



**intro.**

WELCOME TO  
**REDEEMER ROUND ROCK**



# intro. Information Guide

## Table of Contents

<b>intro. Class Guide - Full Version</b>	<b>1</b>
<i>Story and History   Video</i>	1
<i>Leadership   Video</i>	2
<i>Mission   Video</i>	3
<i>The Gospel: Part 1   Video</i>	5
<i>The Gospel: Part 2   Video</i>	6
<i>The Church   Video</i>	8
<i>What We Do: Methodology   In-Class</i>	10
<i>What We Want to be Known For: Culture   In-Class</i>	12
<i>Next Steps   In-Class</i>	13
<b>Partnership</b>	<b>14</b>
<b>Gospel Community</b>	<b>18</b>
<b>Redeemer Kids</b>	<b>20</b>
<b>Liturgy</b>	<b>21</b>
<b>Leadership</b>	<b>23</b>
<b>Networks &amp; Affiliations</b>	<b>24</b>
<b>Doctrine, Distinctives, and Theological Positions</b>	<b>25</b>
<b>Financial Giving</b>	<b>26</b>





## intro. Class Guide - Full Version

### Part 1: Story and History

The story of Redeemer Round Rock actually began in Lubbock, TX in 2008. Josh Reeves and Jordan Elder served in leadership at Redeemer Lubbock -- a church that had the vision to plant 20 churches in the US and send 20 missionary teams overseas by the year 2020. During their time serving and leading at Redeemer Lubbock, they had the opportunity to learn about church planting, be trained in ministry, and to have their character and giftings assessed by Acts 29, a global church planting network. Then they were sent out with a small team in 2011 to begin laying the foundation of what would become Redeemer Round Rock.

**From the very beginning, Redeemer Round Rock has been focused on being a church that makes disciples and plants churches.** In the first year, they focused on missional living. They sought to build relationships with neighbors and make new connections in the city. Over that year, the core team multiplied into a few gospel communities. By God's grace, they were making disciples!

On Easter Sunday of 2012, Redeemer Round Rock launched publicly and began meeting on Sundays. From 2012-2017 they were a portable church, setting up and taking down all of the necessary equipment each week as they met. They began meeting in another church's building, then moved to a community center, and then subsequently into a school. Also, during that time they were able to plant their first churches - one in Brenham and one in Northwest Austin. These early years were incredibly sweet and also really hard! Redeemer was growing year after year, not only in number but also in maturity of leaders, in health as a church, and in vision for how God would want to use them in the years ahead.

In the summer of 2017, the Lord graciously provided the building on North A.W. Grimes Blvd. as a permanent home. It truly felt like a miracle to get into a permanent building at that time.

Redeemer's hope is that from this place we will continually grow in our love and devotion to Jesus, and God will use us to make disciples and plant churches for his glory.

**What questions or curiosities do you have about Redeemer's story and history? Take a moment to write those down and we look forward to answering them at the intro. class.**

Responses & Questions:

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## Part 2: Leadership

Not only do we want you to know a bit of our history as a church, but we want you to know who the church's leaders are. You'll get the chance to meet several of our leaders in person at the intro. class, but the goal of this session is to help you better understand our leadership structure.

So what is our leadership structure? **Redeemer is an elder-led, deacon-supported, staff-equipped church.**

Redeemer's elders are men who meet the character qualifications outlined in the Bible in 1 Timothy 3 and Titus 1. They lead the church together as co-equals, unique in responsibility but equal in authority. We believe this is the biblical model for leadership in the church. The Bible sometimes uses the term "elder" or "pastor" or "overseer" but it's speaking of the same office/role. At Redeemer, we use those terms synonymously. Some of Redeemer's elders (or pastors) are on staff at the church (they are paid full time or part-time) and others are non-vocational elders. We understand that this can be a different or new model for some people who are used to a "lead pastor/senior pastor" model--but we truly believe that the picture of a healthy, New Testament church is of a plurality of elders leading the church together. The church belongs to Jesus--pastors are to steward Jesus church. We take shepherding seriously as elders. The pastors here want to know you, walk with you, and help you grow in love and faithfulness to Jesus.

Deacons are men and women who meet the qualifications in 1 Timothy 3 and serve the church and support its mission. The word "deacon" in the New Testament means servant. We have many deacon qualified leaders at Redeemer who are using their gifts to build up the church. Some are doing this as gospel community leaders (helping people connect in community, caring for others, and leading people in discipleship), some lead benevolence ministry (helping us provide care and meet needs in our church and city), some are using their gifts to help make Sundays happen (Kids Ministry, A/V, Hospitality, etc.), others are serving behind the scenes doing administration or serving on our finance team. These men and women are model disciples with Christ-like characters who love and serve the local church.

Finally, Redeemer is equipped and resourced by our church staff. Our church staff is made up of men and women, most of whom are elders or deacons, and are paid by the church to help us more effectively live out our mission to make disciples and plant churches for the glory of God. We have some full-time and some part-time.

Please take a few minutes to visit the "leadership" page on our website to familiarize yourself with Redeemer's leaders and to connect with them at any time.

**What further questions do you have about Redeemer's leadership structure?**

**How is our leadership structure different from what you have experienced in the past?**

**Take a moment to reflect and we look forward to interacting with you at the intro. class.**

Responses & Questions:

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### Part 3: Mission

We want to take some time to help you understand Redeemer's **mission** ("why we exist") and our **vision** ("who we are").

We are going to start with our mission--"why we exist". The average member of our church might answer this question by saying: Redeemer exists because God called the Reeves and the Elders to start a new church in a rapidly growing suburb of Austin, TX. While that is true, there is a deeper and more important answer to this question. Redeemer Round Rock exists because God is a missionary God. As Ed Stetzer writes, "God is on a mission, and Jesus is the embodiment of that mission. Jesus identifies Himself as being sent more than forty times in the gospel of John. Then, near the end of the gospel of John, He says, "As the Father has sent me, I am sending you" (John 20:21). The church is sent on mission by Jesus. It's not that the church has a mission, but rather that the mission has a church. We join Jesus on His mission." Essentially, Stetzer sums up the overarching storyline of the Bible.

From Genesis to Revelation, we see God set on filling the earth with the knowledge of his glory. This mission is outlined in the creation narrative of Genesis 1 and 2. Humanity is positioned at the center of God's created world; made to live in perfect relationship with God, with self, with others, and with all creation; tasked with stewarding all things to the glory of God; and invited to co-create with God in the earth for his glory and their joy. What a world! Tragically, the creation work of God turns into a redemption work following the rebellion of Satan and the subsequent fall of man. We read about this in Genesis 3. The results of the fall are as such: God is violated, his law is broken, his mission is changed, and his righteous justice is enacted. The effects of sin devastate humanity's relationship with God, with self, with one another, and with creation. Genesis 3-11 shows us the result— the earth is filled with sin, division, death, and the dominion of Satan. Sin's effects are crippling in a much more holistic way than we often view sin. Sin is not a narrow "missing the mark"; it devastates *all* areas of life in the world (personal, relational, societal).

