



WHO WE ARE

VERSION 2

Developed by The National Training Team
February, 2010

The Navigators . . . WHO WE ARE

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Introduction

In 3 minutes or less how would you answer this question: “Who are The Navigators, and what do they do?”? How about in 50 words or less?

Clarifying who we are raises questions like what is our mission, what are our motivations, what is our context or sphere of ministry, who can be part of this, what is our heritage, etc.

As a starting point The Navigators are:

- **Called** people—called by our highly relational and missional Triune God to be lovers of God and to do a particular mission.
- **Motivated** people—motivated by the transforming power of the Gospel, and by shared values and a vision for the future.
- **Empowered** people—empowered, in the midst of our own journeys of spiritual transformation, to focus our discipling efforts on each new generation of laborers.
- **Connected** people—engaged within our relational networks, among the lost, and into the diverse cultures of our country and beyond . . . in other words, *next door to everywhere!*

Fulfilling relationships . . . Great ideas . . . Compelling purpose . . . Really visionary . . .

So what does all this actually look like in real time . . . through the eyes of Navigator staff, volunteer stakeholders, and friends living and ministering throughout this broken and hurting world?

In this paper we’ll offer some short “real time” answers to these big picture questions:

- WHO . . . is Calling Us . . . and Who are We Called to BE?
- WHAT . . . are We Called to DO?
- WHY . . . do We Embrace Our Calling?
- HOW . . . do We Pursue Our Calling?
- WHERE . . . Will You Find Us?

Yes, it will take more than 50 words. But our prayer is that your heart will exclaim, “*That’s* why I’m a Navigator!” or even, “That’s why I *want to be* a Navigator!”



Throughout this paper be on the lookout for this symbol. It will direct you to interactive processing questions and activities you can do in a group or use to dig deeper on your own.

WHO . . . is Calling Us . . . and Who are We Called to BE?

A Calling begins with a Caller. That's where we Navigators always begin—with our passion for God who has been calling men and women since the beginning of time.

- God spoke humanity into being and then called Adam and Eve out of their shame and guilty hiding into His merciful presence (Genesis 1:26, 3:9).
- God called Abram to leave his country and sojourn to the Promised Land with little more navigational advice than His promise, "I'll show you [the way]" (Genesis 12:1).
- Jesus called the disciples from their fishing nets to be with Him and to do life with Him.
- God still invites the thirsty, the broken, the weary, and the excluded to come to Him for healing and wholeness. (Isaiah 55:1, Hosea 6:1, Matthew 11:28, Luke 14:22).
- He asks the lost to open their heart's door for His entry (Revelation 3:20).



Long before God calls us to *do anything for Him*, He invites us simply to *be with Him* (Genesis 28:15, Exodus 33:14, Isaiah 43:2, Matthew 18:20). Even Jesus' Great Commission to go and make disciples is embedded within His promise, "...surely I am with you always, to the very end of the age" (Matthew 28:20).

"Abide with me . . . Hang out . . . Be at home in My love . . . Let's do life together . . . Forever."

No other words comfort a child of God more than His simple promise, "I will be with you." No other metaphor calms our childish fears and secures our true identities more than being assured of our intimate place as beloved sons and daughters in Abba's heart. This root identity, and as those who love God, springs from being deeply loved BY God.

Our calling together as Navigators works alongside other biblical identities. We live as LOVERS of God, AMBASSADORS for Christ, and as EXAMPLES of godly living to believers and society. We want all that we live out and do together to illustrate a Kingdom Culture that glorifies the King.

Since the birth of the Navigator movement we have had a central focus on knowing Christ—and from that intimate, experiential, and relational knowledge, making Him known to others. No other calling supersedes our passion for God. John Piper puts this in perspective when he writes:

"Missions is not the ultimate goal of the church. Worship is. Mission exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and goal in missions. It's the goal in missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God's glory. The goal of missions is the gladness of the peoples in the presence of God. 'The Lord reigns; let the earth rejoice; let the many coastlands be glad!' (Psalm 97:1). 'Let the people praise thee, O God; let all the peoples praise thee! Let the nations be glad and sing for joy!' (Psalm 67:3-4)."

—John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions*, (1993), Baker Books, Grand Rapids, MI, p. 11

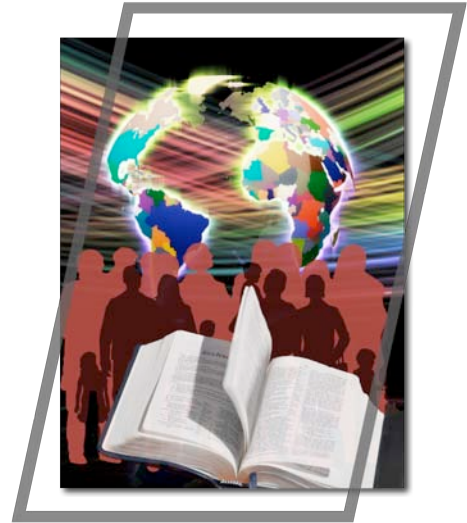


WHO is Calling Us . . . and Who are We Called to BE?

