



What Kind of Fellowship is Renewed Hope Ministries?

We are an Apostolic, Prophetic, Charismatic non denominational Christian Congregation. We follow an Evangelical Christian belief system; including the practice of key cardinal Christian beliefs: We believe the whole bible is the inspired word of God, the Trinity, the virgin conception of Jesus Christ, his sinless life, resurrection, ascension, atonement, the ministry of the Holy Spirit, fall of man, repentance, salvation, water and Holy Spirit baptism, deliverance, rebirth of Israel as a nation, Christ's second coming, final judgment, new heavens and earth, laying of hands, healing, tithing, offerings and giving alms, prophetic and fivefold ministry. We meet corporately as a church made up of a community of believers. We celebrate the Seventh day Sabbath, Passover, Pentecost, Rosh Hashanah, Atonement, Tabernacles, Hanukkah, Purim and practice Davidic Style Worship. We believe in Jesus Christ as the Messiah, and function like the Antioch First Century Church planted by the Apostle Paul. We follow the example of Jesus and Paul by embracing the Tanakh (O.T.) and the Apostolic Writings (N.T.) as the seamless Word of God.

Is Renewed Hope Ministries a Church?

The term "synagogue" is used in the New Testament Apostolic scriptures (James 2:2), although most modern translations substitute other terms, such as assembly or meeting which simply means a gathering or congregation. The word ekklesia, usually translated as church was used by early believers to designate their meetings. So referring to our congregational meetings as a church, congregation, community or fellowship simply identifies us as a fellowship of believers in Jesus Christ. Many times we will simply use the term congregation or fellowship to refer to our community of believers. Ultimately, we recognize that Jesus' congregation consists of people, not buildings, and so as a congregation we constitute one visible manifestation of Jesus Christ's body. We also use the word ministries because our mission is to worship, reach, teach, and send.

Is Renewed Hope Ministries associated with any larger Denomination or Network?

Renewed Hope Ministries does not have any official connection to religious denominations. We do network with ministry groups such as; Apostolic Reference Council International, Restoration Life Church in Tallahassee Florida, Ascension Ministries International, The Harvest Messianic Congregation in Denver Colorado, Word of Life Church, New Hope Four Square, and Cascade Community Church all in Vancouver WA, Lightbearers International in Lyons Oregon, Church Without Walls, PrayPare International Portland Oregon, and Voice of Power International in Kanye Botswana and in Mvuma Zimbabwe, Africa. This is why we use the term non-denominational. While we are a community of believers committed to each other, we are always desirous of fellowship with those who confess Jesus Christ and desire to walk in His ways.

What is an Antioch Congregation?

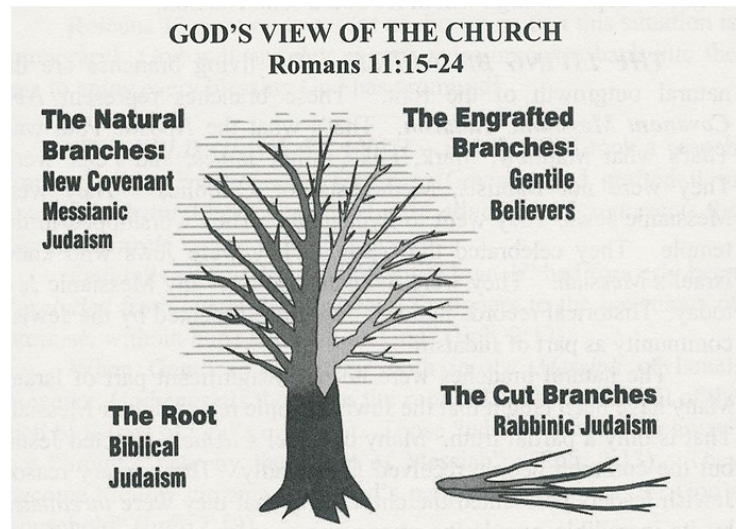
Sometimes there is a significant amount of misunderstanding, even among believers and congregations who call themselves Antioch, Forerunners or Messianic Congregations, these churches do so for a variety of reasons. The term Messianic is derived from the Hebrew word Mashiach, from which we get the English word, Messiah. The first century church of Antioch in Acts 11:26, chapters 11-18, Gal. 2:11, and 2 Tim 3:11, was an Apostolic, Prophetic church planted by the Apostle Paul and became the Forerunner pattern for the developing churches. It was known as the place where they were first called Christians. They came under persecution for practicing the Torah free of the oral laws and traditions of the Jewish Elders. In Acts 14:19 they even stoned Paul for these teachings and practices.

We understand this today as the Hebraic Roots Movement. These, first century churches function and practices came directly from the original twelve apostles and the disciplined leaders they trained. The methods and practices of these churches were approved of by the Apostolic Council of Jerusalem in Acts 15. In the third century, Constantine and the Roman Church began a systematic deconstruction of these original churches and the elimination of all Hebraic practices (Acts 15, Torah, Feasts, Sabbath etc.). The benchmark for this activity officially began at the council of Nicaea 325 A.D. At Renewed Hope we understand these differences and choose to remain a fellowship that follows the practices of the Antioch first century churches.