Yet, there are glimmers of good news in God's response to human sin. God curses, but he doesn't destroy. He deals with sinners rightly, but he promises to redeem. From Genesis 3 to Revelation, we see God patiently at work, willing the world toward reconciliation. His mission is to atone for sin, deal with Satan, defeat death, redeem a people, and restore his creation. This promise of redemption travels from Adam and Eve, to Noah, to Abraham, to Moses, to David, and through the voice of the prophets. With each covenant, the promise gets clearer. And, with each covenant, God's heart for the whole world gets expressed. Israel is to be a light to the nations, an example of what life looks like when we worship God and live under his good rule. But Israel was never meant to be the final resting place for God's mission. Israel's failure and unfaithfulness to God and his mission remind us of this. The story of Israel points us to the coming seed of the woman who would bless the nations as their full and final Passover Lamb and victorious King whose Kingdom would never end. Jesus, the messiah, fulfills every covenant, every sign, and every motif of Israel. This redemptive work of God reaches its climax in the life, death, and resurrection of Jesus.

In the person and work of Jesus, God purchases and purifies for himself a new people he calls his church. He gives them a new Spirit and establishes a new covenant of grace. In and through Jesus new life is available to anyone who would come to him in repentance and faith. In and through Jesus humanity has access to reconciliation with God, a new identity as God's beloved children, a new family (the church), and a new purpose in the world (God's mission). This is what it means to be a disciple. In fact, the risen Jesus sends his disciples into all the world to witness to the victorious work of Christ, the life-giving reality of the Spirit, and the coming rule and reign (and judgment) of God. The church is to be a people who give a foretaste (a representation in every place) of the coming Kingdom on earth as it is in Heaven. This witness is done in word and deed, spirit and truth, grace and power. The book of Acts shows us God's purpose for his church. The letters of the Apostles offer us patterns and principles his church ought to work out in every place as we participate in God's mission and await his promised return.

The mission of God will be consummated upon the return of Jesus Christ. When Jesus returns, he will raise the dead in Christ, judge the living and the dead, and usher in the new heavens and new earth. On this day, the mission of God will be complete, and the knowledge of the glory of God will finally fill the world. All things will have been reconciled in heaven and on earth. The church will reign as co-heirs with Christ in the New City. We will enjoy the renewed creation; no more toil and tears. We will relate to one another in perfect harmony; no more division and destruction. And we will enjoy unbridled fellowship with Father, Son, and Holy Spirit forever; no more hiding, pretending or doubting. What a day that will be!

So, what's the take-away? The church (locally and globally) exists on mission until this day comes. This is what led us to plant Redeemer Round Rock. **This is why we exist-- to be on God's mission--to reach, teach, equip, and send people with the gospel of Jesus Christ, to make disciples and to plant churches.**

Since we have planted, God has been faithful to use our church for his purposes in the world. Numerous people have come to faith in Christ and have been baptized. People are growing in discipleship and following Jesus in the community. Leaders have been developed and deployed to lead ministry in our church and beyond, including deacons, elders, missionaries, and church planters.

Redeemer is an ordinary church participating in the extraordinary mission of God. It is a privilege and joy to join the Father, Son, and Holy Spirit in the work of redemption.

**Take a few minutes and reflect on what you heard in this session.**

**Do you have any particular questions or thoughts?**

**What is God's mission? What is Redeemer's mission?**

**Take a moment to reflect and we look forward to interacting with you at the intro. class.**

Responses & Questions:

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## Part 4: The Gospel - Part 1

In the last session we zoomed out and looked at the mission of God and the biblical story with a wide lens. We saw that God has been at work from the beginning, through human history, willing all creation toward redemption and reconciliation in Jesus (Ephesians 1:9-10). God is both Creator and Redeemer. Now we are going to zoom in and examine the gospel with a microscope. **It's important that we understand the good news of Jesus for our everyday lives.**

First and foremost, we must understand **the gospel is a message**. It is a word or a message about a real historical event. Listen to the Apostle Paul in 1 Corinthians 15:

*“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.”*  
(1 Corinthians 15:1-9 ESV)

The message of the gospel is that God entered into space/time history in the person of Jesus of Nazareth. Jesus was born of a virgin; fully God yet human in every way. He lived a perfect, sinless, beautiful human life as Israel's messiah. Despite his growing following and miraculous ministry he was, in the end, rejected by Israel and unjustly arrested and tried. He was sentenced to crucifixion under Rome, severely beaten, eventually killed, and buried in the tomb of Joseph of Arimathea. On the third day when some of his followers went to the tomb, they were surprised to find it empty. The body had not been stolen, it had been raised to life. The resurrected Jesus appeared to hundreds of people over a period of 40 days before he ascended into Heaven.

The message of the gospel is that while the Jews were using the Roman courtroom to try Jesus for blasphemy and the Roman cross to unjustly kill Jesus, God was using it to atone for sins, to defeat Satan, and overcome evil. The message of the gospel is that God has defeated sin, death, and Satan through the life, death, and resurrection of Jesus. **The good news of the gospel is that when we believe it to be true it has profound implications on our everyday lives!**

In 1 Corinthians 15 above Paul is saying, *all of this really happened*. God has done something in human history that has forever changed the world. And when you hear the message about Jesus, believe who he is, what he has done, and you give your allegiance to him as Lord—it has profound effects on our lives.

**We will explore those effects in the next session. Before watching the next video take a few minutes to read and meditate on Ephesians 1 and 2.**

**As you read, make a list of “benefits” or “implications” of believing the gospel message and giving your allegiance to Jesus.**

Responses & Questions:

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## Part 5: The Gospel - Part 2

Now we've established the gospel is the message about Jesus--the victory he has won over Satan, sin, and death through his life, death, and resurrection. Imagine for a second what things would have been like in the ancient world when word arrives to people in cities and towns, a word that says, "*There is now a new king in charge.*" It would bring with it a whole new way of life. Even in our democratic society where we don't have kings and kingdoms, we know that with a new president comes a new administration, and in a new administration, things change. In this session, we want to look at what changes for us when we receive the gospel message and give our allegiance to King Jesus. What does life look like for us in his kingdom?

In Colossians 1, Paul writes, "*He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.*" (Colossians 1:13-14 ESV) By grace alone, through faith in the gospel, we are transferred out of a life/world of sin and decay into the kingdom of Jesus--where redemption, reconciliation, and forgiveness of sin is the new reality. **The Christian life isn't just about praying a prayer and going to heaven one day. It's about learning and living into the reconciling realities of Jesus and his Kingdom.**

Remember back to the "Mission of God" we talked about in session 3 where we said that God is working to restore and reconcile all things in Christ. He is doing this in us, among us, and through us! As we say "no" to the world and its agendas, and say "yes" to Jesus and his way, the gospel changes things for us in three big ways. **In and through the gospel, we experience redemption personally, relationally, and societally. This is what we call the three dimensions of the gospel.**

**First, the gospel is deeply personal in our lives.** We must come to terms with the truth that God embarrassingly loves us. This is true for you! He doesn't love a future version of you. If you have put your faith in him and what he has done for you, you are fully loved and accepted by a Holy God right now. The Bible describes the personal dimension of the good news to us in many places. We see that you have been chosen in him before the foundations of the earth (Eph. 1:4), you are beloved (Jn. 3:16), you are now a child of God adopted into his family and receiving all the benefits of sonship (Gal. 4:4-7), you have been made right (justified) before God (Rom. 3:21-26), you have been imputed with the righteousness of Jesus (Rom. 4:22-25), you are united to Jesus (Gal. 2:20, Col. 3:3-4), you are a co-heir with Christ (Rom. 8:17), he has put his Spirit within you (Eph. 1:13-14), and on the cross he has put to death all shame, guilt, and condemnation for your sins past, present, and future (Rom. 5:9, 8:1; 1 Cor. 15:3; 2 Cor. 5:21; Col. 2:13-14; Heb. 10:10, 12:2). The gospel is deeply personal, and learning to live in Jesus' kingdom means continually growing in your relationship with God and learning to live into these benefits and live out of the new identity he gives.