1. What would you say if a seeking friend asked you, “How have you experienced God recently?”
2. Re-read the quote by John Piper and discuss what stands out to you most about worship and mission.
3. Discuss whatever tensions you sometimes feel and how you integrate:
 - ✦ Doing things for God (ministry, mission, calling), and
 - ✦ Simply being with God (abiding, resting secure, enjoying just sitting in His presence).
4. Discuss your identity as:
 - ✦ Lovers of God ... how does this resonate within you?
 - ✦ Ambassadors for Christ ... do you embrace this as part of your identity?
 - ✦ Examples to believers and the world ... what Scriptures do you know that would support this as part of our identity?

WHAT . . . are We Called to DO?

Since God first gripped the heart of a young man named Dawson Trotman over 75 years ago, we Navigators have had an awesome privilege. Throughout the years and today we see the flow of God's grace fueling radical faith in His promises. We see generations from many nations tasting, understanding, believing, and embracing the love of Jesus in ways that transform lives, relationships, families, and communities. Psalm 67 expresses well this longing, rooted in our desire for **God's glory to be reflected and experienced in our fallen, broken world**. We labor in urban, rural, and obscure places to see spiritual generations advancing the Gospel into the nations.



Let's look at the first part of our Calling:

To advance the Gospel of Jesus and His Kingdom into the nations . . .

What a Calling this is! The first disciples must have been overwhelmed by Jesus' parting words to them. 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 nations*" (Matthew 28:19)?! How in the world could He call them to do *that*?! Then He gave them His Holy Spirit!

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 6,797,441,146 people.¹ From the beginning God's intention has been 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 "Your Kingdom come," we are asking to see God's glory invade lives and culture. No other government, 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. We trust Him to see:

- "Least/little" ones becoming thousands, small ones becoming mighty nations
- Families, cities, and societies rebuilt, restored, and renewed
- The broken, wounded, and downcast becoming oaks of righteousness
- An entire planet blessed by God's grace (Isaiah 60:22-61:11)

This Calling also impels us to advance our ministries into the diverse cultures "at home" and around the world. At the cross Christ didn't just reconcile us to God. He also set in motion the destruction of "the barrier, the dividing wall of hostility" (Ephesians 2:14) that has separated people along ethnic, cultural, and religious lines since the beginning of human history. We acknowledge the pain, shame, oppression, and injustice that people of various ethnicities have borne and still bear. We seek to bring the Gospel of *shalom* (peace) to bear on those realities and to see justice flourish. We are serious about becoming a multi-ethnic and multi-cultural body of believers not just to reflect the diversity in our country but more so to advance the Gospel intentionally into those diverse sub-cultures. We continue to grow in

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

ethnic sensitivity and understanding so that we relate and minister well across social, religious, and cultural lines.

The Gospel sets the souls of individuals free! But it does even more than that! As we understand the power of the Gospel of Jesus and His Kingdom to affect literally everything in all creation, we embrace the Good News for individuals and for the nations, as well as for the whole universe. We want to help ignite a collaborative movement of the Gospel of the Kingdom—contagious with grace, fueled by God's power, and all for His glory.



WHAT are We Called to DO?

1. Go back and highlight key phrases in this section that reflect our Navigators passion for advancing the Gospel into the nations. How do you see yourself living these out in practical ways in your contexts?
2. Is the Gospel being advanced in your ministry or through your relational networks? Is life in the Kingdom being experienced by more and more people? How can you tell?
3. What is one impediment to the advance of the Gospel that you keep hitting up against? Or what's one thing that tends to taint the Gospel's purity in your context (i.e., legalism, church sub-culture issues, group/social sub-culture issues, etc.)?

WHY . . . do We Embrace this Identity and Calling?

So what convictions underlie our Calling? Why do we embrace our Calling so passionately? Because we've been embraced by the saving love of the One who calls us. It's a matter of overflowing gratitude. It is also a Calling big enough to give our whole lives to. We can't imagine any other calling more filled with significance and meaning than wedding our individual life stories with His over-arching mega-story.

In addition, we share nine Values with others in the global movement of The Navigators. They motivate us to embrace this Calling with passion and perseverance. We deeply 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. Inter-dependent relationships in the Body of Christ in advancing the Gospel.

All our Values depict what we long to look like as beloved children and as Kingdom workers. Values 1-5 describe the inner life of a laborer, springing from our central or primary value “to know, love, and become like Jesus Christ.” Values 6-9 express the relational aspirations characterizing the Navigator movement. We embrace the critical importance of community, family, and relational networks—anywhere God has placed us. These Values are what we pray will be “caught” by the people who get close enough to smell Christ’s aroma on us—even if they’re not always consciously “taught.”

