



HOPE ROCK
C H U R C H
A T L A K E T R A V I S

Getting to know us

"TO KNOW CHRIST AND MAKE HIM KNOWN"

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Hope Rock DNA

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WELCOME TO OUR DNA COURSE

This course will give you an opportunity to discover a little more of who we are as Hope Rock Church, bearing in mind that who we are is better “caught” than “taught”.

Our hope is that, once you’ve gone through this material with us, you will be able to make an informed decision as to whether Hope Rock becomes your church family or not.

Should you choose to be a part of us by integrating into a Life Group, we will then welcome you in publicly.

Enjoy this time as we look at the different aspects of Hope Rock Church.

Yours in Christ,
The Elders of Hope Rock Church

PART ONE INTRODUCTION

Like the human body, every local church has its own unique DNA. Hope Rock Church is no different. Our DNA is made up of our history, our values, what we do, and the way we do it.

It’s important that you know our vision, values and views, so you can lay hold of them and live them out with us.

To live them out with us, two vital ingredients are important:

1. Integration

It’s not enough to just believe what we do or just attend our meetings – we all have to belong. Integration is therefore about finding your place in the family.

2. Functioning

At Hope Rock Church we prioritize the “priesthood of all believers” and want you to have a community where you can exercise your gifts in the Kingdom, being willing and available to play your part in the body. (See 1 Corinthians 12: 12-31.) This is when we’re all participating, not spectating, when the “priesthood of all believers” is practiced and prioritized.

These two things can only happen in a local church. It’s not enough to just belong to the Church universal (made up of all believers in Jesus, everywhere), we’ve got to flesh out our faith in a local church! It’s only there that we can truly “devote” ourselves “to the fellowship.” (See Acts 2:42.)

So, let’s see where we’ve come from.

THE HISTORY OF HOPE ROCK CHURCH

Hope Rock Church as a church plant was placed in the heart of both Marco & Cat Broccardo many years ago as they were leading a campus of Cornerstone Church in Johannesburg, South Africa. After years of praying and God opening so many miraculous doors, they found themselves living in Bee Cave in June 2018. As they continued to pray the Lord started to reveal his next steps by connecting the Broccardo’s with The Church at Lake Travis led by Jeremy and Ashley Self. After much praying as families, and after the Lord called Jeremy into the marketplace, the official transition of the Church at Lake Travis to Hope Rock church was announced in early 2019 with the formal transition happening in August of the same year.

Since then the Lord has continued to be faithful to this local body by adding to the eldership team, appointing deacons, and by providing us a venue of our own and a strategy to not only reach this city, but our nation—as well as the “ends of the Earth” by living:

"TO KNOW CHRIST AND MAKE HIM KNOWN"

Should you wish to become part of us, we encourage you to do the following:

1. If you were involved in a previous church, please leave that church properly.
2. Take responsibility for your own spiritual growth. (See Philippians 2:12; Jude 20.)
3. The elders are not called to do "the work of the ministry" as much as they are called to equip the saints to do the work of the ministry (works of service) so please get involved (see Ephesians 4:11).
4. Integrate relationally by being part of a Life Group and other church ministries.
5. Make the transition from being mere friends to developing meaningful relationships, and then partnering with us in advancing the Kingdom.

Remember, there is no pressure whatsoever for you to join us. It's God who adds to our number.

However, if God is adding you to us, we take that responsibility very seriously and you become part of our family, both with its privileges and responsibilities.

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PART TWO

LOCAL CHURCH STRUCTURE

One of the pictures of the church, particularly seen in the book of Ephesians, is that of a family. Psalm 68:6 tells us that "God sets the lonely in families". This is not true only for the lonely but for all people.

The Bible tells us we are "adopted" into his family (Ephesians 1:5) and become part of his "household", the church. (Ephesians 2:19.) His "household" is made up of all ages, races and cultures. (Galatians 3:28.)

Jesus is the Head of the Church and we are his Body (Colossians 1:24), which means we're in a covenant relationship with Him and therefore with one another. These relationships are based on grace, acceptance and commitment and are rooted in love, friendship and a strong sense of family. This is the gospel.