**The gospel is also relational.** The good news of the gospel isn't one-dimensional; there is more. In Jesus kingdom, we are called to "*put away all malice and all deceit and hypocrisy and envy and all slander*" (1 Peter 2:1). We are called to "*Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.*" (Ephesians 4:31-32). Why is this how we are to relate to one another in the Kingdom of God? Because the life, death, and resurrection of Jesus was not only victorious over the effects of sin separating us from God, but also over the effects of sin and Satan that tear us apart from one another. Ephesians 2:14-16 reminds us that, "*For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility...[reconciling] us... in one body through the cross, thereby killing the hostility.*" Jesus has accomplished this for us. He gives us reconciling grace and empowers us with His Spirit to walk in reconciliation, unity, forgiveness, and peace with one another. This is really good news for our marriages, our families, and our friendships. It gives us the confidence to forge deep relationships in community with other Christians. It compels us to seek healing where we've been

wounded or have wounded others. It gives us hope to pursue reconciliation and unity across racial and cultural lines. Most importantly, it reminds us that there is no such thing as an individualistic Christian. When we come to Jesus in repentance and faith, we are adopted into God's family, we become a member of his body, and we are joined together with his church. The gospel is not only profoundly personal (good news for me) it is also deeply relational (good news for us).

Lastly, **the gospel is societal**. There is one last dimension to the good news of Jesus' victory over sin, death, and Satan. There are societal (missional) implications. As the gospel works in us and among us, it also ought to be working through us in the world. In Matthew 6:10 Jesus teaches us to pray, "*Your kingdom come, your will be done on earth as it is in heaven.*" In 2 Corinthians 5:18-20 the Apostle Paul reminds us that we are "ambassadors" of Christ and his kingdom, that "God is making his appeal through us," and that he has given us the "ministry of reconciliation." In other words, as Christians in this world, we do not sit back idly waiting on Jesus to return, nor do we rage against the world as culture warriors for Christ. Instead, we live and work in such a way that displays the Kingdom of God. We live and work as salt and light. We live lives marked by the grace and truth of Jesus. We point others to the gospel in word and deed. This has implications for how we work (Col. 3:23), how we steward our resources (1 Tim. 6:18), and how we care for the least of these (Matt. 25:40). It means we pray for the sick (Jms 5:14), care about the widow and orphan (Jms 1:27), speak about and engage matters of injustice (Isa 1:17, Amos 5:15, Jer. 23:5), and love our neighbors as ourselves (Matt. 22:39). We don't do all of these things alone--we do them together as his church--each using the gifts God has given. Remembering what God has done to us/for us by his grace, he wants to extend through us in the world.

The gospel is the message about Jesus, who he is, and what he has done. This message has profound saving power that affects every area of our lives.

**The gospel is personal, relational, and societal in its good news.** The Christian life is about learning to live into and live out the gospel in 3D.

**Take a few minutes and jot down a few takeaways from this session.**

**Which "dimension" of the gospel (personal, relational, societal) do you need to take hold of for your life right now?**

**Which "dimension" have you thought about most? Least?**

**Take a moment to reflect and we look forward to interacting with you at the intro. class.**

Responses & Questions:

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## Part 6: The Church

We've covered a lot of ground! Walking through the biblical story, examining the gospel, and unpacking all of its implications for our lives. In this session, we want to help you see how those things give shape to who we are and what we do at Redeemer. This session will set us up to pick up the conversation in our in-person component of the intro. class.

**Learning to see the gospel in "3D" ought to also change the way we view the church.** In other words, there is a correlation in our lives between how big/important the gospel is to how big/important the church is. For example, let's say we only view the gospel as one-dimensional in our lives; it is only personal good news. If we do this, then the church is simply a place we go to worship. The church is about me and helping me grow in my personal relationship with God. But as we've seen, the gospel is more and therefore the church is more. See the chart below:

**The Three Dimensions of the Gospel & Its Implications for the Church**

	<b>The Gospel For You (Personal)</b>	<b>The Gospel for Us (Relational)</b>	<b>The Gospel for Others (Societal)</b>
<b>Identity of Church</b>	Reconciled to the Father, united with Christ, indwelt with the Spirit, beloved sons and daughters	Reconciled to one another (brothers and sisters), the household of God, the body of Christ, a living temple	Given the ministry of reconciliation, ambassadors of the kingdom, sent by the Spirit.
<b>Activity of Church</b>	Worship & Devotion	Community & Discipleship	Missional Living, Evangelism, Mercy, Justice

Our identity and activity as the church flows from the gospel. We are a people who devote our lives to worship, discipleship in community, and missional living all because of what God has done in the world through Jesus and what he continuing to do in the world by the power of the Spirit through us until the day Jesus comes again.

The more fully we come to understand the reconciling work of Jesus in our lives, the more fully we will come to understand the beauty and significance of the local church. The inverse is also true; if our lives aren't fully immersed in the good news of Jesus and the company of his people (the local church), they will inevitably be immersed in a lesser message of our culture. We will become "disciples" of the American dream, of suburban culture, of a political party, or of whatever story we allow to dominate our lives. But that is not what the world needs. The world needs a healthy church with a powerful gospel. As Paul writes in Ephesians 3:10-11, it is *"through the church the manifold wisdom of God might now be made known...according to the eternal purpose that he has realized in Christ Jesus our Lord."* The church is to display the gospel in all of its glory and power. As Peter writes in 1 Peter 2:9, *"...you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light."* The local church belongs to God and is central to his mission in the world.

Leslie Newbigin often spoke of the local church as a "hermeneutic of the gospel" (hermeneutics can be defined as 'how to interpret the Bible'). What he meant by this is that the church is to be a contrast community in a world of sin and death--a people who live in such a way that makes the gospel known. At Redeemer, we couldn't agree more with Newbigin. The church isn't primarily a building, religious non-profit,

or worship service; it is a people who have been reconciled to God, to one another, and who are joining God in the reconciliation of all things.

We articulate who we are this way:

**Redeemer is a diverse, gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor.**

We believe this is an accurate description of who the church is to be at any time and at any place. Francis Shaeffer writes, “the New Testament concept of the church is simple, it’s a group of Christians drawn together by the Holy Spirit in a place where they are committed to working together in a certain form.” At Redeemer, we agree with Shaeffer. We believe the church is first and foremost a diverse family drawn together by the Holy Spirit and united in the gospel (we are a diverse, gospel-centered family). When you look around our sanctuary on a Sunday morning at Redeemer, you will see people from different walks of life, ages, races, socioeconomic statuses, people with different interests, politics, struggles, and past histories. Yet, in this room, you will find a people that have Christ in common. Schaeffer says, not only is the local church a group of Christians drawn together by the Holy Spirit and united in Christ, but they are also committed to working together in a certain form. At Redeemer are committed to learning and living the way of Jesus, together, for the glory of God and the good of neighbor.

**This is who we are as a local church:**

**A diverse, gospel-centered family learning and living the way of Jesus.**

**What is our mission?**

**To reach, teach, equip, and send people with the good news of Jesus. To make disciples and plant churches.**

In our in-person class time we are going to get into the “how” we do this. You will see that our ministry is simple, yet intentional. We look forward to interacting with you around the how and why of our Sunday gathering, gospel communities, and other ministries. We will also spend some time talking about next steps, how to get more involved, and what it looks like to become a partner at Redeemer.