And then there is our Vision. As beings created in God’s image, we are endowed with the God-like capacity to *imagine*. We visualize what our eyes can’t see yet. We can dream and wonder, “What if . . . ?” and “Why not . . . ?” So our Vision is an expression of the possible outcomes we can see with the eyes of our hearts as we:

- Pursue our calling together
- Honor our values, and
- Trust our faithful God to do it (1 Thessalonians 5:24).

Our Vision Statement (see page 9), like most, is an idealized “sketch” of desired outcomes. We acknowledge soberly that God has a fearsome enemy who is pledged to resist, defy, and impede this

vision from happening. So we are not naïve about the reality of the persecution, secularization, marginalization, and opposition to believers around the world and even in our own country. But he is a defeated enemy. It is because of Who loves and calls us, what we value, and what we envision that we are motivated to embrace our Calling.



Our VALUES

As you read through the following case studies, identify and mark any traces of our nine Values. (We've highlighted two traces as examples to get you started.)

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 all the time when she listened to and prayed with her classmates in need. Now her 50+-hour workweek keeps her spending more time in front of her computer and less time with her friends and peers.

In this new life chapter, Anna wants to find a way to partner with God in building the kingdom. Her campus discipler helped her connect with The Navigators metro staff in her city, which described how their team was reaching out to 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 pretty deep into some below-the-surface issues they were struggling with. Julia especially began to feel safe in the environment where everyone could be honest about who they really were.

One day she 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 have been so vulnerable about your own issues."

CHAPTER 2: Now use your imagination to write the next chapter of Anna and Liz's relationship with Julia. Describe in a few bullet points or sentences what might happen if several of our Values are honored and lived out. Or, instead, describe what might happen in the next chapter if our Values are *not* honored.

CASE STUDY 2 -- ERIC

From all appearances it seemed like Eric had a great life: he was a young, emerging leader in The Navigators. He had a really good marriage, two great kids, and an increasingly fruitful ministry. He was in good health, had adequate donor support, and was blessed in discipling and seeing spiritual generations of laborers. His newsletters were full of exciting reports about how God was transforming lives. But little did we know . . .

Behind closed doors Eric was hopelessly addicted to Internet pornography. He was passively abdicating influence, intimacy, and leadership in his marriage and ministry. But Eric wore his mask well and many people didn't even notice there was a problem.

Eric was so ashamed – his soul was in agony. He didn't know where this addiction came from. 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 pornography. Eric feared that if he revealed what was going on behind the mask, his wife would despise and leave him. And he was terrified of being fired by The Navigators.

Eric knew he was crashing internally. He wanted to come out in the open. He knew God was calling him to risk trusting Him and others with who he really was . . . it was time to come clean. But how? . . . to whom?

CHAPTER 2: Use your imagination to write the next chapter of Eric's journey in a few bullet points or sentences. Describe what might happen if several of our Values are honored and lived out. Or describe what might happen next in Eric's life if our values are not honored.



Our VISION

It is a Vision Statement, so it's meant to be *visual*. Close your eyes while one person in the group reads our Vision out loud. Pay close attention to what you visualize as you listen. Pause 2 or 3 times in the reading to share what you "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.

(Pause)

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.

(Pause)

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.

(Pause)

HOW . . . do We Pursue Our Calling?

BY LOVING GOD WITH ALL OUR HEARTS, MINDS AND SOULS

God calls us to Himself first and foremost. Consider 2 Corinthians 11:2,3--“I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.”³ But I am afraid that just as Eve was deceived by the serpent’s cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.” It is sincere and pure devotion to Christ that is central to all that we called to be and do. We pursue our Calling by loving God with all our hearts, minds, and souls. This priority of the soul never changes because God is the jealous lover of our souls!



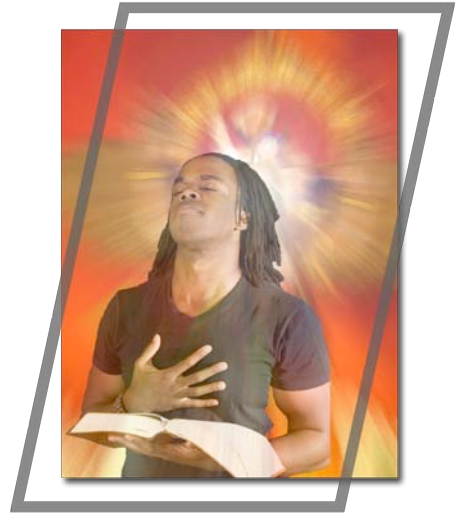
LOVING GOD with All Our HEARTS, MINDS and SOULS

1. What does it look like to receive the jealous love of God and to respond to Him with all your soul?
2. What are the cultural obstacles that squelch this love for you?
3. Do you like God in the face of suffering? How can your love grow as you embrace the “fellowship of His sufferings” (Philippians 3:10)?