When we come to Christ we enter into His Kingdom and become part of the "Universal Church". Yet it's only when we join a local church that we can truly integrate and function in the Church.

True integration is done by:

- Committing to one another in unity (Ephesians 4:3).
 - Being accountable to one another (Galatians 6:1).
 - Serving one another out of love (Galatians 5:13).
 - Honoring one another above ourselves (Romans 12:10).
 - Submitting to our leadership and to each other (Hebrews 13:17; Ephesians 5:21).
- This submission is about trust and humility.

Relational integration and integrity mean:

- We resolve conflict biblically (Matthew 5: 23–24; 18: 15–17)
- We protect each other (Galatians 5:15)
- We carry each other's burdens (Galatians 6:2)
- We believe it's more blessed to give than to receive (Acts 20:35)
- We help each other in weakness (Romans 15:1)
- We journey together in the upward call of Jesus (Philippians 3:14)
- We agree to be committed!

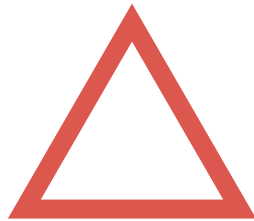
WHAT DOES THE CHURCH LOOK LIKE?

(How is it structured?)

The way we structure a local church can either hinder or help the above. A healthy structure creates a healthy church. Relationships can flourish if the structure is a good one. Throughout church history we've mainly experienced three different types of church models: the **Episcopal**, **Congregational**, or **Phantom** models, and each of these have had weaknesses that have worked against healthy churches forming.

Each model gets its name from how the leadership is structured. As governments through history have changed their models, so the church has often changed its model of government.

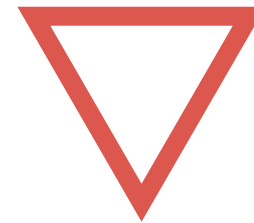
Episcopal Model (Hierarchical and top-down)



In a national government, this would be a "monarchy" where the king or queen has all power and authority. In the Church, this may be when the leader has all authority. This creates a dictatorial environment with the result of people being controlled rather than served and led. It often produces either robots or rebels in the church. People become rebels when they are continually held back, held down, and denied opportunities; or they can become robots who just toe the line.

Abuse of this model produces bitterness and hurt in the church. It often creates an environment where people become suspicious and church leaders become more concerned with holding on to their positions of authority than the Word and ministry.

Congregational Model (Democratic – people have the power)



In a national government this would be seen as a "democratic model" where the people have all the power and authority. In the Church, this model appears to have come about as an over-reaction to the Episcopal model.

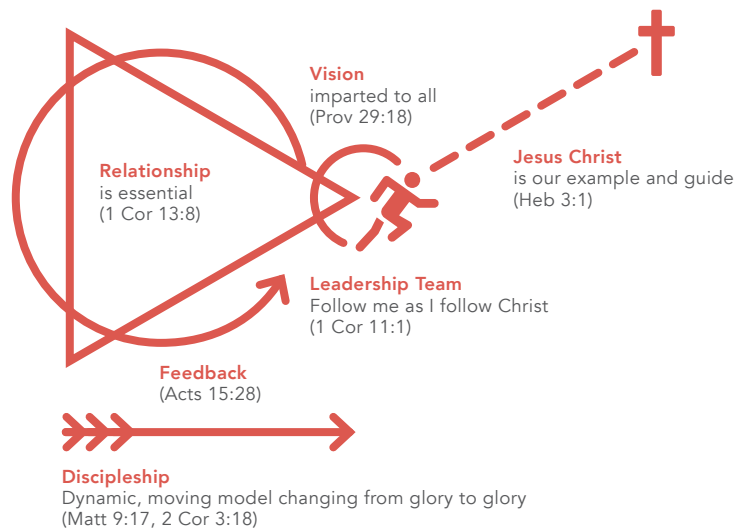
However, under this model, leaders can become oppressed and turn into nothing more than employees who are appointed or elected by "the people". Leaders therefore cannot challenge with the Word of God but must submit to what the *majority* see as true, which means the *culture* begins to dictate truth. Also, often whoever gives the most money to the church carries the most influence. This creates an environment where church leaders become politicians rather than godly leaders. The problem is you can't keep everyone happy—not when the Word of God is often challenging!

