 13:1-23). Every person is like that. Relationally healthy or unhealthy contexts influence us. Perceived grace or lack of it may move us either to open up or to hide.

Jesus came into a world that had already received the law through Moses, but desperately needed grace and truth (John 1:14, 16-17). As His representatives in our generation, He sends us to do the same—to bring sips of His living water to those among us who are choking on legalism or on the junk food of our culture's values. He sends us into cultures of broken marriages, betrayed friendships, loveless sexual encounters, and global uncertainties to witness to His faithfulness. He asks us to proclaim Him as *the Truth* in a culture jaded by spin, hype, truthiness, relativism, and outright lies. He calls us to touch the “lepers” in our society, and to allow ourselves to be touched by them in their world (Mark 14:3). He calls us to create environments where the lost and broken can find acceptance.

Our challenge is to foster genuine environments where the grace and truth of the Gospel are modeled and can be felt by others. The sense of community that we build in our families, staff teams, small groups, and local ministry settings should invite both the lost and the saved among us to experience belonging, partnership, relational intimacy, and tangible sharing of resources. Trust can flourish here. Truth can be trusted here. Lives can be transformed here. Our values and relational dynamics (i.e., the ways we relate, decide, minister, and lead) will either exude a fragrance that speaks life to people or a stench that will put them off (2 Corinthians 2:14-17).

So what does an environment of “grace upon grace” and truth look like when expressed in our communities (John 1:16)? An *environment of grace* is like a “padded room” of unmerited favor and love from God and others where all of us can bring our condemnation, shame, guilt, and sin out of hidden darkness. My grace affirms your identity, stays with you as we pursue healing together, motivates and provides safety for you to mature, and honors your calling. Creativity thrives, as people are encouraged to live out who God designed them to be. In such environments people experience love, restoration of dignity, and all of the biblical “one another’s” from God and from people (John 13:34-35, 1 Corinthians 13:4-8). They can find help dealing with the roots of their shame, rather than being condemned or shamed into conformity. Guilt isn't used as a method to motivate, discipline, or manipulate; instead, people are invited to bring their sin issues out of hiding into the light where there is hope of healing in Christ.

An environment of truth allows the “confrontation” with God and others that exposes and defangs lies and sets us free—when we trust the truth. This truth admits when things aren't working for you, offers alternatives, blesses you (instead of emotionally “divorcing” you), and rests in God's light and holiness. When kindness like this leads towards humility and repentance, the painful realities of our sinful and broken condition are exposed and handled gently. Wherever people experience trust, respect, understanding, and empathy, they are more willing to welcome the truth of God taught and spoken into their brokenness. Freedom-giving truth flourishes in non-manipulative environments where people can feel safe, be authentic and be affirmed, trust and be trusted, let go of false selves and self-protection, and embrace the truth that

frees. Integrity, too, will grow as people are released to be honest about who they are and are not, about what they can do and cannot do.

The sower in Jesus' parable had a responsibility to pay attention to the soil where he scattered the seed. In the same way ministry leaders are responsible for shaping the environments in their ministries and spheres of social influence. As leaders our humility, our sacrificial concern for others, our integrity, and our vulnerability in sharing our own struggles with sin and shame will go a long way in modeling grace and truth for others (Philippians 2:5-11). Leaders who do not demand performance or exert power inappropriately are more likely to nurture others into trusting Christ for healing and wholeness. Under this kind of leadership, and in this kind of environment, as we pray, share, worship, and labor together, we can more readily integrate the pursuit of our mission with the on-going process of living out our true identity in Christ.

"In the middle of the wild ocean of shattered dreams and broken lives, the community of Christ celebrates God's forgiveness; they believe in what each other could become, they never minimize sin but they love to maximize grace. They are carriers of Christ to each other. That's what spiritual friends do when they act together on a journey to God."

-Dr. Lawrence Crabb, The Safest Place on Earth



A DEEPER LOOK

1. Jesus modeled environments of grace and truth everywhere He went. Read Luke 5:27-32 and complete the chart below. Notice how Jesus maximized grace without minimizing sin.

How did the Pharisees exhibit a grace-less environment?	How did Jesus create an environment of grace?	How did Jesus create an environment of truth?