**Take a few minutes and write down your takeaways from this session.**

**What normally comes to mind when you think of church? How is what you’ve heard here different?**

**Take a moment to reflect and we look forward to interacting with you at the intro. class.**

Responses & Questions:

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## **Part 7: What We Do - Redeemer's Methodology**

### ***In-Class Session***

The gospel is central to everything we do as a church. Leslie Newbigin said that the local church is to be a “hermeneutic of the gospel”. What he meant by this is that the church is to be a people who live in such a way that makes the gospel known. At Redeemer, we couldn't agree more. The church isn't primarily a building, religious nonprofit, or worship service; it is a people who have been reconciled to God, to one another, and who are joining God in the reconciliation of all things. As we said, **we are a diverse, gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor**. We believe this is an accurate description of who the church is to be at any time and any place. How a church lives this out might look different in practice from place to place. In this session, we want to share with you what we do at Redeemer and how you can get involved!

### **What We Do - Redeemer's Strategy, Methods, and Ministries**

#### **Our Discipleship Environments**

Because of our missiological (what we believe about mission) and ecclesiological (what we believe about church) convictions, we want to “do church” simply and intentionally rather than programmatically. We believe that our calling as an elder team is to “set the table” in such a way that you can grow in Christ, in community, and on mission. We have four primary “discipleship environments” at Redeemer to do this.

**Sunday Gatherings** — On Sundays, we worship through accessible, Christ-centered liturgy. Each week our gathering is guided by the scriptures as they call us to worship, lead us to confession, and send us out on God's mission. Our musicians play thoughtful, Christ-centered music, not as a performance but as an act of focusing our attention on God. Our pastors aim to preach through books of the Bible in a way that reorients or maintains our attention to Jesus, his gospel, and his mission. Every week we set aside time in our gathering to take the Lord's supper together to celebrate Jesus' body broken for us and his blood shed for the forgiveness of our sins. We hope that our gatherings are unifying for the church and hospitable to visitors and nonbelievers.

**Gospel Communities** — Gospel Communities (GC's) are an essential part of belonging to our local church. If Sundays focus our worship around Jesus, GC's are smaller groups (10-20 adults) that create space for us to learn and live the way of Jesus together. This happens as our groups devote themselves to the word, prayer, fellowship, mission, and generosity (Acts 2:42-47). We aim for our GC's to focus on “Word, Family, and Mission”. Every GC is committed to regularly studying the scriptures together (typically the same texts we are going through on Sundays) and encouraging one another to grow as disciples of Jesus. We hope that as relationships form around the gospel that they will lead to sharing life in community and living on Jesus' mission.

**Redeemer Equip** — Equip is an environment where every semester we have offerings focused on teaching and equipping the church. Anyone in the church is welcome to come, learn, and grow. Being equipped and then sent out on mission helps us battle the natural tendency to simply act as a ‘spiritual consumer’ with the local church. Through Equip, we want to help people be spiritually formed and grow theologically robust so that in their everyday lives they can live out their faith where they live, work, learn, and play.

**Church Planting | Love the City | Love the Nations** — Our mission as a church is not only to reach, teach, and equip people with the gospel but also to send. You talk about and share what you love. We want to send people with the message they love, that God's King is here and has reconciled us to the Father. We

believe the kingship of Jesus means that we seek to spread the gospel message that His Kingdom is arriving.

#### \*Church Planting

We believe God's primary missionary strategy is the local church. We want to multiply local churches in our region and an essential component to reaching more people with the gospel is to plant new churches. Through our partnership with the **Redeemer Network**, we work to actively train new leaders to plant churches.

#### \*Love the City

We also believe that a missional church ought to enjoy, care for, and pray for the city it is in. We want the people of Redeemer to be involved in our city, enjoying it, seeking its good, and actively caring for the broken parts of it. We have four local city partnerships that we invest in: Young Life, Young Lives, and Agape Pregnancy Resource Center..

#### \*Love the Nations

God is restoring His Kingdom not only locally, but throughout the world. We want to be a part of what He's doing through strategic and relational partnerships with people and organizations involved in global missions and church planting internationally. We have three global partnerships: the Baltic Pastoral Institute in the Baltic Region, Mozaika Kosice in Kosice, Slovakia, and Grow Gospel Initiative operating in India and South Asia.

All four of these primary discipleship environments exist to help us learn and live out the gospel identity and activity of the church. In addition to these main environments, we also work to cultivate ministries with students, and some oriented specifically around men and women. You'll see these show up as they orbit within our Gospel Community and Equipping environments.

We believe this simple and intentional structure helps us stay focused on Jesus and his mission, without over-programming or pushing leaders and volunteers towards burn out.

A simple and intentional schedule helps us keep the main thing the main thing - Christ and his mission!

## Part 8 : What We Want to be Known For - Redeemer's Culture

### *In-Class Session*

We want you to remember our primary hope as a church:

**We want to be a faithful, gospel presence in our city and beyond.**

We want to be faithful people. Josh Laxton writes, "when the people of God are faithfully present to God worshiping him in all spheres of life, they are missionally effective in the world." At the end of the day, this is what we are after. On the pages of the New Testament, we read the words of Christ and his Apostles calling the church to be a people who are experiencing the grace of Jesus in their lives, being changed and sustained by it, and displaying it - offering it, to the world in word and deed.

So, what does faithful, gospel presence look like here in the fast-growing, technology-obsessed, comfort-loving, secularizing suburbs of Austin, TX?

Below is our scorecard. Suppose these values below manifest themselves in the life of our church family (individually and collectively). In that case, we are bearing the fruit of the gospel and will be effective in our mission to reach, teach, equip, and send people with the good news of Jesus.

We desire to be:

A people of **truth** in a culture of confusion (Titus 1:1-4, 1 Timothy 3:15)

A people of **prayer** in a culture of distraction (Psalm 63, John 14:18-25).

A people of **gratitude** in a culture of complaint (Psalm 9:1, Colossians 3:16-17, 1 Thessalonians 5:18)

A people of **peace** in a culture of hurry (James 5:7-11, 2 Peter 3:8-9)

A people of **presence** in a culture of disconnection (1 Peter 4:8-11, James 1:19)

A people of **compassion** in a culture of condemnation (Colossians 3:12, 4:2-6)

A people of **creativity** in a culture of consumption (Genesis 1-2, Romans 12)

A people of **generosity** in a culture of excess (1 Timothy 6:17-18)

We believe that with the Spirit's help, if we live this kind of life together, centered on Christ, God will use us as a tool in his hand to draw people to himself and bring the kingdom to earth as it is in heaven.

Because God is a missionary God, Redeemer Round Rock exists. **We are a diverse, gospel-centered missional family.** We're committed together to learning and applying the whole gospel to the whole of our lives. We do this in committed-community, under the leadership of qualified leaders, gathering together week by week, growing in grace, giving toward the mission, and we do this for the glory of God and the good of our neighbor.

## Part 9: Next Steps- Join Redeemer on Mission by Becoming a Partner With Us

### *In-Class Session*

*“The New Testament concept of the church is simple, it’s a group of Christians drawn together by the Holy Spirit in a place where they are committed to working together in a certain form.” - Francis Schaeffer*

At Redeemer, we agree with Schaeffer.

We believe the church is a diverse family drawn together by the Holy Spirit and united in the gospel; a diverse, gospel-centered family. When you look around our sanctuary on a Sunday morning at Redeemer, you will see people from different walks of life, ages, races, socioeconomic statuses, people with different interests, politics, struggles, and past histories. Yet, in this room, you will find people that have Christ in common. Not only is the local church a group of Christians drawn together by the Holy Spirit but they must be committed to working together.