Phantom Model (Egalitarian - everyone carries the same authority)



This model has no government and no authority, and therefore no leadership. In the Church, some have adopted this model as an over-reaction to the excesses and disappointments of the Episcopal and Congregational models. Sadly, people who are very critical of the Church often take up this model and spend years in a wilderness. In this model there is no obvious authority or government; all believers are considered to have equal authority in their function. The result of having no clear leadership is often a lack of vision. There is no one to take you anywhere (it's leaderless) and therefore nothing is achieved (Proverbs 29: 18 says, "Without vision the people perish.") After some time, what often happens is a split in the community as people gravitate towards natural leaders—who may not be called to fulfil the function. More division results.

Shepherding Model (Apostolic – Prophetic)



This model is built on *servant leadership*. Leadership is a *function*, not a position. Authority is about serving and not being served.

It is “apostolic” as it is about conforming to the teaching of the New Testament apostles (as opposed to a system of governance), which includes going to the nations and making disciples. **To be ‘apostolic’ means to be a messenger of the gospel in a pioneering way.**

It is “prophetic” as the objective is to lead from the front, to have a vision and move towards it.

Here the leader and their leadership team neither dictate nor are dictated to. It’s a model of *participation and partnership*.

Under this model, we can all be involved in achieving the goals and vision of the church as we fulfil our personal call and function. It’s a model of *team leadership*. One person leads the team (otherwise you get two visions, ie. “di-vision”) but this role is a function, not a position or a title. This creates space for healthy relationships to form as the whole church becomes the “team” and must practice grace, acceptance and commitment.

The key to effective leadership is to train others to take your place. We’ve always got to build away from ourselves. This model is ‘forward-moving’, creating momentum and space for the next generation to take up the baton.

CHURCH GOVERNANCE

Philippians 1:1

Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons...

In the above verse we get a ‘snapshot’ of the church and the different teams that function in and through the church. Here is who we see are involved:

- Saints (all of God’s people in the church)
- Overseers (elders / pastors)
- Deacons (ministry team leaders)
- A translocal apostolic / prophetic team (Paul and Timothy – we will talk about this more later)

1. Saints

This refers to ALL of God’s people doing “the work of the ministry so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Ephesians 4:12 – 13). Without the saints / priests, not much would be achieved in or through the church. They are the A-Team!

2. Eldership team

(Examples found in Acts 20:17-28; Titus 1:5, 7; 1 Peter 5:1-2)

- Eldership is a function, never a title.
- It’s always in plurality.
- They are the highest authority in the local church (1 Timothy 5:17) and thereby execute God’s government in the life of the church; but never “lording it over the people” (1 Peter 5:3).
- Eldership is an office with four functions:
 1. **Govern** and set in order (In the original Greek language the word is “*Presbuteros*”). In the Old Testament the elders sat at the gate of the city to fulfil their rulership (“Gatekeepers”). Strong’s Concordance says it refers to “those who managed public affairs and administered justice” (exercised rulership and authority). Again, to “rule” is about serving, not being served.
 2. **Oversee** all facets of the church (“*Episcopos*” is the original Greek word used in the Bible). Elders are called to see the “big picture”—the vision, direction and momentum of the whole church, not merely one particular ministry or facet, and to see and work out where people fit into this whole picture. This also includes being a “guardian of truth” (1 Timothy 6:20) and a ‘watchman’ (Isaiah 62:6-7).
 3. **Shepherd** – lead & gather (“*Poimano*”) - see Psalm 23. This means to disciple people, to help them with their life in the Lord.
 4. **Pastor** – nurture & care (“*Poimen*”). As Jesus says in John 21, “Feed my lambs, take care of my sheep; feed my sheep.” Elders feed people the Word of the Lord, the gospel of Jesus Christ, and help the local church with their spiritual life in Jesus.

