

# RENOVATION 101



RENOVATIONCHURCH

# Introduction

Being a member at Renovation Church means becoming an “Investor.” This term was chosen because membership here is not simply belonging, but making a covenant with the Elders of Renovation Church and the congregation to *invest* yourself in this community as you are in turn invested in.

It also means that you commit to:

1. Submit your life to Jesus Christ and to His Word.
2. Uphold Renovation’s doctrinal statement (the closed-handed issues).
3. Believe in the Global Vision of Renovation Church and invest in the culture of our community.
4. Tithe AT LEAST 10% of your income, unless a conscientious exception is noted.
5. Show spiritual fruit that testifies that one is indeed a follower of Jesus.
6. Pray for the leadership and congregation on a regular basis.
7. Serve.

The purpose of our time together today will be to:

- Discuss the teaching of the Christian faith.
- Define what it means to “belong” to a Church.
- Introduce and define the language, culture, and life of Renovation Church.
- Discover what it means for us to covenant together as a family.
- Answer questions and give direction as to how Renovation Church is working *to see the world awakened to the wonder of God and his transcultural church.*

## Section 1: God’s Mission Has A \_\_\_\_\_

### What is God’s Mission?

If you have been around church circles for any time, you may have heard the term “mission” or “missionary,” and the implication is always the same: the church has a mission or sends missionaries for its mission. This is not wrong, but backward and incomplete. You see, the church does not have a mission; God has a mission, and His mission has a church. The church is the vehicle for God’s mission.

God is a missionary God, and the whole of Scripture is the unfolding of His story, as He engages this world through His people. He has one goal—to form a family for Himself from all people.

In His kindness He has invited His people, the church, to participate in His mission. There is though, an issue. The church can easily turn inward, becoming a group of huddled Christians, who are completely disconnected from their true identity and God’s calling of sharing in His mission with Him. The church is not a religious club, but a *sent people* in the world. Sadly, many Christians see the church as a dispenser of religious goods and services that meet their needs and accessorize their lives, leading many to even “shop” for the best services.

## What is the Church?

The church is the \_\_\_\_\_ of the cross; people called together by God, through Jesus' sacrifice on the cross, out of self-worship and self-exaltation.

Those people are compelled by God's Spirit to live for Him and each other and not for themselves, striving toward living life as we will live it when Jesus returns. The Church is a glimpse into God's new city. His family is called to reflect proactively gospel-changed hearts and lives to those who have yet to be called into community with Him. How beautiful the family of God is, called and sent to perfectly reflect what life looks like under the rule of Jesus. Leslie Newbigin, a famous British missionary rightly said that "*the church is the hermeneutic of the gospel*"... meaning that the church is the living interpretation of the gospel and all its implications.

This is not an isolated endeavor, or the responsibility of any one individual, but that of the collective community. Why? God exists perfectly and eternally in perfect community with Himself, and this community is what His people and His church are supposed to show the world.

Two Perspectives:

Most people see church as one of the balls they keep in the air in the midst of a busy life. (SEE PAGE 4)

Renovation Church desires something different. We believe life in covenant with God's family (the church) is central to all of reality. Thus, all of life, and its many components, flows through the reality of being in God's family.

The church was not an afterthought in God's plan. At the center of God's eternal purpose is His desire to create a people for Himself. This is the unfolding plan of redemption and this is where history is headed.

This means that we are not reconciled to God as individuals and then choose at some point to join the church, as if it were a social club, country club, gang, support group or activist organization.

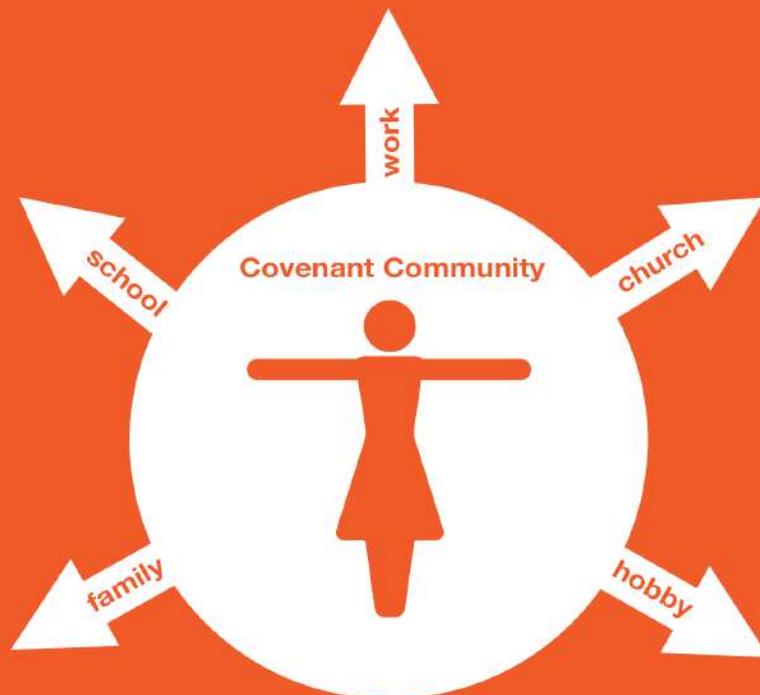
Jon Stott, pastor, author, and theologian said, "*...the church is God's new community...conceived in a past eternity, being worked out in history, and to be perfected in a future eternity...[God] is not saving isolated individuals to perpetuate our loneliness...*" The church, or some form of it, was always the plan.

Jesus died for a people, not a person, and when we are reconciled to God, by grace through faith, we immediately become a part of the people for whom Jesus died. We immediately become a part of God's eternal community, His patchwork family.

The eternal community is central to the identity of the follower of Jesus, not an addition to it. We are defined by being in God's family, though this goes radically against our deeply embedded American individualism.



**VS.**



The Church is God's family, God's eternal community made up of all types of people from all different backgrounds, races, ethnicities, and socio-economic strata. The beauty of God's family is that there is no prerequisite to be a part, except that you truly believe He has a family and that the head of it is Jesus. Jesus purchased it through His sacrifice on the cross, leads it by the sending of the Holy Spirit, and holds it together by the power of His word. Acts 2:42 says that the early church shared life in a radical way, having all things in common.

### **One Everything:**

One body: Paul consistently uses the image of a physical body to describe what the church is in relation to who Jesus is (1 Corinthians 10:17; 12:12-30; Ephesians 1:22-3; 2:11-22; 3:6; 4:1-16; 5:23; Colossians 1:18, 24; 2:19; 3:15). Colossians 1 says that Jesus is the Creator and Head of the church, and the church is His body, walking out His will and ways in the world. This means we are all different parts of a whole, and using the body is a perfect way to communicate how ridiculous it would be if we weren't.

But for most of us this is a difficult and foreign concept because a primary American ethic is radical individualism. It is all about me, not the whole. It is all about self-achievement, self-importance, and self-actualization so that we can be self-made men and women. In fact, that epitomizes the American Dream.

When you think of the church as Paul illustrates it using the body, it is ridiculous to imagine a bunch of disembodied body parts trying to function on their own, and that's exactly what he wants us to think. It is ridiculous for the hands to say to the feet, "I don't need you"; or for the eye to say to the head, "I'm good on my own." And that's about how ridiculous it is to believe that God reconciled you alone to Himself. Yes, you have a personal relationship with Jesus, but not a private one.

One Spirit, One Lord, and One God: We are a community of the Spirit. Biblical community cannot be done through sheer willpower.