In other words, there must be some clear parameters to our partnering together as a church.

At Redeemer, those parameters are:

- 1) a commitment that we believe the whole and true **gospel** and have been baptized,
- 2) a commitment to **grow** in discipleship in the context of a gospel community (smaller group devoted to word, fellowship, prayer, mission, and generosity)
- 3) a commitment to regularly **gather** with the whole church on Sundays where we are guided in word, worship, and sacraments
- 4) a commitment to **give** of our time, talents, and money to strengthen the church in its mission.

This is what we call **partnership**.

In Philippians 1:3-5, Paul writes to the church in Philippi, “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your **partnership** in the gospel from the first day until now.”

**A true partnership in the church is an active partnership in the gospel**--a close relationship of mutual benefit, promoting the gospel through cooperation, sympathy, suffering, financial giving, active labor, prayer, and love. Paul’s letter to the churches in Philippi provides a beautiful example of this kind of relationship within the church. The Philippians shared in Paul’s proclamation of the gospel, sympathized with his suffering for it, suffered for it themselves, gave sacrificially to support the cause of Christ, worked together to be a distinct people on display in their city, and prayed for Paul and the progress of the gospel--all as an overflow of love born in them by the Spirit.

This is the kind of partnership we desire among the people of Redeemer and we enter into this partnership through a **partnership commitment** to one another.

#### **So, what do I do next?**

- Pray about becoming a partner with Redeemer
- Download the Redeemer App to stay connected with the church.
- Connect with a Gospel Community.
- Complete our Partnership Commitment Form online (details will be emailed to you after class).
- Look for opportunities to serve the Redeemer Family on Sundays with one of our serve teams.
- Learn and live the way of Jesus alongside the rest of the family at Redeemer!

## Partnership at Redeemer Round Rock

### WHY PARTNERSHIP?

*“Church membership is our opportunity to grasp hold of each other in responsibility and love. By identifying ourselves with a particular church, we let the pastors and other members of that local church know that we intend to be committed in attendance, giving, prayer, and service. We allow fellow believers to have great expectations of us in these areas, and we make it known that we are the responsibility of this local church. We assure the church of our commitment to Christ in serving with them, and we call for their commitment to serve and encourage as well.” - Mark Dever*

While some people might be familiar with church partnership, or *membership*, not everyone is.

There can be a lot of questions, and even suspicion, around, “Why do I need to partner with my local church?”.

Did back-in-the-day Christians officially join local churches?

Were they formal members of congregations? Or were they merely informal attendees?

Can't it just be me and Jesus?

It's a bit hard to know whether people in the early church had a partnership class to attend, but what we do know is that *kollao-*, the Greek word for join, has clear connotations of commitment. The same word is used to speak of *intimate relationships* (Genesis 2:24) and *joining to the Lord* (1 Corinthians 6:17).

Partnership in a church is not like membership in other organizations. Attending church is not like attending a meeting of a club. In those cases, members are consumers and audience members and the organization exists to serve them. **The Church is completely different—partnership means ministry and service, going from being a consumer to becoming a provider of God's love and care to others.** At Redeemer we take seriously that we are a church not for ourselves, but for others.

Here are a few Biblical reasons to consider joining Redeemer Round Rock:

- You are not ashamed to identify with Christ or His people (Mark 8:38)
- You need to stop being an independent Christian (Matthew 18:15-17, Hebrews 13:17)
- You have greater opportunities to use spiritual gifts (1 Corinthians 12, Ephesians 4)
- You want to openly demonstrate the reality of the Body of Christ (1 Corinthians 12:27)
- You want to encourage new believers to make a commitment to the local body (Hebrews 10:24)

Commitments like partnership make a powerful statement in a low-commitment culture and invite us into loving accountability as a family in Christ.

Being a partner at Redeemer means that you have the opportunity to shape ministries, serve in leadership, grow in your gifts, and enjoy the benefits of being cared for by church leaders, among many other things.

We believe partnership with Redeemer Round Rock is a privilege. It is not required for participation in church activities, though it is a way for you to be involved as a participant and not merely as an attender. We encourage you to join our family, but we do not intend to exclude anyone from family activities if he or she chooses not to pursue formal partnership. Non-partners may worship with us and be active in a home group or other ministry, etc.

But while many regular attendees have been quite active in our church without a partnership commitment, there is a big difference between *serving* the family and *being* the family.

## WHAT IS PARTNERSHIP?

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. As a family in Christ, it's important and vital for us to know who the rest of our family are and how we operate within that family. We do that through partnership.

"I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now."

Philippians 1:3-5

A True partnership in the church is an active partnership in the gospel — a close relationship of mutual benefit, promoting the gospel through cooperation, sympathy, suffering, financial giving, active labor, prayer, and love. Paul's letter to the churches in Philippi provides a wonderful example of this kind of relationship within the church. The Philippians had shared in Paul's proclamation of the gospel, sympathized with his suffering for it, suffered for it themselves, gave sacrificially to support the cause of Christ, worked together to be a distinct people on display in their city, and prayed for Paul and the progress of the gospel — all as an overflow of love born in them by the Spirit. This is the kind of partnership we desire among the people of Redeemer, and we recognize this through a **partnership commitment**.

Our partnership commitment helps us clarify what it means to be a part of our church family and lets our leaders know who is wanting us to shepherd and encourage them to learn and live the way of Jesus. Essentially this commitment allows those who want to partner with us to enter into a more formal relationship with our people and our leaders.

The essential elements of our partnership at Redeemer are:

- 1) a commitment that we believe **the whole and true gospel**, and have been baptized in response
- 2) a commitment to **grow in discipleship in the context of a gospel community** (smaller group devoted to word, fellowship, prayer, and mission)
- 3) a commitment to **regularly gather** with the whole church on Sundays where we are guided in Word, worship, and sacraments
- 4) a commitment to **give of our time, talents, and money** to strengthen the church in its mission.

This partnership commitment document will expand upon more of what we mean by these four things.

Lastly, we recognize that there might be seasons where you are unable to fulfill or affirm certain aspects of this commitment. This doesn't automatically mean you are no longer a partner. While we want to strive towards unity in these things we want to be a church that makes space for its partners to work through difficulties or doubts. There might be a season where you are struggling financially and you're unable to give financially. There might be a season where you are wrestling with a theological issue or cultural concern. If these issues arise, we want to walk with you through them. We simply ask, in those seasons, you let the church walk with you in whatever it is you're working through.

## COMMITTED TO THE GOSPEL

I affirm the whole Gospel message as proclaimed by the Apostles: Jesus was prophesied as the coming Messiah who would reconcile man to God through the forgiveness of sins and the placing of God's Spirit in man. All of this was a part of God's unfolding plan to bless the nations through the offspring of Abraham. Jesus fulfilled this, being born of a virgin by the Holy Spirit, entering fully into human flesh through the line of David.

Jesus, being fully God and fully man, lived a sinless life, died a death by crucifixion, was buried, and rose again on the third day according to the Scriptures. After appearing to many witnesses, Jesus ascended to the Father and was given all authority in heaven and on earth. Jesus promised to return to judge the earth and set up the kingdom of God for all time. He will make all things new, including His people. He will abolish the presence of sin and reign forever and ever.

Those who hear this message, repent, and believe will be reconciled to God, receive forgiveness of sins, and be given the Spirit of God as a deposit of their inheritance. Jesus is the only way for us to be made right with God, and those who reject Him will be cast out of the presence of God and into eternal hell. Those who believe now live eagerly awaiting the return of Jesus. In summary:

I believe the gospel is the good news that Jesus has defeated sin, death, and evil through His own life, death, and resurrection and is making all things new, even us.