All this is done through:

- **Teaching** (part of 'feeding') - 1 Timothy 3:2.
- **Equipping the saints** to do the work of the ministry (Ephesians 4:11-12).
- **Praying** for the sick (James 5:14).
- **Exhorting and refuting** dissidents (Titus 1:9, "[An elder] must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.")

Alternatively, we often summarise this role by saying that elders are responsible for **discipline, doctrine, and direction** of a local church.

- Eldership is there for your covering and protection (staying under the 'umbrella' brings security and stability).
- Elders are called to give an account to God for you (Hebrews 13:17).
- Based on what we see in the Bible, eldership is a male role as outlined by 1 Timothy 3:1-7 (also see Titus 1:6) but the pastoral gift is both male and female (as per Ephesians 4:11). This is why we prefer to use the noun "elder" rather than "pastor" when referring to the governmental role of eldership. When an elder is married, they are called to be "one" with their wives (Matthew 19:6) and therefore share their calling and ministry with their wives, working as a team (see how Priscilla and Aquila work in Acts 18:24-26, as an example). The governmental role of eldership (as governmental or authoritative) is male but we recognize the pastoral gift in elders' wives and the calling of marriage.
- Each elder on the eldership team carries the same authority, but functions may differ depending on calling and ministry. This is why we have a 'lead elder' who leads the eldership team. Examples can be found in Acts 14:12 and 1 Timothy 1:3-6. Timothy was charged to teach the elders of the church he was overseeing. Acts 20:17-28 shows us that Timothy was clearly not the sole elder in the church at Ephesus, yet Paul charged him to teach the others.

3. Deacon team

In the context of Hope Rock this would be the Life Group leaders and leaders in other areas of the church's life.

- Deacons are under the oversight of elders.
- Deacons, at times, make corporate decisions with the elders, but not governmental decisions.
- Deacons are involved in practical and administrative duties.
- Deacons care for the practical needs of the people.
- Deacons are involved in teaching, preaching, evangelism, and pastoring.

4. Translocal team

This would be Paul and Timothy in Philippians 1 quoted above. As a church we partner with a translocal apostolic-prophetic team called New Covenant Ministries International (NCMI).

- "Translocal" refers to a team where each team member is involved in a local church and work through that local church to plant or work into other churches that partner with the team (to help, strengthen, and encourage those churches). The NCMI team

is not a travelling ministry or an itinerant preaching team. Rather, the team is relationally connected and sent from their local church into the nations.

- "Apostolic-prophetic" refers to conforming to the New Testament teaching (Acts 2:42), having an apostolic heart (a heart to go to the nations and see churches planted in every nation), and listening to God for direction and correction (prophetic). The structure of the NCMI team is the same as the apostolic-prophetic model highlighted in the previous section.
- This team is made up of the gifts given to the church that we see in Ephesians 4:11 - apostles, prophets, evangelists, pastors and teachers. An example of a translocal ministry team in action is found in Acts 13 and 14:
 1. Paul and Barnabas were set apart by the Spirit and sent by their local church (Antioch) to fulfil a ministry of planting and encouraging churches.
 2. The fruit of this apostolic ministry is they "won a large number of disciples." (Acts 14:21.)
 3. They then returned to those towns and churches. It was not a once-off visit. (Acts 14:21.)
 4. They strengthened and encouraged the disciples. They didn't abandon them. (Acts 14:22.)
 5. They appointed elders in each church with prayer and fasting and the laying on of hands. (Acts 14:23.)
 6. They returned to their base-church (Antioch) and were accountable (reported back) to the local church. (Acts 14:26, 27.)
 7. "This team labours together in establishing new churches and overseeing the rebuilding of existing churches and the ongoing development of all churches that are in partnership with them." - Tyrone Daniel
- Tyrone Daniel leads the NCMI team. All those on this team, who are invited to be on the team by Tyrone, are based in local churches.
- Churches choose to partner with the NCMI team on the basis of friendship and trust, not on the basis of a constitution, contract or institutional loyalties. NCMI is not a denomination and does not function as some kind of headquarters.
- Relationships and shared values are what enable us to relate and partner meaningfully with the team.
- NCMI serves as a covering for churches that make themselves accountable to them. (To be in authority, you must be under authority.) We invite the team to speak into our church. It's an invited authority and is never imposed.
- It's the elders who direct the affairs of the local church (1 Timothy 5:17), not the translocal team.
- The apostolic-prophetic team lays foundations (Ephesians 2:20) and repair cracks in those foundations (ie. They help set in order what is out of order). They help to bring clarity. Thus they help with imbalances doctrinally and behaviourally in churches.
- They also help us see and overcome weaknesses (blind spots) as they have an anointing to see what the local elders don't always see.
- They help in the training and equipping of leaders.
- They are involved in planting and establishing new churches, or facilitating transitions / handovers of leadership at churches.