While others in the Body of Christ may pursue other God-given contributions, Navigators pursue *spiritual generations* by developing *generational ministries*. What this means for Navigators in the U.S. is unpacked in the four interactive elements surrounding our CORE, visualized in the CORE +4 diagram: Engaging in Spiritual Transformation, providing Environments of Grace and Truth, Developing Generational Ministries, and Exercising Kingdom Leadership (see diagram on page 24). On the next few pages we’ll look at how each of these elements contributes to the pursuit of our Calling.

BY ENGAGING IN SPIRITUAL TRANSFORMATION

Spiritual transformation is a promise from God: 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 each of 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 won't be instant. And for sure 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 to our Triune God and becoming more intimate in this relationship. It's about experiencing the ways, the truth, and the life of Jesus. Biblical spiritual transformation stands in sharp contrast to the many alternative views of spiritual formation offered by Hinduism, New Age, Buddhism, etc. God calls us to keep biblical transformation central in our lives and ministry.

As disciples, We long to see God's Spirit transforming us daily as we follow Jesus and learn from Him-- being transformed into the image and ways of Christ. Of course our transformation doesn't happen instantly or on our own power; it happens over a lifetime by the power of the Holy Spirit:

And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. 2 Cor. 3:18

Out of that abiding relationship comes our desire to spend time in God's Word, in prayer, and in fruitful service to our King. So as each of us faithfully disciples the people God gives us (or whatever term we're comfortable with—mentor, follow-up, establish, equip, soul care, spiritual parenting, coaching, etc.), we can be assured that we are contributing to someone's radical, identity-shaping personal inner change which the Bible calls spiritual transformation (2 Corinthians 3:17-18).

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 gratitude for all the times God forgives us. Worship is becoming a 24/7 reality for us. We are experiencing God's presence and influence in all of our relationships—with ourselves, our family, friends, the lost, society, and even with nature. Paul described it as Christ (and Christ's nature) being “formed in us”—reigning wholly, fully developed, so that we live and think and glory only in Him (Gal. 4:19).

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 forgiveness and 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, coming to trust those promises, receiving His love, 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 over a lifetime.

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). That's because the hindrances to transformation don't disappear instantly, either. Spiritual transformation must also address some painful issues that often lurk hidden in 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 others. Admitting that we struggle and are broken—to ourselves, to God, to others—releases God to bring wholeness to us. 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.

This is not a do-it-yourself project, either. Community is essential for spiritual transformation. We need to invite trusted others to journey with us, offering their compassionate authenticity and experiential wisdom and biblical counsel. 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-togetherness. 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.

In addition, 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. Or think of them as “sacred rhythms.” Of course, adhering to all of the practices of discipleship—without genuine inner transformation—is little more than performance or shallow religion. And spiritual disciplines are not ends in themselves, but means by which God reveals Himself to us and others. Through these, we can experience grace and being known deeply by Him. 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 a 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. 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). As we increasingly live out of the new life and transformed identity God has given, God will be seen more clearly by others.



SPIRITUAL TRANSFORMATION

1. Where do you see yourself in your lifelong process of spiritual transformation?
Where specifically has God been working 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.

BY CREATING ENVIRONMENTS OF GRACE AND 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 neighborhood that you would—or wouldn't—want to live in yourself or raise your kids in. Some environments are healthy for humans, while others are hostile—even toxic.

The seed of the Gospel thrives or it dies depending on the environment we plant it in (Matthew 13:1-23). Every person is like that, too. 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 on earth, He sends us to do the same—to bring 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 bruised by broken marriages, betrayed friendship, loveless sexual encounters, environmental uncertainties, and global tensions to witness to His faithfulness. He asks us to proclaim Him as *the Truth* in a culture jaded by spin, hype, relativism, political correctness, and outright lies. In particular He calls us to relate to the younger generations, whose identities and core beliefs are increasingly shaped by the toxic effects of shame more than by guilt. 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, broken, and shame-filled 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 seekers 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. And sins can be confessed here without the fear of judgment or condemnation. 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” 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. It's a place where the grace and truth of the Kingdom of God is modeled and felt. 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 and uniqueness. This helps us live out the new life and identity God gives us. 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 each other (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 of Scripture and the Triune God. This truth points us to

biblical principles for living life and doing relationships well. This truth admits when things aren't working, offers alternatives, blesses (instead of emotionally "divorcing" someone), and rests in God's light and holiness. When kindness like this leads to 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 written, 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 grows as people are 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 influence. As leaders and laborers, 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*



CREATING ENVIRONMENTS of GRACE and TRUTH

1. Read Luke 5:27-32 and jot down some observations on the chart below. Notice how Jesus maximized grace without minimizing sin.