We are a community of the Holy Spirit, called out of the greater culture by that Spirit, and shaped and formed through Him. This is at the very core of Renovation's culture, to be a Spirit-led and Spirit-formed, worshipping community.

Our concept of community comes from the Trinity. God has existed eternally, three in one, with all persons infinitely and perfectly loving one another. In the same way, being made in God's image, we were created as a communal people to love God and love each other, mutually sharing in His Spirit.

As Christians then, we realize that church is not an option, a place you go, or an addition to your "personal faith." By becoming a Christian you belong to God and to the family of faith---we belong to each other. This is why Paul uses such strong language regarding us bearing with one another in love, with patience, humility and gentleness (Ephesians 4:1-6). We are going to have to bear with each other in this big cosmic family, for eternity. This is what being in covenant community is about.

Bad Practices:

Today, even in local churches, there is an ethic of individuality and non-commitment that has been woven deeply into how we view and interact with the church. The idea of covenant has nearly been lost. The lack of community in the church, the prevalence of “church-hopping,” the lack of accountability, and the lack of church discipline all are symptoms of our underdeveloped and often unbiblical ecclesiology.

## What is the Church’s Role in God’s Mission?

Mission is identity, not just action, we are \_\_\_\_\_.

An ambassador is one who is sent with the authority of their sender to declare the words of the one who sent them. If we are ambassadors of reconciliation between the Creator and the creation, exactly as Christ was first God’s ambassador to us, then we must be joyfully diligent in sharing His will and word in His world.

Christians are sent on a peace mission as a representative of God. They are sent as an ambassador of reconciliation between a rebellious world and God, who created it. They are sent to offer peace where now there is no peace. They are sent to show the love and the hope that is found in Jesus. They are sent on God’s mission to God’s world to see God’s people reconciled to Him, and His mission is fundamental to the foundation and life of His church.

We have been saved, sanctified, and filled with God’s Spirit so that we can live, love, and proclaim the love that binds us as ambassadors of peace in the world. This is God’s glorious cosmic mission. God has entrusted the formerly dead with the message of life, and not only for the individual, but for all of creation! This is not an option or a request, but a mandate. God is making His appeal through us. This is strong language. God is pleading through us, petitioning through us, calling through us, making an urgent request through us. This is no trivial matter, but rather it reveals the character, nature, and love of God.

His love is then, the compulsion of our hearts to share that message in our city with those who do not know, have not heard, or have grown cold to Jesus. God is a missionary God. The Father sent the Son, the Son sent the Spirit, and the Spirit sends the church on the peace mission of reconciliation.

This is the call of the church, the missionary community sent out into the world as God’s ambassadors, moving towards God’s reign...His new kingdom...His new world.

## What is the Local Church?

More than just a gathering of Christians. The local church is an \_\_\_\_\_.

The institution on earth instituted by Jesus with authority for declaring who His citizens or ambassadors are. Christians do not “join” churches like they join clubs, we submit to them.

Special authority from Jesus has been given to the local church.

Specifically, God has given local churches the authority to exercise the keys of the kingdom through giving and withholding Baptism and the Lord’s Supper, thereby doing the work of marking off God’s people from the world.

A local church is:

1. A group of \_\_\_\_\_.
2. A \_\_\_\_\_ gathering.
3. A congregation-wide exercise of \_\_\_\_\_ and \_\_\_\_\_.
4. Officially \_\_\_\_\_ Christ and His rule on earth — we gather in His name.
5. Uses \_\_\_\_\_ and \_\_\_\_\_ for these purposes.

## What Type of Church Are We?

### New Ethnics

We become “new ethnics” when we come to follow Jesus and are transformed by the gospel. We are striving to be freed from the bounds of prejudices, fears, and hang-ups of simply being identified by our race, class, or culture. We long to become a beautiful tapestry of God’s creation, called and chosen by Him for something bigger than ourselves. As such, we are deeply committed to being intentionally transcultural.

### Depth Valued with Width

We want to be a part of building strong, mature disciples of Jesus, not just getting people through the door and into a seat. We will not measure the success of Renovation Church by how many people attend, or even their participation in groups. We will celebrate the spreading of the gospel and the renovation of lives that takes place through genuine and authentic gospel transformation, which should lead to growth not only spiritually, but numerically as well.

## Belonging before Believing

The Celtic Christians had a way of incarnating Jesus defined by their hospitality to those who did not follow Him. They invited those outside of faith in Jesus to join them in intentional community, showing them Jesus by who they were and what they proclaimed. This is our stance as we lovingly accept doubters, seekers, and skeptics as they are, so that they can belong in community before believing in Christ. Though we will not agree with all beliefs, rituals, or life choices, we will love boldly as we engage all with the gospel.

## Disciples Making Disciples

We will continually and intentionally seek the development of maturing disciples. These maturing followers will journey with and disciple those investigating Jesus and new believers in group settings as well as intimate one-on-one, life-on-life settings. All of this is messy and can be unpredictable, but the hope is for every disciple to experience the second conversion in becoming trained and equipped disciple-makers and vine workers in Jesus' church.

## Mission Owned by Every Follower of Jesus

There is a common misconception in the evangelical world that the mission and ministry of the church lie in the hands of the elders, pastors, and church staff. This has been a driving factor in years of passive Christianity. Biblically, the role of the elders/pastors is to equip followers of Jesus for the mission of God. This means that those who are Christ followers own and are the primary carriers of the mission of God and the gospel of Christ to the world. The expectation for every follower is that, with proper equipping, they will shepherd, lead, catalyze, and pursue missional opportunities through their groups, during worship gatherings, and every day where they live, work and play.

## Church Planting

We believe that church planting is the most effective way to reach pre-followers and de-churched people, and it will be one of the means by which we fulfill our Vision.

## What Does Renovation Believe?

“In the essentials \_\_\_\_\_, in the non-essentials \_\_\_\_\_, in all things \_\_\_\_\_.”

– Rupert Meldenzie

This is not a new church, but rather a new expression of an ancient movement that has shaped and marked even the measurements of time. We are joining the story of thousands of people through thousands of years who have engaged and given their lives for the true and living God. We are now simply woven into the tapestry of many expressions of one truth, that Jesus is Lord, and we will live for this truth with passion and grace. We submit to the classic creeds of our faith such as The Creed of Nicaea, it is in their footprints that we affirm:

## God Is \_\_\_\_\_.

*There is one God: infinite, eternal, almighty and perfect in holiness, truth and love. In the unity of the godhead, there are three persons, Father, Son and Holy Spirit, co-existent, co-equal, and co-eternal who know, love, and glorify one another. This one true and living God is infinitely perfect both in His love and in His holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. One God in three persons — Father, Son and Holy Spirit — is the foundation of Christian faith and life (Deuteronomy 6:4; 2 Corinthians 13:14).*

## Humanity \_\_\_\_\_.

*God made humankind, male and female, as the crown of creation, and the bearers of His image, that humankind might have fellowship with Him. Tempted by Satan, and succumbing to the idolatry in their hearts, humans rebelled against God. Being estranged from their Maker, yet responsible to Him, they became subject to divine wrath, inwardly depraved and apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to the mind, will and affections. Unregenerate humans live under the dominion of sin and Satan. They are at enmity with God, hostile toward God, and hateful to God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ (Genesis 1:26, 27; Romans 3:22, 23; 5:12; Ephesians 2:1–3, 12).*