- They ordain elders (Acts 14:23: "Paul and Barnabas appointed (ordained) elders for them in each church...").
- They help keep God's people zealous in the things of God. They have an ability to see the larger, bigger and broader things, thereby keeping the "bigger picture" before the church (prevents parochialism), enabling churches to lay hold of a fuller inheritance.
- Through these translocal relationships, churches are strengthened in the faith and grow (Acts 16:5).
- They provide financial accountability.
- NCMI does not own the property of any local church.
- NCMI hosts regular events across the USA and the world that serve as 'equipping times' for the church (as per Ephesians 4:11). These include what are called "Equips", Geographical Training Times (GTTs) or Regional Training Times (RTTs).
- Hope Rock, in its own capacity, can act translocally and partner with other partnering churches, through supporting an outreach together, sending a preacher or a music team and so on. It is through NCMI that many of these partnerships are formed.

PART THREE

VISION AND VALUES

Every church, including Hope Rock Church, is unique in terms of its history, its heart (flavor and ethos), and habits. And that is all determined, in many ways, by the team of elders leading it.

OUR VISION

"TO KNOW CHRIST AND MAKE HIM KNOWN"

But how will we do this?

By disciplining the nations

Our vision must include the Great Commission, which we see in Matthew 28: 19 – 20. These are Jesus' last words and they are therefore important! Note how Jesus refers to all nations. Psalm 2:8 says, "Ask of me, and I will give you the nations as your inheritance, the ends of the earth as your possession." Not just our community, town or nation, but all nations!

We are a sending and going people. This is our "apostolic culture".

"If the world is not your parish, then your parish has become your world." - John Wesley.

How do we disciple the nations?

By planting New Testament churches

This is the only way. Our mandate is to go to neighborhoods and nations, win people to Jesus and plant (establish) churches (and campuses) to sustain what has been gained! Ask God: "What is my role in that?" We raise up people to *release* and send them into their call, not to make our church look good!

How do we establish New Testament churches / campuses?

Recognizing, raising up and releasing leaders

God works through leaders! The church is full of leaders (so many have so much potential!). The job of the elders is to bring them through.

Jesus didn't just preach, heal the sick and look after people – he recognized the potential in them, raised them up by preparing them, and then released them to do what He was doing.

This was His greatest testimony after He left: that the disciples continued to do what He had been doing and turned the world upside down!

How do we raise up leaders?

Through the priesthood of all believers

The way we do that is by releasing / mobilizing the priests (the saints – every Christian – as 1 Peter 2:4-5 shows us) to do the work of the ministry (see Ephesians 4:11). There is no separation of elders/pastors (clergy) and people (laity). The five-fold ministry gifts (the gifts mentioned in Ephesians 4:11) are to equip even the people in the back row to do the ministry (works of service).

The “Priesthood” is the A-team. Without them (without you) not much would be achieved. This is the way God has determined it. For too long the minority have carried the majority (i.e. Too few are doing too much). Use your gifts, talents and abilities to build up the Body of Christ. You have a part to play, so play it!

How do we get this priesthood?

By getting the lost saved

This is why Jesus came (Luke 19:10)! This is where we start, because without the lost saved, none of this can take place. We’ve got to “keep the main thing the main thing” – to get people saved into Christ! Lost people matter to God.

The devil is not trying to stop you getting to heaven, but what he is trying to do is stop you taking others with you.