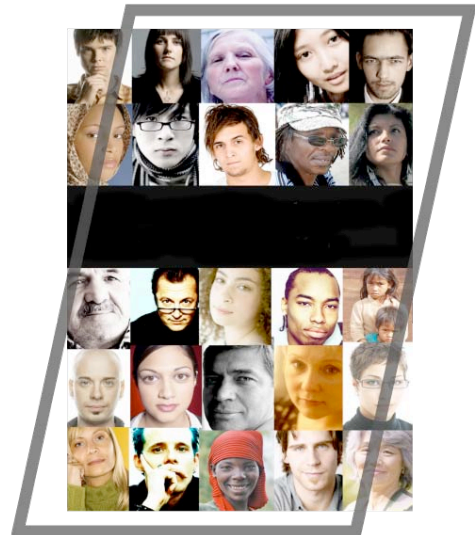
How did the Pharisees exhibit a grace-less environment?	How did Jesus create an environment of grace?	How did Jesus create an environment of truth?

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 grace and truth to someone who may not have given it much thought.

BY LIVING AND DISCIPLING AMONG THE LOST

Our Navigator Calling, Values, and Vision comprise the CORE that we American Navigators share with all Navigators worldwide, and with so many in the Body of Christ through the centuries. Picture for a moment the broad ends of an hourglass. One end represents our passion for God and our Values. The other end represents the breadth of our longing for the lost, for the nations. The narrow passage between them represents the distinct contribution that The Navigators make to the advance of the Gospel worldwide. This part of our Calling statement describes *how* we pursue our Calling and purpose:

***. . . through spiritual generations of laborers
living and discipling among the lost.***



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 running a business.

We represent Jesus as His servants and ambassadors (2 Corinthians 5:16-21). We walk 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 their lives and ours, reaching out with Christ's love and power in us (1 Thessalonians 1:8). When they are hurting, we invite them into safe, grace-filled communities with us. 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. Just think of being "Jesus" to our friends.

In both local and apostolic teams (depending on our gifting), we plant the Gospel wherever we're able to gain access geographically and relationally. Some of us intentionally cross cultural and racial barriers in order the advance the Gospel. We all seek to disciple people through culturally relevant and biblically sound means appropriate to their contexts of life. We don't nudge our friends away from their family and relational networks; rather, we enter those networks and journey alongside. This challenges us to be in tune with the needs and issues foremost in the hearts of each new generation—not simply repeating what was done with us a generation ago.

Jesus ministered broadly to the *crowds* when He could. But He also lived among and discipled a *few* because He very intentionally laid foundations that could be built on generation after generation. That's why He left such a transforming mark—not just a blur—on those He was close to. In turn, He entrusted us to lay foundations of spiritual generations—people who will continue to advance the Gospel into the sub-cultures of our nation and around of the world. We, like Jesus, want to give our lives away and we, like Jesus, wish to reveal the love of the Father to a world in despair need. This involves making a quality, in-depth investment in people's lives as we live in community both in group settings and life-on-life. Navigators focus on Jesus and the foundational people within their networks. We model, mentor, and lead others to live and minister in the same ways. We trust God for co-laborers and spiritual descendants who will partner with Him and others in their generation to restore, rebuild, and renew families, neighborhoods, cities, and nations and to see justice done (Isaiah 61:4, 8-9).



LIVING and DISCIPLING Among the Lost

1. What dangers do we face if we stay “siloeed” among the saved? Explore the implications of that choice.
2. Who has been “Jesus” to you recently, and how? How does/could that experience impact the way you disciple and live among the lost?
3. What might it look like for you to contextualize your living and discipling for the sake of the next generation?

BY DEVELOPING GENERATIONAL MINISTRIES

Why are we so passionate about generations? Well, 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 does the Bible abound with lengthy genealogies? Because God is a God of generations! He identified Himself as “the God of Abraham, Isaac, and Jacob”—father, son, and grandson. 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 advancing His Kingdom, either.

God is a jealous Lover of our souls. His heart is concerned as long as other gods, idols, or distractions are seducing even one of us. 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 that is 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 toward God and His Gospel becoming only a vague memory.

But God is faithfully 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. They were fulfilled in Christ who was Abraham’s “seed” born many generations later. Jesus also reproduced spiritually by investing deeply in a few men and women (John 17).

Because of 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 Navigator ministry: the least one (that’s you and me!) 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. The Navigators believe that reproducing generations is essential in advancing the Gospel into the nations. We believe that we are born to reproduce!

Being generation-minded means that we grow deep in the Word and prayer, staking everything on the promises of God. It means that we engage with our pluralistic culture, our neighbors, and our families as Jesus did—not by attacking, but by living fragrant, vibrant lives—“shining like stars in the darkness” (Philippians 2:15). It means that we minister to the lost, broken and shame-filled as whole people. We minister life-on-life, over time, exposing them to both the grace and truth of real life in the community that is God's Kingdom.

Being generation-minded also impels us to focus our faith, prayers, and efforts to see birthed from among these people spiritual generations of laborers—workers for the Kingdom, as described by Jesus in Matthew 9:36-38. When we use the word “laborer” or “worker for the Kingdom,” we are describing people who are filled with the compassion of Jesus and are engaged in the harvest, living and discipling among the lost, among the harassed and helpless, the sheep with no one to shepherd them.