## The Gospel is \_\_\_\_\_.

*The good news is revealed in the birth, life, death, resurrection and ascension of Jesus. Christ's crucifixion is the heart of the gospel, His resurrection is the power of the gospel and His ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins, our brokenness and the darkness of our hearts. It satisfies the demands of God's holy justice and appeases His holy wrath. It also demonstrates His mysterious love and reveals His amazing grace. Christ's crucifixion is the heart of the gospel, and Jesus Christ is the only mediator between God and humankind. There is no other name by which one must be saved. At the center of all sound doctrine stands the death and resurrection of Jesus Christ and the infinite privilege that redeemed sinners have of glorifying God because of what He has accomplished. Therefore, we want all that takes place in our hearts, churches and ministries to proceed from and be related to the cross and resurrection. (1 Corinthians 15:1–4).*

## Humankind Must \_\_\_\_\_ to the Gospel.

*The proper response to the gospel is faith in the person and work of Jesus Christ, a faith that is naturally accompanied by repentance from sin and commingled with works. Biblical repentance is characterized by a changed life, and kingdom service. Neither repentance nor works save. Yet the cost of discipleship is one's life: one must deny oneself, die to self, and pick up their cross and follow Christ. We believe that those who are truly redeemed are kept by God's power and are thus secure in Christ forever. The gospel of grace is to be sincerely preached to all people in all nations (Romans 8:30; Romans 9:6-13; John 6:37–40; 10:27–30; Romans 8:1, 38, 39; 1 Corinthians 1:4–8; 1 Peter 1:5; 2 Peter 1:10).*

## Sanctification is our Growing in \_\_\_\_\_.

*The Holy Spirit is the active agent in our sanctification and seeks to produce His fruit in us as our minds are renewed and we are conformed to the image of Christ. We are continually becoming, and though indwelling sin remains a reality, as we are led by the Spirit and we grow in the knowledge of the Lord, we begin to long to keep His commandments and endeavor to live in such a way as to be counter-cultural; and as such all people see the change in our lives, the implications of the gospel lived out, and are drawn to glorify our Father who is in heaven. All believers are exhorted to persevere in the faith knowing they will have to give an account to God for their every thought, word and deed. The spiritual disciplines, especially Bible study, prayer, worship and confession, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve His people until the end (1 Thessalonians 4:3-7; 2 Corinthians 3:18; Hebrews 10:14).*

## We are \_\_\_\_\_ & \_\_\_\_\_ by the Spirit.

In addition to affecting regeneration and sanctification, *the Holy Spirit also empowers followers of Jesus for Christian witness and service, the edification of the body, and the extending of the Kingdom through the Church. The promise of the Father is freely available to all who believe in Jesus Christ, thereby enabling them to exercise the powers of the age to come in ministry and mission. The Holy Spirit desires continually to fill each believer subsequent to conversion with increased power for Christian life and witness. He imparts supernatural gifts for the edification of the Body and for Christ's mission in the world. All the gifts of the Holy Spirit at work in the Church of the first century are available today, are vital for the mission of the church, and are to be earnestly desired and practiced. However, the purpose of the gifts are not for indicating a deep spiritual experience or hierarchy, but are meant to continually compel the believer towards mission (Acts 1:4-5, 8; Acts 8:12-17; Acts 10:44-47; Ephesians. 5:18; 1 Corinthians 12; 1 Corinthians 1:7-8; 1 Corinthians 14:1).*

## The Church is an \_\_\_\_\_ Entity.

*God by His Word and Spirit creates the Church, calling sinful people out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, He guides and preserves that new redeemed humanity. The church is not a religious institution or denomination. Rather, the Church universal is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God the Father, Son and Holy Spirit by serving Him and faithfully doing His will in the earth. This involves a commitment to see the gospel preached and churches planted in the entire world as a testimony to all nations. The ultimate mission of the Church is worship and the means by which this is accomplished is the making of disciples through the preaching and embracing of the gospel. When God transforms human nature, this then becomes the chief means of society's transformation, as the Kingdom of God finds expression and is made visible through His Church and presses it forth in society. Upon conversion, newly redeemed men and women are added to a local church in which they devote themselves to teaching, fellowship, the Lord's Supper and prayer. All members of the Church universal are to be a vital and committed part of a local church. In this context, they are called to walk out the New Covenant as the people of God and demonstrate the reality of the kingdom of God. The ascended Christ has given gift ministries to the church (including prophets, evangelists, pastors and teachers) for the equipping of Christ's body that it might mature and grow. Through the gift ministries, all members of the church are to be nurtured and equipped for the work of the ministry. In the context of the local church, God's*

people receive pastoral care and leadership and the opportunity to employ their God-given gifts in His service in relation to one another and to the world (Ephesians 1:22, 23; 5:25–27; 1 Corinthians 12:12–14; 2 Corinthians 11:2; Acts 13:1–4; 15:19–31; 20:28; Romans 16:1,4; 1 Corinthians 3:9, 16; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4).

The Scriptures are \_\_\_\_\_.

We accept the Bible, including the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. *The Bible is the only essential and infallible record of God's self-disclosure to mankind.* It leads us to salvation through faith in Jesus Christ. Being given by God, the Scriptures are both fully and verbally inspired by God. Therefore, as originally given, the Bible is free of error in all it teaches. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. The Scriptures are the authoritative and normative rule and guide of all Christian life, practice, and doctrine. They are totally sufficient and must not be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom. Every doctrinal formulation, whether of creed, confession, or theology must be put to the test of the full counsel of God in Holy Scripture (2 Timothy 3:16, 17; 2 Peter 1:20, 21; Matthew 5:18; John 16:12, 13).

The Sacraments are \_\_\_\_\_ by God.

*We believe that the Lord Jesus himself ordains baptism and the Eucharist as the sacraments of His church.* The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of His return and of the consummation of all things (Matthew 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Corinthians 11:23–26).

All Creation will be \_\_\_\_\_.

*The Restoration of all things includes the visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth.* In the Restoration, Satan with his hosts and all those outside Christ are finally separated from the benevolent presence of God, enduring eternal punishment; but the righteous, in glorious bodies, shall live and reign with Him forever. Married to Christ as His Bride, the Church will be in the presence of God forever, serving Him and giving Him unending praise and glory. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new (Matthew 24:30-31; Acts 1:10-11; Romans 8; Hebrews 9:28; Revelation 21:5; Revelation 22:12;20).

## Section 2: What is an Investor?

Being an Investor begins with being a \_\_\_\_\_.

This is the first and primary prerequisite to church membership. Being a Christian begins with a clear understanding of who Jesus is and what He has done.

### Who is Jesus?

Jesus is eternally the only Son of God, not created, but ever existing, and for us the clearest revelation of God that has ever been or ever will be was in His incarnation (birth into human history as fully God and fully man). He was perfect in nature, teaching and obedience. He is fully God and fully man. He was always with God and is God. Through Him all things came into being and were created. He was before all things and in Him all things hold together by the word of His power. He is the only Savior for the sins of the world. His saving act was completed in His death on the cross and resurrection from the dead. By His death in our place, He revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God.

Having redeemed us from sin, the third day He rose bodily from the grave, victorious over death and the powers of darkness, and for a period of forty days He appeared to over five hundred witnesses, performing many convincing proofs of His resurrection. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as Lord over all. He is the Head of His body the Church and should be adored, loved, served, and obeyed by all.

The question of who Jesus is remains vitally important in our day. There are many who would say that He was merely a good teacher, good man, spiritual guru, and even a prophet, but He did not leave these options open to us--not in His own words.