I believe because of our faith in Christ alone, we have been saved from the penalty of sin (justification), are being saved from the present power of sin (sanctification), and will be saved from the presence of sin (glorification).

I believe and fully affirm the historic Christian faith as articulated in the Apostles, Nicene, and Athanasian Creeds. I have also read and affirmed Redeemer's Expanded Doctrinal statement and the Acts 29 Network distinctives. While I might still be growing in my understanding of some of these statements, I recognize that the Elders will preach, teach, and counsel from these core biblical and theological convictions.

I affirm I have responded to the Gospel message in the following ways:

Repentance: I have turned away from living life my own way and turned to put my faith in Jesus as my source of new life.

Baptism: In obedience to Jesus, I affirm that I have been baptized as a sign of my identification with Jesus and His family, the church.

Discipleship: As part of Jesus' family I am committed to learning and living the way of Jesus as part of this local church community.

### **COMMITTED TO GATHERING REGULARLY**

I commit to regular, active participation in the various gatherings of our church as we gather on Sundays and in Gospel Communities. I understand that partnership means regularly "showing up" and being present with my church family.

I am committed to using my gifts to serve in some way at our Sunday gatherings.

I am committed to submitting to the leadership of Redeemer's Elders as they teach and shepherd me. If I have an issue, I commit to honestly approaching them with it rather than turning to gossip or divisiveness.

### **COMMITTED TO GROWING IN GOSPEL COMMUNITY**

As part of the a Gospel Community, I am committed to learning and living the way of Jesus which includes: Developing a personal practice of scripture reading, prayer, Sabbath rest, and cultivating my own spiritual formation.

Humbly embracing the teaching of Jesus (as we see in scripture) as my authority and guide for all of life.

Regularly showing up, participating, and helping in my Gospel Community meetings.

Relating with those in my GC with love, honesty, patience, kindness, and care. If I have an issue I will go directly to that person in the pursuit of peace (avoiding gossip or bitterness).

I am committed to showing and speaking the love of Jesus with the people God places in my life (neighbors, coworkers, family, and even enemies).

## **COMMITTED TO GIVING GENEROUSLY**

I am committed to regularly giving financially to Redeemer as the Spirit leads (cheerfully & sacrificially) and as I am able.

I am committed to giving, serving, and caring for those who need help in our city.

As a church, we are committed to giving 10% of our resources away towards church planting both locally and globally. As a partner, I commit to praying for God's mission and how he would use me in it, both globally and locally.

See p.26 of this guide for more of our position on financial giving to the local church.

## **OUR COMMITMENT TO YOU AS THE ELDERS OF REDEEMER ROUND ROCK**

- to appoint elders and deacons (including staff members) who serve in these offices, according to the criteria assigned to them in the Scriptures (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4)
- to prayerfully seek God's will for our church community and steward her resources to the best of our ability based on our study of the Scriptures and leading of the Spirit (Acts 20:28, 1 Peter 5:1-4)
- to care for the partners of the church and seek her growth in grace, truth, and love (Matthew 28:16-20; Ephesians 4:15-16; Colossians 1:28; James 5:14)
- to provide Gospel-centered teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1)
- to equip the partners of the church for the work of ministry (Ephesians 4:11-16)
- to be on guard against false teachers and teachings (Matthew 7:15; Acts 20:28-31; 1 Timothy 1:3-7; 1 John 4:7)
- to lovingly exercise church discipline when necessary, for the glory of God, the good of the one disciplined and the health of the church as a whole (Matthew 18:15-20; 1 Corinthians 5; Galatians 5:7; James 5:19-20)
- to lead as an example fulfilling the same requirements we ask of every committed partner and to each lead by example in a Gospel Community (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1)
- to provide teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1)
- to regularly pray for each partner (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1)

If you affirm the above partnership commitment, have fulfilled the requirements for partnership, and would like to formally partner with Redeemer Round Rock, please submit the partnership commitment online form available in the 'Next Steps' email you will receive.

Once you submit the online form one of our pastors will reach out to schedule a time to meet with you. This meeting is an opportunity to hear your story, clarify any questions you may have, explore where you might utilize your giftings in our church, and welcome you as a partner.

We will also add you to our Partners group on Planning Center (our internal database software) and we will present you as new partners at one of our upcoming Sunday gatherings.

## **Gospel Community at Redeemer Round Rock**

At Redeemer, we want to tell the story of Jesus as a community. That's why Sunday Gatherings are vitally important to us as a local church. On Sundays we come to receive from God and to worship him, together. During the week, we want to *keep* telling the story of Jesus as a community. Because of this, Redeemer gathers in smaller groups across the city. We call these Gospel Communities. They gather weekly in different forms, but with three consistent aims; Word, family, and mission.

Depending on the way in which a Gospel Community may gather on a particular week, one of these aims may be more strongly experienced and expressed than others - but it is our hope that all three of them are present in the lives of our Gospel Community members in their lives throughout the week.

### **WORD**

#### **Learning Truth**

*2 Timothy 3:16-17, Psalm 19:7-10*

God IS truth. He reveals the truth of who He is in his holy scriptures and through the person and work of Jesus Christ. We want to know God more through His Word. This is why we want to be Word-centered people. "Learning truth" in Gospel Communities means that we regularly engage with God's Word through the scriptures. We gather on Sundays. We discuss the scriptures, we wrestle with them, we let them seep into our hearts, and we repent, believe, and follow Christ.

#### **Walking in Truth**

*2 Corinthians 4:6, 2 John 4*

Our theology and our doctrine should inform the function of our lives. We walk in these truths in the everyday ins-and-outs of our life. We develop 'gospel lenses' so we see the whole of our lives through the reality of the gospel. We "walk in truth" by allowing our gospel lenses to inform who we are as parents, spouses, friends, co-workers, etc. "Walking in the truth" happens in Gospel Communities through the power of the Spirit, through learning truth, and through intentionality. It's living and speaking the truths of Jesus into the everyday stuff of life.

### **FAMILY**

#### **Loving One Another**

*John 13:35*

We are called to love one another. Christ's disciples are to put other people before themselves. The early church devoted itself to one another. As we seek to obey the 'one another' imperatives and commands in scripture, we're formed as disciples by extending the love of Christ. We share meals together, support one another, handle conflict gently and with grace. We seek to listen well and speak slowly. We "pray unceasingly" together.

#### **Sharing All Things**

*Acts 2:44-45*

We share our lives with each other. Benevolence - giving to others in our body who have need, actually begins in Gospel Community. We take meals to people who need them, we loan our cars to others, we babysit children, we help others fix their kitchen sink. It also means that we actually share our emotions and fears, our victories and our failures. We confess our sins to one another and pray for one another. We share the responsibilities of the GC so that everyone can use the gifts God has given them. We are a family.

## **MISSION**

### **Living Out**

*Matthew 28:19*

We live with gospel intentionality in the ordinary places of our life. We make time to hang out on the front porch and talk with our neighbors. We meet, visit with, and talk to other parents at our children's school and in their sports. At the neighborhood pool or playground we strike up a conversation. At the office we grab lunch with a coworker. As we do these things - we "live out" the truths that we are learning and walking in. "Living out" doesn't mean we add something to our to-do list, it means we engage with gospel intentionality in the places we already are. We serve our city and our community, partnering with our church and other city organizations for the good of our neighbors.