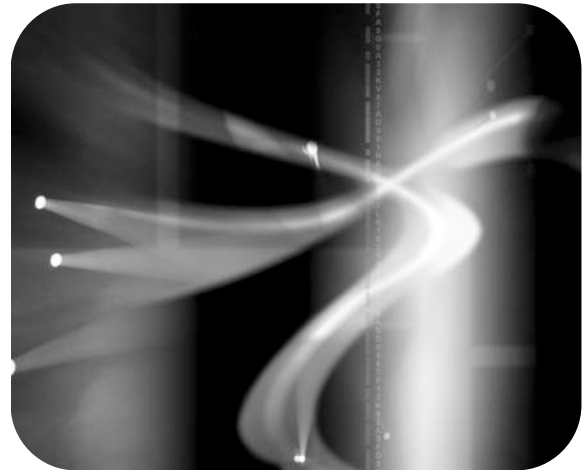
2. Has anyone ever spoken to you about an area of sin or growth in a grace filled way? How did that experience affect your spiritual transformation?
3. In three minutes or less, explain the essentials of creating environments of love and grace and truth to someone who may not have given it much thought.

Key Passages: John 1:17, Matthew 13:1-23, 2 Corinthians 2:14-17, Philippians 2:5-11

Correlates primarily with Implementation Baseline 4.

Our Vision

Our Vision statement completes this inside look at *“The Navigators...Who Are We Becoming?”*. This vision is an impression of the outcomes we can see with the eyes of our hearts as we pursue our calling, honor our values, and integrate the other essentials. It is a vision because we see it now only in fragments. We are trusting God for its ongoing fulfillment, perhaps for our descendants to see.



Our Vision

We see a vital movement of the Gospel, fueled by prevailing prayer, flowing freely through relational networks and out into the nations. Workers for the Kingdom are next door to everywhere!

What characterizes this movement? A heart for the whole person...climates of grace...compassion for the vulnerable and broken...sacrificial unity embracing diversity...cultural relevance and sensitivity...interdependence with others in the wider family of God...transformed men and women, fragrant with humility and the aroma of Christ.

They are marked by a deep engagement with and obedience to the Scriptures as the Word of God. They believe the promises of God. Both personally and in committed communities, they seek to know and pursue the purposes of God.

Laborers and leaders are emerging, with an increasing passion for Jesus Christ. They demonstrate faith and courage as they live and move among their friends and families. As spiritual parents, they model authenticity and relevance.

Ordinary people, in many walks of life, are joyfully leading integrated lives. They live as fruitful insiders among the lost. There is perseverance in the face of hardship and suffering. Around the world, many are coming to faith. As they become established in discipleship, some grow to be foundational for further generations. The Gospel spreads naturally and powerfully, as believers share Christ...life upon life...family to family.

Crossing cultures into new cities and nations, teams of mobile pioneers intentionally proclaim and embody the good news of Jesus Christ, in such a way that transformed communities multiply. These communities are bringing joy and hope to their surrounding environments as relationships are healed and justice increases. Indeed, the lost and unreached burn in their hearts, as they move the Gospel into the nations.

The leaders of this movement, developed and empowered for God's service, live out a growing commitment to Christ-likeness. They are dependent upon the Holy Spirit. New generations of leaders are emerging, rooted incarnationally in their local and national contexts. An international leadership community brings focus, alignment and energy to their movement. These leaders are clearly committed to long-term impact in generational ministry.



A DEEPER LOOK

1. Read through the Navigator vision statement, marking whatever touches you most.
2. Now with a partner or in your group, have one person read it aloud again. While you listen try to visualize the fulfillment of the Navigator calling. Write down whatever words, phrases, or images filled your mind as you listened to the vision.
3. Listen to the vision read aloud one more time. Add to your original list anything else that grabbed your heart, sparked a fire within you, or caused a feeling of excitement or anticipation.
4. Now try to connect those words and phrases from the Vision to your life and ministry context and the realities of those you live among and disciple, which increasingly may include hostility and intolerance toward faith in Christ. Try to capture on paper in a few paragraphs what your vision would look like down the road a few years if lived out by those people in their contexts. Dream big! Think future! Envision great things! How might God want to breathe life into your vision? Try to put that in writing. And make it fuel for your prayers.