We believe God has raised us up to see more and more workers in the harvest, people who carry the Good News of Jesus and His Kingdom by their words and actions. We want to ignite a movement of the Gospel of the Kingdom—a movement that is collaborative and contagious, that is characterized by grace, and that brings glory to the King. We want to see spiritual generations of such men and women spreading out from us in ways that reach far beyond our direct influence until we see “workers for the Kingdom next door to everywhere.”

Believing God for spiritual generations of laborers leads us to a strong emphasis on investing deeply in people. We see in Jesus' prayer in John 17 His generational vision—“*I...the men you gave me...those who will believe in me through their message...that the world may believe.*” But we also see His intentional discipling of a few among that foundational generation—“*I have given your word to the men you gave me...I am praying for them...for their sake I consecrate myself that they also may be consecrated in truth.*”

It is our great privilege to always be investing in the lives of those God leads us to – those who are lost, young believers, growing believers. We give away our lives from the overflow of our relationship with Jesus. We share with others from God's Word and through the examples of our lives. Our hope is that these loving gifts will encourage and enable others to give their lives to people in their sphere of influence, and to see this multiplied into the nations.

Maybe this simple 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 single 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, nourished, and then dies to itself, 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!



Our GENERATIONAL MINISTRIES

1. Who is in your spiritual family tree? When you look back at those who “begat” (or influenced) you spiritually, what stands out to you? And who’s on that tree that you’re pouring your life into these days?
2. Actually slice open a real apple (not the seedless variety, please) as a metaphor for spiritual multiplication. Wrestle with how many apples in a seed, seeds in an apple, what about a seedless apple, and what makes the difference.
3. How do you think the vision and calling to generational ministries impacts the unmarried and those without physical children among us?

BY 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:

- Prioritize *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 He gives us through our lives and words, and protect them appropriately (John 17:6-8, 12).
- Exercise authority and take initiatives for others’ good and God’s glory, not for us.
- Set an example for and equip emerging laborers and leaders to fulfill God’s purposes and perhaps take our place, because it takes one to make one (John 17:23).

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 life-on-life, family-by-family, dorm-by-dorm, base-by-



base, city-by-city. That's why He calls us to provide Kingdom leadership to our staff, volunteer stakeholders, and friends—with an unapologetic bias toward those in the younger generations. So when God calls any of us into a leading role in His Kingdom, He also equips us for our God-given tasks. He provides companions—people young and old, precious and full of potential, wounded and needing compassion, people to mentor us and be mentored by us. 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. We create space for and celebrate the uniqueness of each person as they fulfill their calling, with or without organizational roles or positions or titles. As God calls, we release them to influence, contribute, and minister within The Navigators or with other ministries in the Body of Christ, and especially as “insiders” and “Daniels” throughout society.

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, soak in His Word, and cultivate a variety of spiritual disciplines.
- Mobilize healthy and functional teams of men and women, staff and non-staff, partnering appropriately with others in the Body of Christ.
- Understand realistically where we are and where we need to go by assessing vision in light of current realities.
- Creatively build environments of grace and truth that help people pursue learning, grow in character, and navigate change—for a lifetime.
- Invest in key people. Identify, equip, and release the next generation of leaders and laborers to fulfill their calling and own their influence in the Body of Christ and throughout society, and to do the same for others (John 17:18, 2 Timothy 2:2).
- Coach new leaders through critical aspects of growing generational ministries.
- Persist in faith stretching prayer over God's promises.

You can spot Kingdom leaders by the way they live in humility with those they lead. 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 their blind spots, and bringing joy and blessing to the leader. So Kingdom leadership is a two-way influence relationship among leaders and followers who intend real changes that reflect their mutual Kingdom purposes.

Kingdom leaders are desperately needed, especially in our current cultural context where too many leaders abuse their power and too many followers disdain the authority of their leaders. Leading in God's Kingdom will take moral courage—doing the right thing for the right reasons in spite of risk, pain, or personal cost. It will require us to submit our characters as consciously as we sharpen our skills. 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.



KINGDOM LEADERSHIP

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 context (ministry, vocational, family) for you to lead like Jesus? . . . to follow like Jesus? What is one thing you would like to change to move in that direction?

WITH THE SUPPORT OF OTHERS

So **HOW . . . do The Navigators pursue their Calling?**

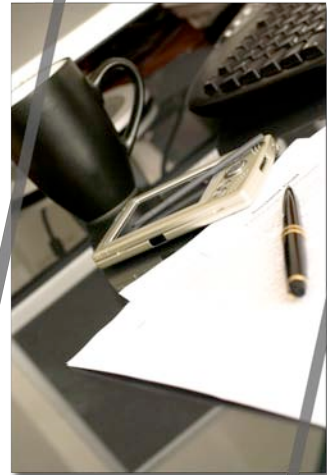
By living and discipling among the lost . . . through generational ministries that provide environments of grace and truth led by Kingdom leaders . . . that result in our own lives and those of others being genuinely transformed from the inside out.