The Church is not about merely keeping the saved, saved (like “keepers of an aquarium”) but about being “fishers of men”. Jesus said in Matthew 4:19, “Follow me and I will make you fishers of men.”

If we’re not fishing, then are we truly following?

This is the vision of our local church. It begins with salvation, then discipleship (becoming more like Jesus) and then mission (reaching our neighborhoods, our nation and the nations of the world).

VALUES

Our values are best described and summarized in Acts 2:42 which says, “They [the church] devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.”

These four things best describe who we are and what God has called us to, so these are our priorities.

1. A devotion to the Word of God (the Apostles’ teaching).

God’s Word has to be a priority in our lives, hence the word “devotion” which means, “to be zealously loyal and loving.” Therefore we can’t have a casual approach to God’s Word or be nonchalant about it. *We’ve got to build our lives on His Word and then build His Word into our lives.*

We are challenged to, “let the Word of Christ dwell in [us] richly” (Colossians 3:16). It’s the whole Bible plus nothing, minus nothing; the “*Whole Will of God*” (Acts 20:29).

That means God’s Word has to be our final authority on all matters, but for that to happen we have to be radically Word-based and radically obedient to His Word, where the truth of God always over-rides any tradition. This is when our theology from God’s Word shapes and fashions our behavior, and not the other way around.

God’s word leads us into right doctrine and right practice. The challenge from Scripture is to, “...do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the Word of truth.” (2 Timothy 2:15.)

Understanding that if our passion for truth does not imply a passion for obedience to truth, then we are not really serious about truth! (See Luke 6:46 – 49.)

2. A devotion to the fellowship

This includes both a devotion to the local church (the fellowship) and to what it means to fellowship. In the original Greek, this is called “*koinonia*”, which speaks of a close association, friendship, relationship and partnership between believers.

In “*koinonia*” the individual shares a common and intimate bond of fellowship with other Christians. It’s what cements the believers to the Lord Jesus Christ and to each other.

That’s why believing in the Lord Jesus is not enough; we’ve got to also belong – to one another and to the local church.

Which is why a local church is ultimately a family and not a preaching center. It’s here that we are linked together through covenantal relationships, where there’s no generation or gender gap – only a community of friends who love God, love each other, and love the world to win it to Jesus.

Our devotion to the fellowship means that we don't just "work out our salvation" (Philippians 2:12) with God alone but work it out in the local church. It's here where *"iron sharpens iron, as one man sharpens another."* (Proverbs 27:17.)

It's here where we can be *"devoted to one another in brotherly love"* (Romans 12:10).

It's here where we can "*spur one another on towards love and good deeds.*" (Hebrews 10:24.) And it's here where we can encourage one another and "*all the more as we see the Day approaching.*" (Hebrews 10:25.)

But for all this to happen, we need to be fully integrated (belonging) and fully involved (functioning).

3. A devotion to the breaking of bread

The "Breaking of bread" refers to both the "Lord's Supper" as we read in Acts 2:42 and to the sharing of a meal in each other's homes as seen in Acts 2:46: *"They broke bread in their homes and ate together with glad and sincere hearts."*

The reason we devote ourselves to this is because of what it symbolizes: *the sacrifice of Jesus on the cross for our sin.*

He took our sins upon himself, died for us, broke his body for us (what the bread symbolizes) and shed his blood for us (what the cup symbolizes) to pay the penalty of sin for us and bring us into right-relationship with God. Jesus himself established this as our practice in Matthew 26: 17 – 30.

Breaking bread is a material reminder of Christ's death and the glorious hope of his return. Every time we eat the bread and drink from the cup, we are remembering Christ's death for us, are renewing our commitment to serve him, and are being united into His grace.

4. A devotion to prayer

For it to become a “devotion”, prayer must become a passion—both private and public prayer. For the early church, prayer wasn’t an extra-mural activity, it was the lifeblood of their lives.

For us to be an effective church and people, prayer has to be an absolute value and priority.

It's been said that the biggest problem in the church today is not sin but prayerlessness. We are a praying church, and a praying church is a powerful church. Put another way, a prayerless ministry is a powerless ministry.