Correlates primarily with Implementation Baseline 2 and all others.

Appendix A: Historical Look

How did Our Navigator Ministry focus come about?

If you ask a question like that, don't be surprised to get a story in response. It can't be answered without looking at our history. These themes and aspects of our ministry grew out of seventy years of Navigator history and experience—including amazing successes and painful failures. It reflects thousands of men and women wrestling with the Scriptures, as well as the evidence of God's faithfulness to us beyond our imagination. Even if you weren't around to experience that history, it is your heritage as a part of the Navigator community. Following is a very brief sketch of our history.

1933-1956. Before and during the years of World War 2, God got a hold of a young American truck driver named Dawson Trotman. He planted a passion in Daws to take the Gospel to lost sailors on the ships of the Pacific fleet. Experience taught Daws the value of Scripture memory, of following-up those he led to Christ, and of the need for spiritual reproduction—not just addition. Daws created practical tools and methods like the Wheel Illustration and the Hand Illustration to help people “navigate” (hence the name Navigators) their lives with Christ at the center. From 1946 onward, The Navigators also began advancing the Gospel among university students and military personnel in the U.S. Daws and his team also prayed and claimed God's promises to influence nations for Christ.

1956-1986. During these years The Navigators continued to focus on the lost—the “harassed and helpless, [the] sheep without a shepherd.” The harvest (as always) was plentiful in those days, and the laborers (as always) were very few (Matthew 9:36-37). So The Navigators gave themselves to evangelizing, establishing, and equipping laborers who could multiply spiritually. Convinced of the worth and potential of the individual, our ministry focused on one-to-one discipling. During this era, the Nav ministry spread to U.S. churches and among several ethnic groups. Navigator missionaries primarily from the United States and Europe also launched new ministries in 58 countries around the world.

1986-2004. In these decades The Navigators made a paradigm shift from being an international agency primarily dependent upon U.S. resources to becoming a worldwide partnership comprised of many national ministries. That meant we had to grapple seriously with the impact of our diversity amidst the growing multi-culturalism and globalization in our world. The SRM (Scriptural Roots of Our Ministry) study process helped to bind us together around the commonalities of our calling. Nav missionaries of many nationalities speaking scores of languages advanced the Gospel into many hard-to-reach places in the world, including countries closed to traditional missions. Creative initiatives and partnerships helped to expand ownership of the ministry around the world.

1999-Present. As we mentioned in the Introduction, in 1999 around the globe we sensed a need for fresh clarity about what God was calling us to *be* and to *do* for Him. So 80 Navigator leaders from many different contexts met to pray, share the Word, discuss, and wait on God. Those involved experienced the extraordinary leading of God, which was later confirmed by many around the world. Out of those gatherings came a new expression of God's Calling for The Navigators, as well as a new articulation of the Values we share in every country. Together this God-given Calling (and our Values and Vision) comprise the Core of our international ministry:

To advance the Gospel of Jesus and His Kingdom into the nations through spiritual generations of laborers living and discipling among the lost.

Meanwhile God was also doing a deep work of refining The Navigators in the United States. A renewed focus on leader development helped us as we embraced our brokenness, both individually and

organizationally, and recommitted ourselves to live and disciple *among* the soil of the lost—not just go to the lost. While still valuing the individual, we began embracing more and more the critical place of community, teamwork, relational networks, and partnership in the movement of the Gospel and the expansion of God’s Kingdom. We focused on building generational ministries, by addressing six critical factors. God led us to develop transformational grace-based leaders. Post-modernism, multi-culturalism, urbanization, and spiritual pluralism are among the many realities that we grapple with in our current ministry contexts. So the American Navigators added four elements to help fulfill the Core:

- building environments of grace and truth as the context for . . .
- engaging in spiritual transformation
- developing generational ministry, and
- exercising Kingdom leadership.

Together these themes attempt to capture the heart of our Navigator ministry and what it will take to keep our Calling, Values, and Vision in the center. As we trust God for the next generation of Navigator staff and laborers, we do not forget that we stand on the shoulders of previous generations.