Of course living this out requires much of us. Advancing the Gospel consistently and fruitfully requires that we die to self now—and every day of our lives. It calls us to be lifelong laborers—investing in people life-on-life—as well as lifelong learners. But most of all it calls us to love God and others for a lifetime and beyond.

But we don't do all this without *lots* of help! The full-time field staff among us couldn't do what we do without the support of lots of other people teaming with us. That begins with our thousands of prayer partners and financial supporters, as well as the volunteer stakeholders who minister alongside us and are the face of The Navigators in many places. It also includes several teams such as (but not limited to) these:

- Corporate Human Resources (HR)
- Staff Funding/Development
- National Support Ministries (NSM)
- Communications Team
- People Resources Team (PRT)
- National Recruiting
- National Training Team
- International Ministries Group (USIMG)
- NavPress
- Glen Group
- . . . and many others!

The “we” behind this paper are your National Training Team—still-in-process seasoned practitioners, and missionaries all. Along with dozens of servants around the country, we are committed to empowering new and mature staff, stakeholders, and leaders to pursue our Calling with the best resources, ministry training, and personal development support we can provide.



Let's be honest. The ministry God has called us to is demanding. We all get weary sooner or later. So God has provided all these specialized teams who channel critical resources and services "to sustain the weary" (Isaiah 50:4). Together, that's how we, The Navigators, pursue our Calling.



WITH THE HELP OF OTHERS

1. Pause to think about all of the people who partner with you directly. Then think about all the people who support you behind-the-scenes. Brainstorm some creative ways to let them know about the fruit of their partnership, and how much you appreciate them.
2. Write a short thank you message and send it to someone whose help, "behind-the-scenes," you appreciate.

WHERE . . . Will You Find Us?

So Navigators are *called, motivated, and empowered* people. The last strategic element is *context*. We've already touched on intentionally positioning ourselves:

- Among the lost,
- Within our family and relational networks,
- Alongside the emerging younger generations—on college and university campuses, and in the marketplace, and
- On military bases, and in churches, metropolitan areas, and cities across the country.



But The Navigators in the U.S. comprises just one part of a much larger *global society*. In at least 107 other countries, Navigators are reaching people who speak 161 different languages². As a global work we pursue the same Calling, live by the same Values, and hold the same Vision. God has positioned us all to advance the Gospel and plant generational ministries in amazing places, contextualized for lots of variables, creatively adapting forms to serve essential biblical functions, and often persisting under overwhelming pressures.

As you read this, Navigators are:

- Reading the Bible with South African university students
- Bringing healing and life skills to former prostitutes in Ethiopia
- Teaching English and modeling whole-life discipleship among young entrepreneurs in Central Asia
- . . . and living and discipling in many other places inside and outside our borders

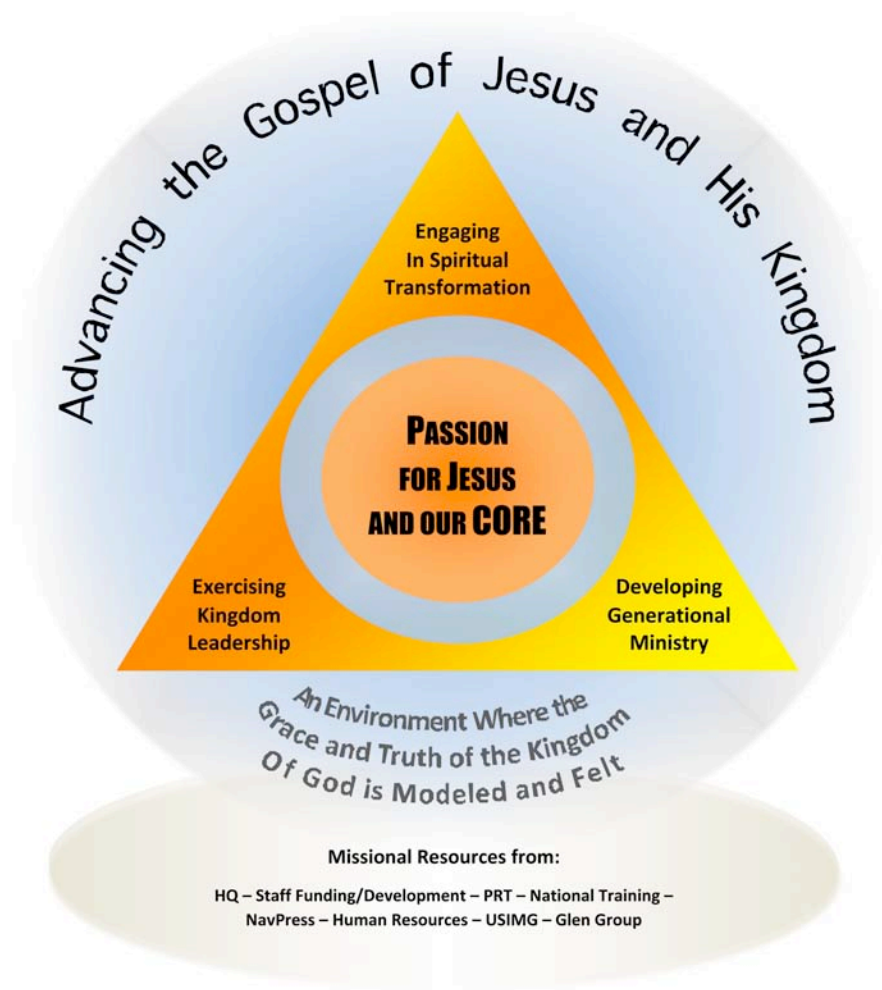
But there are still many places with no Kingdom workers even close by, much less right next door. At least not yet. Our Vision isn't a reality yet. The need is still urgent. We must keep praying and believing God for more laborers to move into His ripe harvest fields—broken and transformed men and women *called, motivated, empowered, and connected* . . . (Matthew 9:37-38)