"All our strength lies in prayer."
- Charles Spurgeon

"Prayer is the single most important thing in my life. Should I neglect to pray for a single day, I would lose a great deal of the fervor of my faith."
- Martin Luther

Paul writes to the church in Colossae: “Devote yourselves to prayer, being watchful and thankful.” (Colossians 4:2.) The Amplified Bible puts it this way: *“Be earnest and unwearied and steadfast in your prayer life.”*

Paul knew the power that is found in prayer!

James 5:16 also tells us that, "the prayer of a righteous person is powerful and effective." The same is true for a praying church. Every time we pray (privately and publicly), power from heaven is being released because our prayers are both "powerful" and "effective."

Our prayer & Life Group meetings are an opportunity to practice all four values.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

PART FOUR

MUTUAL RESPONSIBILITIES

What can you expect of the elders of Hope Rock, and what can they expect of you?

What you can expect from the elders?

- They will set the doctrine, direction and discipline in the church (1 Timothy 5:17).
- They will minister to your spiritual needs by providing spiritual food, helping you grow in your faith, and providing opportunities for you to work out your faith.
- They will shepherd you and care for you by getting you relationally and functionally integrated (Life Groups are important here).
- They will guide you spiritually as they lead you through the Word of God (i.e. signposts to help you on your journey. For example: We will help you hear God for yourself, not hear God for you.)
- They will teach you the truths of God's Word as "guardians of truth". (1 Timothy 6:20.)
- They will disciple you as best they can (i.e. help you come to maturity and reach your full potential in Christ.)
- They will pray for you (including anointing you with oil when sick). See James 5: 14 – 16.
- They will correct, rebuke and encourage with great patience and careful instruction (2 Timothy 4:2).
- They will refute (come against) those who oppose truth (Titus 1:9).
- They will equip (prepare) you to do the work of the ministry (Ephesians 4:11) and release and send you to do it.

What can the elders expect of you?

Hebrews 13:17 says, *"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."*

- To accept their leadership, oversight and authority in the Lord. (Dudley Daniel, who once led the NCMI team, said: "Our attitude towards God's leaders is the visible expression of our attitude towards God himself.")
- To submit to their authority ('submit' means 'to put order under').
- To honor them by not criticizing or speaking badly of them or others (talk to the person first, as Matthew 18 encourages us to do).
- To pray for them and the church.
- To be committed to the vision and values of this church.
- To add value and play your part in Hope Rock Church.
- To contribute to the forward momentum of Hope Rock Church (including financially, such as tithes, offerings, alms, apostolic and general giving).
- To be faithful (1 Corinthians 4:2), available (Ephesians 4:16), and teachable (1 Corinthians 10:12).
- To embrace the apostolic heart and culture by going on or supporting ministry trips, etc.
- To keep communication open between ourselves!

PART FIVE

WHERE TO FROM HERE?

Are you born again?

To be part of the local church you've got to be part of God's family—a son or daughter of God (John 1:12). All you have to do is trust in Jesus and you are born again!

Are you a new believer?

If you're a new believer, we have study material we can give you which will teach you the foundations of our faith and answer your questions in a more detailed way. Just ask!

Have you been baptized?

We believe that all believers should be water baptized. If you haven't yet been baptized, let us know. See Matthew 28:19; John 4:1; Acts 2:38; and Acts 8:16. We believe that even if you have been christened as a baby, you should still be baptized in water when you come to faith in Christ. Baptism is also symbolic of your identification and inclusion in the body of Christ (and the local church).

Have you been filled with the Holy Spirit?

By His Spirit, God empowers and enables us to live for Christ, able to do all that he has called us to do. See Acts 1:8; Galatians 5:16-26. The Holy Spirit moves us towards holiness and living out a life of perfect love toward God and others.

Adhere to our understanding of Biblical truth

Amos 3:3 says, "How can two walk together unless they agree?"