To help you determine your own personal belief about Jesus we have compiled the following five reasons that we believe He is God based on what He said: Jesus said he was God, he came from heaven, he was sinless, he forgave sin, and was the only way to heaven.

Each line of reasoning includes a verse from the Bible that is a quote from the mouth of Jesus, declaring that He is God. Jesus was put to death for continually declaring Himself to be God, and our ultimate spiritual fate comes down to whether or not each of us believes Him. Consider your thoughts against what He said about Himself.

Jesus Said He Was \_\_\_\_\_.

John 10:30-33: "I and the Father are one.' The Jews picked up stones again to stone him. Jesus answered them, 'I have shown you many good works from the Father; for which of them are you going to stone me?' The Jews answered him, 'It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.'"

John 14:8-9: "Philip said to him, 'Lord, show us the Father, and it is enough for us.' Jesus said to him, 'Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, "Show us the Father"?'"

Jesus Said He Came from \_\_\_\_\_.

John 6:38; 41-42; 60; 66: "'For I have come down from heaven not to do my will but to do the will of him who sent me . . . ' At this the Jews began to grumble about him because he said, 'I am the bread that came down from heaven.' They said, 'Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I came down from heaven?"' . . . On hearing it, many of his disciples said, 'This is a hard teaching. Who can accept it?' . . . From this time many of his disciples turned back and no longer followed him."

Jesus Said He Was \_\_\_\_\_.

John 8:46: "'Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?"

Jesus \_\_\_\_\_ Sin.

Mark 2:5: "When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven."

Jesus Said He Was the \_\_\_\_\_ to Heaven.

John 14:6: "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me."

Jesus Promised He Would \_\_\_\_\_ the Earth

Matthew 19:28-29: "Jesus said to them, 'Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.'"

## The Prism of the Gospel

**The gospel comes to us in various ways throughout the New Testament, through a prism, one might say.**

The Gospel of the \_\_\_\_\_ The Kingdom Gospel is that corporate understanding, that what happened in Genesis, was not just two people who did something bad. But it was literally the unraveling of the very “good” that God declared all through Genesis 1. And so the Gospel of the Kingdom says, “Not only did Jesus die to save sinners, but Jesus died so that this world, once called very good, will be restored to wholeness.” Romans 8 says that the earth itself groans, waiting for the revealing of the Son of God. What Paul writes here is that the world itself is literally heaving. That’s the image. It is heaving under the constraints of sin and brokenness, under which it was never meant to exist. But one day, the Son of God will be revealed, meaning that time would’ve closed out and those who are God’s will be visible and revealed; the new earth and the new heaven will be made manifest and this world will be free from the bonds of sin. A new reality. A new Kingdom.

The Gospel has always been a corporate message. And the Gospel of the Kingdom is the most corporate of those messages. That the world will be made right again.

The Gospel of \_\_\_\_\_. John’s gospel is perhaps the best expression of the gospel of intimacy, a gospel that tells us that God wants to draw us close. That’s what John talked about over and over again: his intimacy with Jesus, his intimacy with the Father. The idea of adoption falls under the “Gospel of Intimacy,” that God doesn’t just want us to serve Him, but that we’re sons and daughters. God doesn’t just want us to be saved, to do what we’re supposed to do; but He’s rescuing us so that we can be in relationship with Him. In fact, in John 17 Jesus said that by believing in Him we are invited into the very intimacy that God shares within Himself. And it’s not because we deserved being invited into that. It’s not because we’re good enough to be invited into that. It’s because God is a good good Father, not a wrathful Judge or a vindictive deity or a megalomaniac. He is a good Father, who has been offended by His children. And yet, for the sake of having them close, He sent His only sin-free child to die for those who continue to rebel against him.

Gospel of \_\_\_\_\_ Last is the gospel of the “Great Exchange,” my bad for God’s good; double imputation. You’re probably very familiar with that sort of preaching of the gospel. And it’s not wrong. But Paul has been overly influential in many Christian circles. That was Paul’s gospel: my sin for Christ’s righteousness. My bad for Christ’s good. My loss for Christ’s gain. That’s the Gospel of the Great Exchange. God took that away and he gave me this righteousness.

So, when you understand the prism of the gospel, and how all three facets illuminate various and necessary components of the gospel, no matter whether you start with Kingdom, or Intimacy, or Exchange, then you’ll have great opportunities to make Jesus’ finished work attractive to unbelievers. You have in this prism a great opportunity to tailor the way you communicate what Jesus has done, to prick the heart of the person to whom you’re talking. When somebody asks you what the Gospel is, know that there have to be those necessary components. But also that there’s a prism that we turn, looking at the Gospel that show us different aspects of the beauty of what this Word means and how it fleshes out in the life of Christians.

## How do I know I am a Christian?

A Christian is one who:

- Is \_\_\_\_\_ by the Holy Spirit upon believing the gospel.
- \_\_\_\_\_ all of Jesus' commands by the power of the Spirit.
- \_\_\_\_\_ frequent, if not daily, repentance.
- \_\_\_\_\_ on mission in community with a local church.
- \_\_\_\_\_.
- \_\_\_\_\_ the gospel to all of life's issues, hurdles, hardships, and sin.

If you've been gathering with Renovation for awhile (or even just a short time), the big question might be "Am I a Christian?" or "How do I become a Christian?" The good news is that there are no "hoops" to jump through. Becoming a Christian is a matter of trusting that Jesus has done everything on your behalf that is necessary for salvation, and living in light of that truth.

## What is Church Membership?

Church membership, or as Renovation calls it, being an Investor, is a formal relationship between a church and a Christian, characterized by the church's affirmation and oversight of a Christian's discipleship and the Christian's submission to living out his or her discipleship in the care of the church. A church does NOT make someone a citizen of the Kingdom. But it does have the responsibility for declaring who does and who does not belong to Christ's kingdom. Church membership is not about "additional requirement." It's about a church taking specific responsibility for a Christian, and a Christian for a church. It's about "putting on," "embodying," "living out," and "making concrete" our membership in Christ's universal Body. In some ways, the union which constitutes a local church and its members is like the "I do" of a marriage ceremony, which is why we refer to church membership as a "covenant."

*A Christian has no choice but to join a local church. When you become a Christian, you are committing your life both to God and others—there ought to be no such thing as an unaffiliated or unattached Christian.*

The benefits of being an Investor are:

1. Obeying God's word in covenanting to Him and His people for His glory and your good.
2. Support in your journey with Jesus.
3. Cultivation and nurture of your spiritual growth.
4. Familial relationships.
5. Activation of your gifts and releasing you to thrive.
6. Continued development in every are of life, to serve God's goals in and through you well beyond your time with Renovation.
7. Changing the world, with eternal implications in view.

Church membership is also the means by which we practise *Church Restoration*, or what is more commonly known as Church Discipline. The primary place in Scripture that outlines this practice is in Matthew 18:

[15] “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. [16] But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. [17] If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. - Matthew 18:15-20

The Foundation for Church Discipline:

1. An expectation of transformation. Response to lack of visible fruit or the presence of bad fruit.
2. The work of representation. Discipline is the right response when Christians fail to represent Jesus or show no desire for doing so.
3. The local church’s authority to affirm or not affirm one’s faith in Jesus.
4. Membership as submission. Submission to the oversight of our local church is an act of obedience to Christ. We can’t simply “resign” from church membership when facing church discipline.