### **Inviting In**

*Matthew 9:2*

The majority of people who become Christians do so in the context of relationships with other christians. Because they were invited into a believing community they were exposed to the saving message of the gospel in both deed and word. This is what it means that we are "inviting in". When we have a BBQ, we invite a neighbor and some GC family. If we hit the bike trails with a Gospel Community family, we invite a non-believing friend who rides. We think intentionally about how to mingle our everyday relationships with non-believers and our everyday relationships with our Gospel Community.



Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. One of the ways we do that for our children is through Redeemer Kids. We want all members of our families to be disciples of Jesus.

### **Discipling Children is Part of Following Jesus**

We believe that God has given responsibilities to parents and the church to engage in the spiritual formation of children through discipleship. We commend God's works to the next generation and declare His mighty acts (*Psalms 145:5*); we disciple kids to know the Scriptures from their youth, because the Word of God makes them wise to salvation (*2 Timothy 3:14-17*); we support and partner with parents as they learn and live the way of Jesus – a life that is rooted in Christ, strengthened in faith, and overflowing with thankfulness (*Colossians 2:6-7*); and we have a unique kingdom role, specifically given to the church, to affirm the salvation of children and provide spiritual accountability for the family (*Matthew 16:19*).

### **Discipleship on Sundays and in Gospel Communities**

We believe that children are a vital part of the church. They are not an inconvenience to be “watched”; they are a precious responsibility and privilege, the future of the church, the city, and the world.

During our Sunday Gathering, we want to provide a safe and consistent environment where children feel they belong as they explore who God is as He has revealed Himself in the Bible. Our prayer is that every child will repent of sin, be transformed by the gospel, and live out genuine faith in Jesus. We offer weekly classes for nursery through 5th-grade children.

We also believe the larger gathering is spiritually forming for both adults *and* children. God is forming all of us to be more like Jesus as we gather together to sing, pray, confess sin, receive communion, and hear the preaching of the Word. Because of this, we include K-5th grade students in the Sunday gathering every 4-6 weeks to worship corporately with us. Worship Guides are provided for kids to help them adjust to being in the gathering. We do offer classes for preschool and younger on these Sundays.

Children are welcomed in Gospel Community (GC) and each GC decides how to include children within their group dynamic. We desire to equip and supply parents with easy-to-use resources that are helpful and fun so that parents fulfill their role as disciple-makers of their children at home during the week.

### **Discipleship Using Wonder Ink Curriculum**

We use the Wonder Ink curriculum by David C. Cook in all of our kids' classes. The curriculum covers the key truths of the Bible in a 3 year scope and sequence plan, including lessons from the Old and New Testaments each year. A “Wonder Truth” is taught age-appropriately across all classes and prayed over our babies in the nursery. The Wonder Ink curriculum also offers family discipleship tools that families can use at home during the week.

If you have any questions about Redeemer Kids, I would love to talk with you.

**Jodie Hutchins**

*Family Ministry Director*

*jodie@redeemerrr.org*

## Liturgy at Redeemer Round Rock

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. One of the ways we do that in our worship gathering is through a specific structure, or *liturgy*, to our gathering.

The word *liturgy* simply means *the pattern or form in which public worship is done*.

**At Redeemer, we use specific elements of worship for specific reasons.**

We use liturgy in worship because:

- **Liturgy is Biblical**

In the Old Testament, worship followed a series of three offerings. The *sin offering* was given first, symbolically cleansing the people from sin. Then the *burnt offering*, which was burned up entirely to signify the total dedication of the worshippers to God. Finally, a *fellowship or peace offering* was offered. Having been cleansed from sin and consecrated to God, the worshiper could now enjoy communion and friendship with God. Since Christ has come, the external practices of worship have changed. But the biblical pattern of approach to God has not. God calls his people together to cleanse us of our sins, remind us of our covenant obligations, renew our fellowship with him, and send us back into his world as his representatives.

- **Liturgy is Historical**

Because we want to embrace our rich connection with the historic Christian church throughout all places and all of history, we use liturgy in our worship gatherings. We believe that changes to the historic orthodox convictions of traditional churches over the recent centuries have drained the worship service of devotion to Christ. Current churches often gather for worship, but with no sense of “why”. The orthodox church through history has gathered around liturgical rhythms in order to rightly worship Jesus and be formed by Christ.

- **Liturgy is Formative**

By using liturgy in worship, we are seeking to be formed and shaped according to the gospel. This formation happens in three ways:

*Theological Formation:* Not only is our theology formed in teaching and study; but also songs, confessions, creeds, and catechisms.

*Spiritual Formation:* What we do in worship shapes how we approach God in private; so we read scripture aloud, confess sin, hear gospel promises, and receive communion.

*Gospel Formation:* We never outgrow the gospel and we need to be shaped by the reality of the good news. A gospel-infused liturgy shapes us into gospel-centered people.

The liturgical elements we most commonly use are:

**Greeting/Call to Worship:** God is, in a sense, the host, and we are being welcomed into his presence. We desire to give God the very first word as we begin to worship.

**Confession:** Confession is a reminder that we have not yet arrived. Liturgical confession acknowledges both corporate and personal sins, both sins against God and sins against humanity. Each person is no longer an individual but a member of the body of Christ and confesses both personally and corporately. We also may use a confession of faith such as a historic church creed.

**Assurance:** these words convey the good news of God's forgiveness of sin. It is a reminder and assurance of the forgiveness Jesus earned on the cross.

**Creeds & Catechisms:** These help us center on our trinitarian God. They also help to reinforce solidarity with the church across history and across the world. They keep us focused on the primary truths of Christianity and teach us theology, especially the doctrine of God.

**Musical Worship & Song:** Singing to God in worship expresses and cultivates joy. It also articulates lament, expectation, and hope. It teaches theology (how we think about who God is and who we are). It encourages creativity and develops thankfulness.

**Reading of Scripture:** In reading the Bible we are saying that God is speaking to us today; it is the Living Word that addresses us in our present condition.

**Sermon:** Preaching is Spirit-inspired speech. In preaching, the preacher is bearing witness to the truth he proclaims and staking his life on it. It builds a bridge between the 'there and then' of the salvation event in Jesus and the 'here and now' of God's continuing saving activity by the Spirit.

**Communion:** We receive communion weekly and proclaim in word and sign the death, resurrection, and return of the Lord and thereby make the mystery of the gospel an ever-present reality.

**Giving:** A sacrifice of thanksgiving, an act of worship. Giving reminds us that all we have belongs to God and causes us to consider how much we should keep for ourselves. It prioritizes the local church. It serves the poor and supports the ministry of the gospel in our community and beyond.

**Dismissal/Benediction:** The benediction spoken at the end of the service is the final word to the people of God before they return to the world to serve. We are proclaiming the action of the Triune God.

## Leadership at Redeemer Round Rock

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. One of the ways we do that is through our leadership structure.

### **Redeemer is an elder-led, deacon supported, staff-served church.**

Leadership in the church is not like leadership in the world. Leaders are first and foremost servants of Jesus and therefore servant leaders. We also recognize that all leadership in the church flows from the authority of Christ as the head of the church, and all true authority resides not in a man or position but in the word of God. Jesus is the Chief Shepherd of the flock, the risen and reigning King who has been seated with all authority to advance the gospel through his body.

When we look at the Scriptures (specifically Acts and the Epistles), we don't see leaders as disconnected decision makers or power brokers in the church. We see examples of Christian maturity who are not perfect but have evidenced maturity in Christ. Therefore, the fundamental identity of a Christian is disciple. Leaders are disciples first and leaders second. Disciple is an identity; everything else is a role (mother, worker, etc).