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

² 2009 Statistics.

OUR NAVIGATOR MINISTRY

Core +4



Resources

GENERAL

- **“The Socialization of a New Generation”** – A paper tracing recent research findings in how the younger generations are being socialized. A pdf version is available from The National Training Team (christine.weddle@navigators.org).
- **“Generational Changes and Shifting Perspectives”** – An interactive paper exploring four major shifts shaping the worldview and spiritual journeys of the younger generations, as well as implications for ministry. A pdf version is available from The National Training Team (christine.weddle@navigators.org).
- **Training Baselines.** A paper describing the 7 baselines for training all Navigator staff, including progress indicators (christine.weddle@navigators.org).
- Field-draft versions of the following interactive, image-rich mini-studies: **God-Can I Like Him?**, **Facing Shame and Finding Mercy**, and **Relationships** (christine.weddle@navigators.org).

THE NAVIGATORS – on NavCentral under “Ministry Resources”

- **“The Navigators Core Values – What Motivates Us?”** – 1 page studies with images on our Values.
 - **“The Navigators – Who We Are”** – an interactive paper around our Core and Calling.
 - **Six various 1 page studies** on the topics of – Time, Money, Adoption, Beauty and Pleasure, Emotions, My Body.
 - **Downloadable videos –**
 - The New Me, 01 and 02** (<http://www.youtube.com/watch?v=QFZFoueZrlo>) or type in “navigators the new me” in the Search box. On The Navigators YouTube site click “more info” under the video description to get downloadable QuickTime or Windows Media versions.
 - God-Can I Like Him? 01 and 02 videos** will be posted to The Navigators YouTube website soon. Again, both QuickTime and Windows Media versions will be available.
- New versions coming soon! The above videos will have some spoken audio.***

CONNECT Bible study series and complementary resources available through NavPress

- **CONNECT Bibles studies** – New discipleship/spiritual transformation Bible study series. A set of six entitled: *GOD, IDENTITY, SOUL, RELATIONSHIPS, LIFE, and FREEDOM*. Appropriate for all ages 18 and above, but especially appealing to those 18-35.
<http://www.navpress.com/landing/connect.aspx>

- ***Searching the Ordinary for Meanings*** photo card set (ISBN-13: 9781600063275) or <http://www.navpress.com/product/9781600063275/Searching-the-Ordinary-for-Meanings-Ralph-C-Ennis>
- ***The New Me***. An interactive, image-rich mini-study on how we may feel about ourselves, which doesn't always match who we really are in Christ. (ISBN-13: 978-1-60006-359-6) or <http://www.navpress.com/product/9781600063596/The-New-Me-Ralph-Ennis-Judy-Gomoll-Rebecca>
- ***The Shame Exchange***, by Steve and Sally Breedlove, and Ralph and Jennifer Ennis (ISBN-13: 978-1-60006-625-2) or <http://www.navpress.com/product/9781600066252/The-Shame-Exchange-Steve-and-Sally-Breedlove-and>
- ***The Issue of Shame in Reaching People for Christ*** booklet, by Ralph and Jennifer Ennis, and Paula Rinehart (ISBN-13: 9781600063442) or <http://www.navpress.com/product/9781600063442/The-Issue-of-Shame-in-Reaching-People-for>
- ***The Heartbeat of Jesus*** image-rich verse card packs (ISBN-13: 430)
- ***My Identity in Jesus*** image-rich verse card packs (ISBN-13: 431)
- ***Sexuality and Emotions*** image-rich verse card packs (ISBN-13: 432)
- ***The Way of Jesus*** image-rich verse card packs (ISBN-13: 433)