## Section 3: How is Renovation Organised?

Renovation is a simple and intentional church that has gone through a few iterations, as we have laboured to become who God intends us to become. Being an intentional church, we have a clearly outlined Vision and Strategy, and a rather well defined culture with which you should be familiar. Being a simple church, we are not heavy in programming, but focus on equipping people to do the works that God has set aside for them to do.

Renovation’s Vision is to see the world \_\_\_\_\_ to the wonder of God and His transcultural church.

Our strategy for accomplishing our vision is by cultivating environments that make Jesus tangible and leave people \_\_\_\_\_ for the Transcultural Church

## Our Culture can be defined as:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_

## Organisational Structure (SEE PAGE 17)

Renovation is:

Board- \_\_\_\_\_

Staff- \_\_\_\_\_

Investor- \_\_\_\_\_

Multiplication- \_\_\_\_\_

## Elder Structure (SEE PAGE 18)

## Leadership Structure (SEE PAGE 19)

# HOW WE ORGANIZE



## Board Governed

Renovation Church is governed by a plurality of elders. Under the guiding and rule of Jesus, who is the Head of the church, through the Scriptures and by the Spirit, our elders have been given the charge to shepherd and lead the local church.



## Staff Led

The staff of Renovation Church accomplish the vision and strategy set by the board. They are responsible for leading the ministries and executing the day-to-day of Renovation Church.



## Investor Mobilized

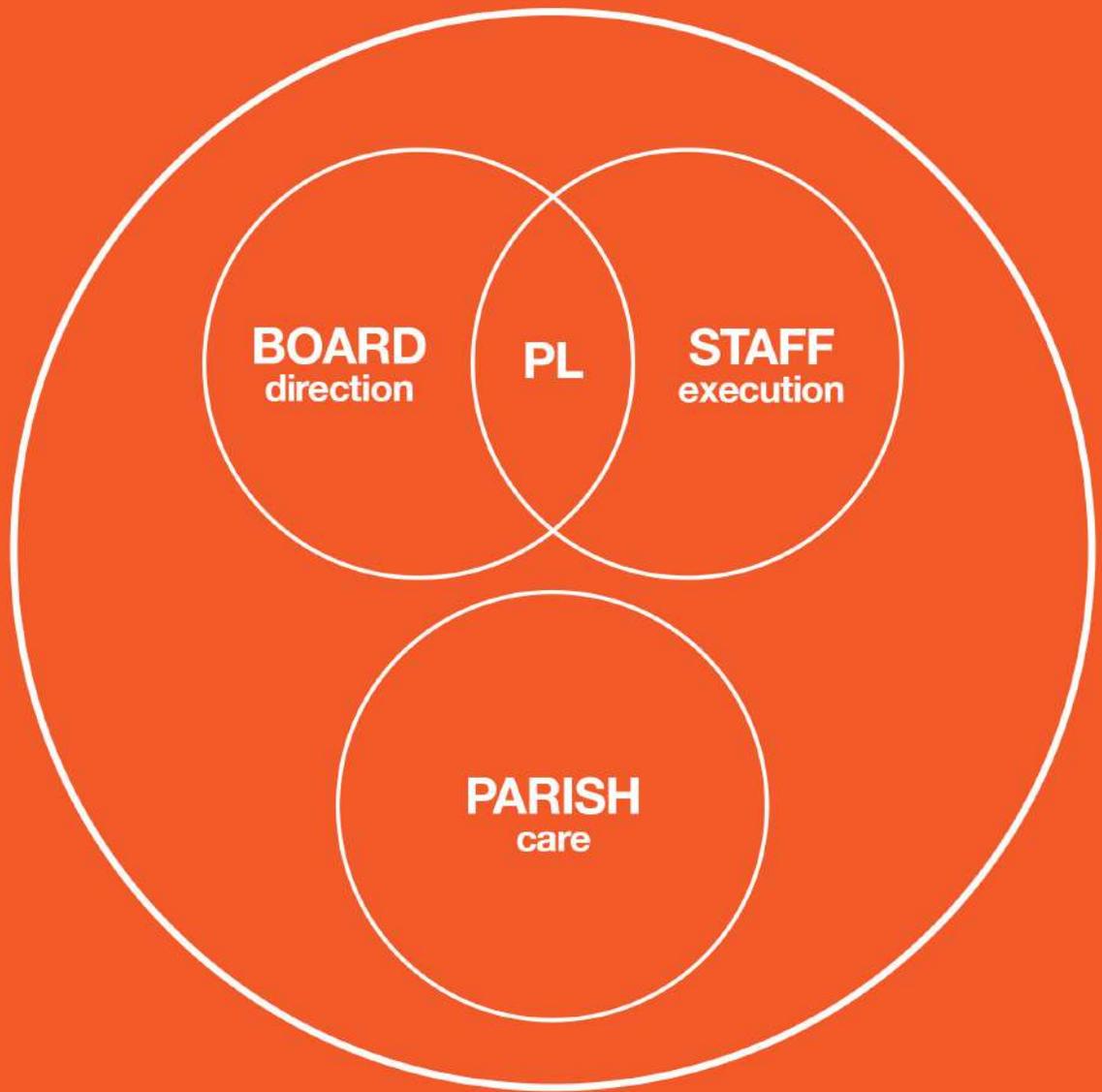
Those who become Investors with Renovation Church own and are entrusted with the vision. Our Investors lead, initiate and pursue ministry opportunities through their City Groups, in Discipleship Groups, during worship gatherings and everyday where they live, work and play.



## Multiplication Minded

By God's grace, our goal is to be a church that multiplies disciples of Jesus, leaders, communities, and churches. It is our desire to see the world filled with geographically contextualized communities and churches that localize Renovation's vision, yet are connected to a larger movement.

# ELDERS



# LEADERSHIP STRUCTURE



## **Ambassadors**

Serve in a number of ways:

- Prayer
- Welcome Team
- Kids
- Production
- Worship
- Admin
- Intern
- Connect



## **Investors**

The foundation of the church. Implement our vision and strategy on a practical level



## **Pastors | Staff | Deacons**

Lead, serve, and care for the church body



## **Board**

Direction and Doctrine

## How Do I Participate: 3 Paths of Personal Investment (SEE PAGE 21)

Membership Path: \_\_\_\_\_ in the family with which God has surrounded you.

Membership Path Provides:

1. Support in your journey with Jesus
2. Cultivation and nurture of your spiritual growth
3. Familial relationships
4. Changing the world with eternal implications in view
5. Development in every area of life, so that you might serve God's goals in and through you well beyond your time with Renovation

Leadership Path: \_\_\_\_\_ into the leader God intends you to be.