(1 Timothy 3:1-7; 5:17, Titus 1:5-9, Acts 20:28, 1 Peter 5:1-4)

### **ELDERS**

Elders are biblically-qualified men who lead the church as co-equals. They submit to Christ and one another as they humbly serve as examples to the church, overseeing the direction of the church, protecting the church by teaching sound biblical doctrine, and shepherding both individual and corporate spiritual growth. Redeemer's elders lead together, equal in authority and accountability, unique in function, and unified in direction and vision. The elder team is composed of men who meet the qualifications in Scripture. Elders oversee and shepherd specific gospel communities and provide general direction and vision for Redeemer as a whole.

### **DEACONS**

Deacons are men and women who meet and maintain the standards expressed in 1 Timothy 3. These men and women may be vocational or non-vocational deacons whose main responsibility is to serve the church in order to further its ministry and support the elders to do the work of leading, preaching, teaching, study, and prayer. Deacons have been assessed and appointed for a specific area of service by the local elders. Redeemer has both male and female deacons.

Ministry Team Leaders are qualified men and women who provide oversight and leadership for a specific ministry. Qualifications should fit the spirit, not the letter, of 1 Timothy 3.

Gospel Community Leaders are deacon qualified men and women who help lead their groups in growing deeper as family and to look outward on God's mission. Gospel community leaders will be coached and equipped by the elders.

For an up-to-date list of our Elders, Deacons, and Staff, please visit our website:

[www.redeemerrr.org/leadership](http://www.redeemerrr.org/leadership)

## **Networks & Affiliations of Redeemer Round Rock**

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. One of the ways we do that is through alignment with like-minded networks and organizations.

Redeemer is an independent church, but we voluntarily align ourselves with other organizations for the sake of networking, support, and mission. Our primary and closest partnership is with the Redeemer Network. Our larger vision is to establish a church-multiplication hub in central Texas by working together with other Redeemer Network churches in our region. A leadership team, composed of staff leaders from Redeemer and other Redeemer Network churches in Texas, are in the early stages of carrying out this vision. Although we are working closely with other churches, each church retains local, biblical leadership.

### **REDEEMER NETWORK**

The Redeemer Network was birthed in 2015 in partnership with our sending church Redeemer Lubbock and is a growing and fruitful organization. The Redeemer Network exists to catalyze church multiplication in Texas through collaborative training, support, and funding. Two of our elders help lead and serve the Redeemer Network.

Learn more about the Redeemer Network at:

[www.redeemernetwork.org](http://www.redeemernetwork.org)

## Doctrine, Distinctives, and Theological Positions of Redeemer Round Rock

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. The primary way we do that is through a theological lens of gospel-centrality in our core doctrine and distinctives.

Our detailed doctrinal statements expand upon the core doctrinal convictions we hold as a church. It is important for us to point out that while we do hold and teach from these theological convictions, we want to do so with charity and humility. There are core elements of our doctrine that we share with the church in all times and places (the ancient creeds) and distinct theological convictions we hold within our own part of the Christian tradition.

While all Christians should affirm the core of Christian doctrine, we realize there will be some finer points of theology that you may have not fully worked out or hold differing views on. Thus, by asking you to affirm our doctrine, we are not saying that we only allow partners who 100% agree with everything in our statement. Rather, we want you to be aware that our leaders who teach, counsel, and preach will do so in alignment with this statement of faith. If there is any confusion about, or disagreement with this statement of faith, the pastors would love to have a conversation with you to understand your perspective and clarify our position.

We do ask that every partner honors Redeemer's stated theological views and commits to not sow division within the church. Ultimately, our hope is that as we grow in theological clarity it would lead to a greater love of God, unity in our church, and love for our neighbors and our city.

For a detailed description of our core doctrine and distinctives, please visit our website at:

[www.redeemerrr.org/beliefs](http://www.redeemerrr.org/beliefs)

*If you would like a printed copy, please email us at [info@redeemerrr.org](mailto:info@redeemerrr.org)*

## Financial Giving at Redeemer Round Rock

Redeemer Round Rock is a diverse, Gospel-centered family learning and living the way of Jesus for the glory of God and the good of neighbor. We are able to do this through the financial support of our partners.

Giving financially to your local church begins with the biblical concept of *stewardship*. In the scriptures and in ancient culture, stewards did not have *ownership* of the things entrusted to them, those things actually belonged to someone else. But they did have *stewardship*, they were required to manage with wisdom and discernment things which belonged to someone else. This could be property, a home, money, etc.

As a Christian, we know that “The earth is the LORD’s and everything in it...” (Psalm 24:1) and that “All things were made through him, and without him was not any thing made that was made.” (John 1:3).

Therefore the things we possess don’t actually belong to us, but to the Lord - the maker of heaven and earth. And as a part of his grace to us, He allows us *stewardship* over these things. Just as Adam and Eve were to be *stewards* of the good creation of God, we are to be faithful stewards of all that we’ve been given.

This goes for our money as well. And we see this concept begin in the Old Testament with the “tithe”, which means, “tenth”. Essentially, every person was required to give a tenth of what he produced annually, to the Lord. This was part of the law given to Israel and this thread of the tithe runs all through the scriptures.

When Jesus comes, we see him invite us into something *deeper* than the law of tithing. Through his life, death, and resurrection, we see him invite us into a giving not bound by the Old Testament law of the tithe, but by the type of giving that He shows us - giving that is generous, cheerful, led by the Spirit, and sacrificial. As one author puts it, “Tithing was only ever a signpost, Jesus is the destination.”

Following Jesus means that we become the same kind of giver that He was and that we rest in knowing everything we have belongs to God. Giving those things back to him is both a response to the good news of the gospel and an act of worship to praise him for the goodness He has lavished on us.

As we consider how much we should give financially, while we aren’t under the law of the tithe, a “tenth” is generally a good place to begin with. For some of us this will feel very sacrificial, for others it may not and we might prayerfully consider giving even more. As we ask God about our giving, one question we should consider is not, “How much should I give?”, but rather the question of a good steward, “How much should I keep?”. Redeemer Round Rock annually gives away a tenth of our income to church planting, global missions, and city mercy ministries.

While the scriptures do not command all of our giving to be directed to the local church, we do believe that the “lion’s share” of our giving should be. This is because the local church is the “light of the world” (Matthew 5:14), the “pillar and support of the truth” (1 Timothy 3:15), and God’s plan to display his manifold wisdom to all nations (Ephesians 3:10). It is through the local church that disciples are made and the gospel is proclaimed.

In everything that we do, Redeemer Round Rock is committed to proclaiming the gospel and making disciples in our city, region, and world. We are committed to caring for the needy, reaching the lost in Round Rock, planting churches, and funding global mission efforts.

There are two ways you can give to Redeemer. You can give by cash or check during our Sunday gathering using the “Give Box” in the back of the sanctuary, or you can give online at [www.redeemerr.org/give](http://www.redeemerr.org/give). It is

most helpful to set up regular monthly giving via our website. This assists us in planning, allows your giving to be consistent, and eliminates administrative work for our Finance Team.

It is important for us to state that one of our foundational convictions as a church is that the church is family. We understand that many have been hurt and trust has been broken when it comes to money and the church. We also know that there might be others who are experiencing a great deal of brokenness in regard to personal finances. We want to ask you to allow us to be a good family to you. We want to help you establish trust with the Redeemer and its leaders. We want to walk alongside you with any struggles you might have. If this is you, in any capacity, reach out to one of our pastors today to set up a meeting.





[www.redeemerrr.org](http://www.redeemerrr.org)