We can't walk together if you disagree with us doctrinally, especially on these main points:

- That Jesus is the only way to be saved from sin, death, and the devil (John 10:10)
 - We need to confess and repent of sin (Acts 3:19), turning away from it and back to God (Acts 3:19)
 - We need to pursue holiness (1 Timothy 4:8)
- For example, it's not God's will for couples to live together outside of marriage, to engage in pre-marital sex, or for people to engage in homosexual practices. Likewise, it's not God's will that we should gossip, slander, criticize each other, get drunk, view porn, and so on. The point is that we acknowledge that we are all struggling with sin and we acknowledge that in God's power we can overcome sin, but if you are not committed to this process (or do not agree that these things are sin) then we will not be able to walk together—we are going in different directions!

For a fuller statement of faith, please see hoperockchurch.com (under 'about us').

Find a Life Group

While we meet corporately, we also meet in smaller gatherings in homes. These two ways of meeting are integral to a healthy church life and we value both formats of meeting.

Life Groups are led by deacons in Hope Rock Church and can take several different formats. We have details of our Life Groups online, on the Church Center app, or you can email info@hoperockchurch.com for more information—or speak to any of the elders or deacons.

GET INVOLVED

Here are other areas of ministry which you can get involved in:

Key Women

Key Women is a Bible Study and community of friends for women of all ages and backgrounds where we can be inspired to impact our world. The group meets twice in the week for study. Key Women also runs larger events such as an annual ladies retreat or a conference.

Fight Club

Men start your Wednesday or Friday mornings off with coffee and Bible study! Join us as we learn how to apply Biblical truth to our daily lives.

620 Students & Sisters

There is no greater mission than to help others find their purpose as followers of Christ. All students and their parents need to know the life changing power of the gospel. We need to know the love of Jesus who is God the Son; we need to experience him as our Lord and savior and find great confidence in the power of His resurrection.

We believe that 620Students are able to set an incredible example of speech, conduct, love, faith, and purity that will transform our schools and our city (1 Timothy 4:12)

Hope Rock Kids

The heart of Hope Rock Kids is to teach kids about who God is and how His word applies to their lives in creative and memorable ways. It's our hope that by creating fun, exciting environments where kids can experience God in new ways, we'll help you make church a place your kids can't wait to get to each week!

Young babies

At each of our meetings we have various facilities for moms with young babies. Moms often need help and we have many people who serve them during our meetings. We have a baby class and mothers' room.

Children's Church

The objective of Children's Church is to ground children in the Bible and help them understand their role as Christ's ambassadors in our world. Our Children's Church is separated into different age groups depending on the size of the groups and the availability of leadership.

Band

We have teams of musicians that lead us into worship on Sunday mornings. All musicians welcome.

Audio / Video

Here you'll be trained to operate the audio / video equipment for our Sunday and other meetings.

Sound Engineering

Those with a worshipper's heart will be trained to be technically skilled with the sound equipment at our meetings.

Hospitality, First Impressions and Guest Services

Romans 12:13 encourages us to "practice hospitality". We want to serve visitors and regulars alike through how we do this at our meetings! For this reason, we have a number of different guest services for Sundays and our other meetings. This includes sorting out the coffee / tea, greeting visitors, ensuring the venue is tidy, setting up food for volunteers, and much more. Anyone is welcome to join as we practice this wonderful gift together!

Security Team

During our Sunday meetings, and other relevant meetings, we have several people on site that take care of security needs, for both Hope Rock Kids and the main auditorium.

Trips, Missions and outreaches

We believe that God has not only called us as a church to serve our community in the Lake Travis area, but to also be a base to work from into the Greater Austin area, the State of Texas, our nation and into the nations of the world, just like the church we see in the New Testament (see the church in Ephesus, Acts 19:1-27; the church in Antioch, Acts 11 – 14).

We do this through our partnership with NCMI and also partner with R Church in Roatan, Honduras. Through R Church we work regularly into an orphanage in Mud Hole on the island.

THANK YOU!

It's a blessing for us to share our heart with you. It's time for your decision. Will you join us on our adventure in serving Christ? If so, and if you are integrated into a Life Group or connected in an accountable relationship with a leader or ministry team, then we would love to publicly welcome you in on a given Sunday.



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