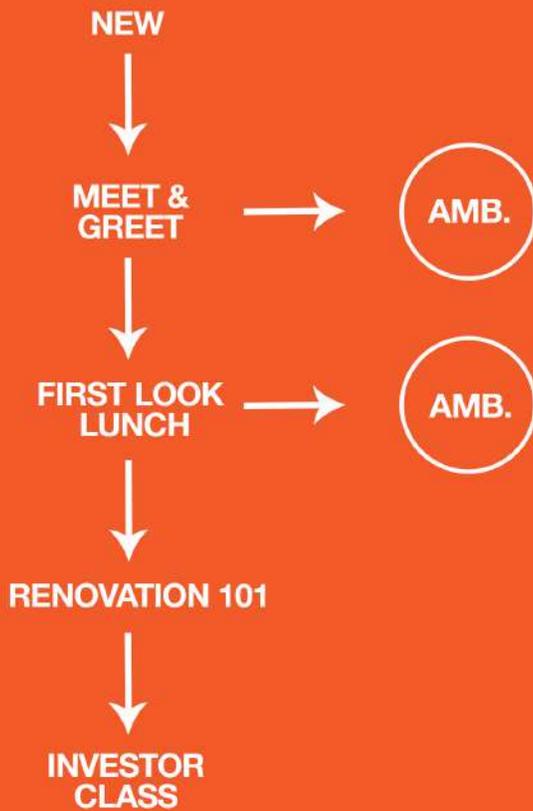
1. In-depth leadership training
2. Tools to cultivate unique skills
3. Direction on unlocking your purpose in the world
4. Activation of your gifts and releasing you to thrive

Discipleship Path: \_\_\_\_\_ into the follower of Jesus God intends you to be.

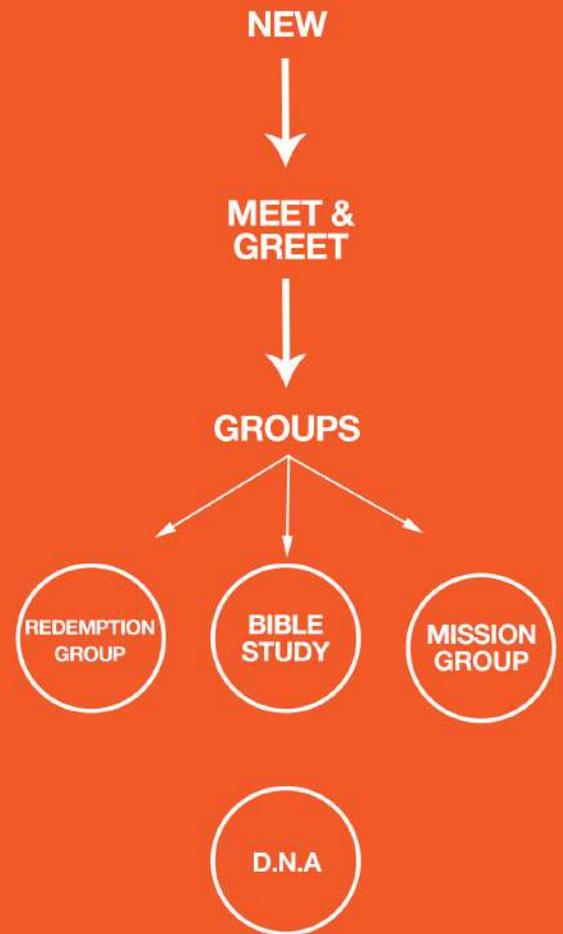
Discipleship Path Provides:

1. Accountability
2. Healing
3. Community
4. Friendship
5. Discipleship
6. Bible Study
7. Mission

## MEMBERSHIP PATH



## DISCIPLESHIP PATH



## LEADERSHIP PATH



# 3PATHS

## How Do I Grow?

A significant means of Discipleship and both Corporate and Personal Growth with Renovation is through our groups. We have four types of groups: D.N.A. Groups, City Groups, Redemption Groups, and Bible Studies.

## What is a D.N.A. Group?

A D.N.A. Group is a vital discipleship environment, consisting of 3-5 men or women that meet weekly to engage one another and grow as disciples of Christ. These groups have three primary focuses: Discipleship, Nurture and Accountability.

### Rhythm

D.N.A. Groups meet weekly

### Leadership

Each group has a D.N.A. Group leader

### Oversight

D.N.A. Group leads are overseen directly by the Groups Director

### D.N.A. Group Leader

A D.N.A. Group leader does not need to be a theological genius or skilled counselor, but must be able to guide the group well and report to their Groups Director quickly if there are issues that they need help navigating.

Leaders have three responsibilities: 1) lead, 2) communicate, and 3) grow.

#### 1. \_\_\_\_\_

Understand and embrace D.N.A. Group structure and expectations

Cultivate an environment where participants are accountable to the D.N.A. Group Commitment

Set goals for growth within the D.N.A. Group

#### 2. \_\_\_\_\_

Report issues of great concern (theological, personal, spiritual, missional) to Parish Elder or Groups Director

#### 3. \_\_\_\_\_

Commit to ongoing development through:

Group Leader Huddles

Groups Director Check-In

Occasional 1:1 with Groups Director (where needed)

### Qualifications

1. Desirous to lead a D.N.A. Group
2. Growing follower of Jesus
3. No conspicuous and continuous weakness

## What is a City Group?

City Groups are \_\_\_\_\_ that gather regularly to pray, party, and serve together.

These permeable groups share a mission and service focus in a geographic location.

### City Groups

1. Support one another as a large, extended family
2. Live on mission
3. Be good neighbors
4. Share meals
5. Throw parties
6. Serve their block or floor, neighborhood, city, or people group.

We desire that every Renovation City Group engage in mission by using one or more elements from the matrix that follows:

1. Every City Group should reach out to the people on the block or in the complex in which they meet (Location).
2. Every City Group should encourage its members to be on mission at their place of employment/education (Vocation).
3. Every City Group should be intentional about recreating together, for example, a local coffee shop, cookouts, gym, concerts, bars or park in order to become a “regular” (Recreation).
4. Every City Group should serve in at least one mercy ministry opportunity a month.

### Rhythm

City Groups meet at least 2x/month to pray, party and/or serve.

### Leadership

Each group has a City Group leader or couple

### Oversight

City Group leads are overseen directly by the Groups Director

### City Group Leader

A City Group leader does not need to be a theological genius or skilled counselor, but must be able to guide the group toward a shared mission and family atmosphere, and also report to their Groups Director quickly if there are issues that they need help navigating. The responsibilities of City Group leaders are the same as D.N.A. Group leaders: \_\_\_\_\_

## What is a Redemption Group?

A Redemption Group is an intense small group where participants (8-12) experience the love of God shining into some of life's darkest areas of sin and suffering. The primary purpose of Redemption Groups is to be an environment of healing in community, while engaging God's promises and character through the Scriptures.

### Rhythm

Redemption Groups meet weekly for 6-8 weeks.

### Leadership

Each Redemption Group has a leader, chosen from a previous Redemption Group.

### Oversight

Redemption Group leads are overseen directly by the Groups Director

### Redemption Group Leader

A Redemption Group leader needs to be a faithful believer in Jesus, who has explored, processed, and experienced God's redemption of some of the darkest events/period(s) of their life. They must be willing to ask difficult questions, listen actively and intently, and speak words of life over the group's participants. The leader must be a skilled facilitator of difficult conversations and willing to report to the Groups Director quickly, if there are issues that they need help navigating. As with other groups, leaders have three responsibilities: 1) lead, 2) communicate, and 3) grow.

### Qualifications

1. Desirous to lead a Redemption Group
2. Growing, mature follower of Jesus
3. No conspicuous and continuous weakness
4. Have attended a Redemption Group and experienced healing and redemption of past events or brokenness in their life
5. Have been trained and show excellence in conversational facilitation

## What is a Bible Study?

Not surprising, Bible Studies at Renovation are small groups of people who study the Bible and apply biblical truths to their lives. The goal of Bible Studies is not merely knowledge but life change. Bible Studies will work through books of the Bible and topical studies, generally in tandem with Renovation's Sunday series.

### Rhythm

Bible Studies can meet weekly, bi-weekly, or monthly

### Leadership

Each Bible Study has a leader or couple, who has been trained in Renovation's exegetical method.

