

**REDEEMER ROUND ROCK**



**B A S I C S**

**BASICS CLASS GUIDE**  
**(FULL VERSION)**

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## Part 1: Story and History

The story of Redeemer Round Rock actually began in Lubbock, TX in 2008. Josh Reeves and Jordan Elder were a part of the early days of 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. 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 missional communities. By God's grace, they were making disciples!

On Easter 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 started off 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. If you want to know more about that story ask Pastor Jordan or Pastor Josh and they can share it with you; but 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 Basics 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 Basics 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 (team leads in kids ministry, A/V, hospitality), 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 staff and some part-time staff.

Please take a few minutes to visit the "leadership page" on our website ([redeemerrr.org/leadership](http://redeemerrr.org/leadership)) to familiarize yourself with Redeemer's leaders. All of our leaders are accessible, so feel free to reach out to them via our website 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 Basics 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 well 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 Basics 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.**

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

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 that 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 Basics 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 Basics 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 in anytime 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 Basics 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**

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 “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). 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 a classroom environment every semester focused on teaching and equipping the church. Anyone in the church is welcome to come, learn, and grow via Equip classes. As Tim Keller writes, “a Christian is not a spiritual consumer, coming in [the church] to get his or her emotional needs met and then going home. [Therefore,] a missional church...trains and encourages its people to be on mission as individuals and as a body.” Through Equip, we want to help everyday people grow in theological depth and equip them to live out their faith where they live, work, learn, and play.

**Church Planting and City Partnerships** — Our mission as a church is not only to reach, teach, and equip people with the gospel but also to send. We want to multiply churches in our region and display the kingdom in our city. An essential component to our strategy to reach more people in our city (Austin) and area (Texas) is

through planting new churches. We are actively training leaders to plant new churches in partnership with the Redeemer Network and Acts 29 Network. We also believe that a missional church ought to enjoy, care for, and pray for its city. 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 our city. We've both started and partnered with several nonprofits in our city with this in mind (Flourish Creative, Younglife/Younglives, Foster Village, Education Connection).

All four of these primary environments exist to help us learn and live out the gospel identity and activity of the church. While we are doing none of this perfectly, we think this simple and intentional structure is helping us stay focused on Jesus and his mission. As our church continues to grow and mature, we see a need to include some new ministries and initiatives into our strategy. In 2018 we launched youth GC's to help our students grow in discipleship. In 2020 we started a women's ministry focused on helping women in our church connect more broadly. In 2021 we are working on training and deploying biblical counselors in our church to minister to the wide variety of brokenness, addictions, and bad habits that have come into the light following the last year of pandemic, economic setbacks, isolation, and division. Looking to the future we are seeking to grow in multiethnic diversity. Specifically, we are prayerfully considering how we can most effectively reach the large Hispanic population in our area. We are wrestling with what is the most effective way to reach Spanish-speaking people in our city.

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

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

If you remember nothing else from this class, 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 worshipping 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)

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 come on 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 covenant-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*

As 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 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 people that have Christ in common. Schaeffer says, 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 a certain form. 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 at 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 by emailing [josh@redeemerrr.org](mailto:josh@redeemerrr.org).
- 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!