### Oversight

Bible Study leads are overseen directly by the Groups Director

### Bible Study Leader

Bible Study leaders should have a love for the Scriptures and a heart for God's people to grow in their love of the Scriptures. They should also have a life that is exemplary of a biblical worldview. As with other groups, leaders have three responsibilities: 1) lead, 2) communicate, and 3) grow.

### Qualifications

1. Desirous to lead a Bible Study
2. Growing follower of Jesus
3. No conspicuous and continuous weakness
4. Have attended a Bible Study Training Seminar
5. Exhibit a love of God's Word and teaching

## Section 4: Why do Sundays Matter?

Though church worship attendance is nationally at an all time low, it should not be so. The gathering together of God's people is vitally important. We gather to express our faith and glorify Jesus in corporate worship. We disciple through preaching the Scriptures, singing songs that shape our understanding of God, His church, and His plan for the world; as well as through commending giving, sharing Communion, and offering up corporate prayers.

### Transcendence

There is special grace in the \_\_\_\_\_ of regularly gathering together to share in God's goodness and worship Him. This is how the Church exists, as the gathering of God's people, in God's name, to experience God together, in a unique and transcendent way—God wants to be experienced, not just examined. This experience is most richly captured in His people gathered, for the sake of exalting His name! This is why, even in the 1st century, the author of the letter to the Hebrews, in the midst of addressing several very weighty matters made sure to communicate passionately— “[do] [not neglect] to meet together,” because when you do, you're missing out! Because when we gather, something special, unique, other-worldly, TRANSCENDENT happens.

“A striking feature of worship in the Bible is that people gathered in what we could only call a “holy expectancy.” They believed they would actually hear the Kol Yahweh, the voice of God. When Moses went into the Tabernacle, he knew he was entering the presence of God. The same was true of the early Church. It was not surprising to them that the building in which they met shook with the power of God. It had happened before (Acts 2:2, 4:31). When some dropped dead and others were raised from the dead by the Word of the Lord, the people knew that God was in their midst (Acts 5:1–11, 9:36–43, 20:7–10). As those early believers gathered they were keenly aware that the veil had been ripped in two, and, like Moses and Aaron, they were entering the Holy of Holies.

No intermediaries were needed. They were coming into the awful, glorious, gracious presence of the living God. They gathered with anticipation, knowing that Christ was present among them and would teach them and touch them with his living power.”

- *Celebration of Discipline* by Richard J. Foster

## Fulfillment

When we open the book of Revelation, there is something conspicuously missing—preaching. Preaching exists because worship doesn't. The reason we gather under the Word is to be transformed into worshippers.

## Sacraments

We believe that the Lord Jesus himself ordains \_\_\_\_\_ as the sacraments of His church. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things (Matthew 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Corinthians 11:23–26).

## Preaching

We gather to engage biblical preaching that is not \_\_\_\_\_ but follows a progression of text—theology—life, showing the relevance and beauty of the Scriptures and the gospel to everyone in everyday life. The hope is to hear messages that transform on the spot, challenge worldview, lead to repentance, break do-good mentality, and compel us to mission.

## Serving

We serve to emulate Jesus in His servant's posture. Jesus said to His disciples, “the greatest among you is the one who serves...I am among you as one who serves.” (Luke 22:27) Sunday gatherings matter because they give us the opportunity to live out our faith through:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

## Section 5: What's Next For Me

### Covenant

Carefully read through these statements and sign at the end of the document if you can commit to these understandings.

I understand and embrace the following aspects of an INVESTOR's life with Renovation church...

Numerous passages show clear distinction between people who are considered a part of a local church expression and those who are not. The Old Testament shows a people covenanted together with God. Furthermore, the New Testament was written to local communities who were joined together in life and ministry. Our practice of covenant reflects the biblical truth that God always has a people walking with Him together, not simply individuals who believe things privately. Covenant is the outflow of scriptural teaching which calls us members of one body in the gospel (Romans 12:3-8). As a church we are called to submit to and pray for our spiritual leaders (Hebrews 13:17), and live life with mutual accountability to God and one another.

Renovation holds covenant in high esteem because we believe it is the responsibility of believers to bear each other's burdens (Galatians 6:1-6), gather together regularly to encourage one another towards love and good deeds (Hebrews 10:24, 25). We are to join together in ministry and trust Jesus to work through the pastors and elders of the church to oversee the spiritual health of the community.

#### #1 – Covenant Is for Christians

Covenant with a local expression of the church is something for Christians, those who have been saved by grace through faith in the completed work of Jesus Christ on the cross. Please take time going through Exercise 1 – “Writing out Your Story of Grace.”

#### #2 – Participating in the Sacraments/Ordinances

INVESTORS in our church are to be baptized as a sign and seal of their new covenant relationship with God and alignment with his church. If you have not been baptized as a believer, we encourage you to do so at our next baptism celebration. If you were baptized as an infant, we will ask you in your interview with the elders for you to clearly articulate your faith and understanding of what baptism accomplishes.

As a follower of Jesus and Investor with the church you are encouraged to celebrate the Lord's Table once a month at our gatherings. The Lord's Table is a place where we celebrate the continued faithfulness of God to his people in Jesus. We also receive spiritual nourishment from him, proclaim the gospel and our trust in it and come in unity with our brothers and sisters in Christ.

### #3 - Hearing and Heeding the Word of God

As an INVESTOR you commit to regularly attending the gatherings of Renovation church to hear and heed the Word of God. You also must agree to the close-handed issues of our doctrine and theology (See Appendix I), recognizing your willingness to affirm and uphold this teaching. We accept our responsibility to hold to the trustworthy word as taught (Titus 1:9) and not to entertain false gospels (Galatians 1:6-9).

### #4 – Raising Our Families in the Gospel

As INVESTORS with Renovation Church we acknowledge that the primary locus for spiritual formation and discipleship of children is in families (Deuteronomy 6:4-9). As a community we desire to help one another in this process by bearing one another's burdens, sharing counsel and wisdom in parenting, serving and helping in ministries which assist raising our kids in the gospel (Renovation Kids, Men's Advance, women's retreats, etc.).

### #5 – Living in Gracious Accountability

As a family we want to offer gracious accountability to one another to live out our mission and identities while submitting to and supporting biblical leadership. Our elders promise to give care to your lives and give account to God for their oversight of the church. As INVESTORS we want to make their difficult calling more joyful and less burdensome.

Hebrews 13:17: "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you."

We commit to resolving conflict with one another in a biblical fashion and to refrain from gossip, slander and false testimony about our neighbors. When our lives stray from the truth or if we continue the practice of unrepentant sin, we will offer gracious accountability and discipline to one another. The goal is love, reconciliation and repentance, so that the gospel is seen and God is honored (1 Corinthians 5:1-5; 2 Corinthians 2:5-11; 2 Thessalonians 3:13-15).

### #6 – Stewardship and Giving

Our INVESTORS take the responsibility and make the commitment to fund the mission of God through our church. We do not expect or ask visitors to our church to provide the necessary resources for our mission. We trust God, through our INVESTORS, to provide the bulk of the finances necessary for the ministry. We will ask at the start of each fiscal year for a pledge of what INVESTORS believe the Lord has called them to and will enable them to give. This allows the elders to be good stewards of Renovation's resources and plan accordingly for our ministry year. If you do not plan to contribute financially to Renovation Church you should not consider covenant. (Please read Appendix III on financial stewardship.)

## #7 - Serving Others on Mission

God has given talents and spiritual gifts to each one of his people for the building up of the body of Christ and for doing the work of the ministry. We expect all our INVESTORS to steward these well and to give time and talent in our work together. Far too often, a small number of committed individuals (the 80/20 rule) do all the work for a cause; this is unacceptable. Every INVESTOR has an obligation to some aspect of the ministry of Renovation Church.

A. For the Church: Renovation has various ministry teams always in need of dedicated people who are willing to serve. The following are *some* areas of service:

Renovation Kids – teaching and assisting in teaching our children

Worship/Bands – leading our community in music and song

Production – helping with sound, recording, computers

Welcome – greeting visitors and welcoming friends into our community on Sunday mornings and helping them towards covenant

Offering

Prayer

Global Missions

Creative | Communication | Connect

Groups | Redemption Groups | City Groups | Bible Studies

Human Flourishing

Serving within your City Group in one of the five areas of leadership and in various other ways.

B. For the World: We expect all of our INVESTORS to build friendships with those outside of the faith. We want to travel life with people who do not yet know Jesus so that the gospel might bear fruit and save them. We want each of you to consider how you are particularly gifted to accomplish this great task.

## Mutual Understanding

I (and my family) have prayed through, discussed, and have come to the understanding that:

Highs and Lows: Life through the gospel, in community and on mission is incredibly exciting. It is also difficult. As well as times of celebration, rejoicing, and fulfillment in deep community, there will also be times of pain, frustration, financial challenge, loneliness, and disappointment.

Don't Expect Perfection: Even though we have the opportunity to build a church that is passionate about Jesus and his mission, we will still have unmet expectations with our community as well. It will not be the “perfect church” and will not satisfy us in every way.

Sacrifice Will Be the Norm, Not the Exception: I understand that following Jesus on mission will require an “all hands on deck” mentality. However, I commit to be candid with the leadership when my service is causing my life to be imbalanced. We want to care for one another in this.

Building Trust in Leadership: There will be times that we think the church should go in one direction, but the leadership will take it in a different direction. When this happens, we understand that even when we don't agree, we will stand behind them, believing the best about them, assuming they are prayerfully doing what God is guiding them to do.

No Entitlement: We are asking God to do a special work in the southeast through our labors. Our reason for being a part of this community is not based in any way on what we hope happens in the future for us personally. We are in this for His glory, the good of others and not our own glory.

For the Good of the Team: There will be an almost constant restructuring of the organization of our church as God grows our ministry and we plant additional churches. We may experience being in charge of an area one year, which falls under someone else's leadership another year. We will need to hold our responsibilities with open hands at all times. None of us will have "pet projects" that we must lead. We might be in charge of an area as a volunteer that needs a staff person to be hired above us as it grows. The ministry may outgrow my capacity to lead it. The person who is hired may not have the experience we have in that area, and could be hired from outside of the church. We are OK with that and will be excited about working under that individual. We will not take that personally.

Forms Will Change: I understand that the purpose of the church is to demonstrate the glory of God in the world. Though the function of the church will never change (our mission), the forms of the church may change. The leadership of the church will seek God concerning how best to equip us in each season of the life of the church. Different ministries will have different "shelf lives."

Lots of Good Ideas: Ideas and decisions will be prayed and thought through. There are many outside-the-box thinkers and many resourceful, creative people in our team. We understand that input will be at high value. We understand that our ideas may be just the thing that carries the church to its future. We also understand that our ideas may not always be accepted, and at times, may not be asked for. We will be OK with that and not take that personally.

Relational Expectations: The potential for rich community will be great, considering the like-minded people who feel called to this team. However, I understand that we will not all be best friends. Some people will be closer with one another than with others. Some people who have previous history together may find themselves connecting with new people. I understand that biblical community is not creating a comfortable "bubble," but that it is meant to encourage one another toward a deeper love for Jesus and a life that brings glory to God. The multiplication of City Groups and new churches will require some painful distance in deep relationships. We are willing to sacrifice our own relational comforts so that others can come to know Jesus.

Conflict Resolution: We will have conflict with one another. Whether we are the offeree or the offender, we commit to taking every step to resolve issues that bring temporary division to the Body of Christ. Sometimes this will need the assistance of church leadership. I commit to not slander or gossip about anyone in our community.

Cheering for the Big “C” Church: I (we) commit to building up other gospel-centered churches in Atlanta. We are not in competition with them. We have the same mission, yet will each have unique ways of living out our God-directed identities. If we really desire to see Jesus’ mission go forward here, then we will not be competing for church folks; rather we will direct our efforts toward the mass of humanity currently living apart from Christ.

God Wills It: I (we) have sought the Lord and truly feel like it is His will that I (we) be a committed INVESTOR with Renovation Church. Regardless of the circumstances that I (we) will face in the months and years ahead, we will be convinced that God called me (us) to this and be unified in this decision. I am/we are in 100% agreement that this is God’s best for us in this season of our lives. I am/we are not entering into this decision with unhealthy expectations, and I am/we are not simply following a personality or ministry philosophy. I am/we are confident, as best as I (we) can be, that we are following God to establish Renovation and a movement of transcultural church planting for his glory and the good of our communities by extending hope through the gospel of Jesus Christ.

Healthy Joining: I (we) commit to uphold “the unity of the Spirit in the bond of peace” among the Body of Christ in Atlanta. I (we) know that Renovation is committed to healthy relationships with other local expressions of the church in the area, and I (we) understand that Renovation will not officially welcome people who have unresolved conflict at a previous church.

Healthy Parting: I (we) understand that our commitment to this church is not to be taken lightly. I (we) will be an integral part of the Body of Christ. If at some point I (we) are called to serve in another missionary field or with another local expression of the church, I (we) commit to making this decision in the midst of community by seeking counsel and discussing the matter with church leadership. It will always be my goal to preserve unity in this community and not seek to selfishly harm God’s work for my own agendas.

Need to Revisit: I (we) understand that expectations are extremely hard to control. We understand that though we may have just read all of the above statements and agreed with them, we are probably going to need to return to these themes in the months and years ahead.

Having read the doctrine and theology of Renovation Church, understanding and supporting the teaching, mission, identities and nature of our covenant together as the church, I/we believe God has called us to covenant with this community of believers, indicated by our signature[s] below.

Sign Your Name \_\_\_\_\_ Date \_\_\_\_\_

Sign Your Name \_\_\_\_\_ Date \_\_\_\_\_

## Investor Profile

Print Your Name \_\_\_\_\_

Print Your Name (Spouse) \_\_\_\_\_

Include Names and Birthday of Each Child

\_\_\_\_\_  
\_\_\_\_\_

Address \_\_\_\_\_

Home Phone \_\_\_\_\_

Cell Phone (you) \_\_\_\_\_

Cell Phone (spouse) \_\_\_\_\_

Email (you) \_\_\_\_\_

Email (spouse) \_\_\_\_\_

Meta (Facebook, Twitter, Blog) \_\_\_\_\_

## Investor Checklist

- I have successfully completed Renovation 101
- I am a Christian
- I have been baptized or will be baptized at the next baptism celebration of Renovation Church
- I have carefully read and signed the Renovation Church Investor Covenant

## Next Steps

- Dinner with an Elder (Optional) | Would you like to have Dinner with an Elder (Yes \_\_\_\_\_ No \_\_\_\_\_)
- Download our App.
- Spiritual Gifts Assessment