What does Grafted In mean?

Is it any wonder that Jesus' Hebrew name is Yeshua, Hebrew for Yahweh's Salvation. Thus the term, Messiah, finds its meaning and fulfillment in Yeshua, or Jesus Christ the Messiah. He has *grafted gentiles* into Abraham's Olive Tree (Romans 11), and made us partakers with Jewish Messianic believers in the rich root of the olive tree as illustrated below. The rich root being the commonwealth of Israel and the covenants of promise given to them by Himself through the patriarchs Abraham, Isaac and Jacob. Grafted in does not mean we become spiritual Israel.

"But I am speaking to you who are Gentiles. In as much then as I am an apostle of Gentiles, I magnify my



ministry... But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you."— Romans 11:13, 17, 18, NASB. A wonderful truth is being revealed here. What does it mean for Paul to say that the "wild olive branch" is grafted into the cultivated olive tree?

Through the ministry of Jesus Christ the Messiah, Gentile believers (wild olive branches) are covenant-bound (grafted on) to Israel (Abraham's Olive Tree). Therefore Gentile believers are fellow citizens and full-participants with the Commonwealth of Israel (Eph. 2) and are granted the divine privilege of salvation through the shed blood of Jesus Christ and the privilege to follow the entire Word of God. We believe that God has written His Laws in the hearts of those who have placed their trust in the redeeming blood of Jesus Christ of Nazareth (Jer. 31:31-34; Heb. 8:7-12). We believe that His Laws are the revelation of God's righteousness and serve as a description, along with the rest of the Scriptures, to the lifestyle of those who are grafted in. (James 1:16-27). Furthermore, the words "Grafted In," memorialize the affirmation of our true identity as a people, Jew and Gentile, securely rooted in the finished work of Jesus Christ. If you have professed Jesus Christ as your Savior and Messiah you are Grafted In.

Why do you meet on Saturday?

Saturday, or Sabbath, is the day of the corporate gathering set forth in the Torah (first five books of the Bible) and Apostolic Writings (N.T.). We believe that God gave to us Sabbath as a continuing sign of His covenant promises (Gen. 2:1-2; Ex. 20:8-11; 31:12-17; 35:1-3) and His love for us. As we keep Sabbath, we remember that it is a reminder of the spiritual rest we have through Jesus Christ's work on our behalf, and a foreshadowing of the eternal rest we will enjoy in the world to come. Sabbath begins Friday evening at sunset and ends Saturday at sunset. Traditionally, a Friday evening meal marks the beginning of Sabbath known in Hebrew as "Erev Shabbat. Many of us at Renewed Hope Ministries have dinner in our homes and enjoy family, friends, and guests joining us on Sabbath.

Why do we celebrate The Feasts of the Lord and other Biblical Celebrations?

The Feasts of the Lord teach us about the nature of Jesus Christ and His plan for mankind. The Feasts of the Lord including Sabbath are not antiquated tangents to faith but are in fact legitimate shadows or models of God's truth. This is something that should be explored in a positive way, not shunned as legalism.

Passover is rich in the symbolism of the Messiah's death, burial and resurrection. Pentecost is about the law written on the heart and the Holy Spirit being given to the church in order to give it life and power. Rosh Hashanah, Yom Kippur and Tabernacles are not obsolete, but continue to declare the reality of Jesus Christ's return to this earth. In short, all of the Feasts of the Lord were given to Israel, and to grafted-in believers, to teach, in a practical way, more about God's plan for the church and the world (Rom. 11). When taught and practiced with the right spirit, there are some exciting revelations and truths waiting to be discovered through participation in the Appointed Times.

Why do I hear different terms used for the Old and New Testament?

We avoid these terms because they often communicate ideas which are inferior. For instance, "old" usually means worn-out, out-of-date, used-up, and "new" often connotes contemporary, fresh, unused, or up-to-date. We believe that all of the Scriptures are profitable for our growth in Jesus Christ, and that the Apostolic Scriptures written by the Apostles do not contradict or supersede the Scriptures written by Moses and the Prophets. Therefore, we often use the terms that reflect the scriptures as one seamless book that is not old or new.

The first five books of the Bible, also known as the Torah are followed by the Prophets and The Writings which is commonly referred to as the Old Testament.

The traditional word for Torah, Prophets, and Writings is Tanakh. At times you will hear all of these terms used including the term Apostolic Scriptures to denote what is commonly referred to as the New Testament. Some people use the term "Brit Hadasha," this is actually the Hebrew word for New Testament.

Why do I sometimes hear Hebrew words used?

Hebrew words are rich in their meaning. By using and understanding some of the Hebrew words, we believe we get more revelation of what the text is really saying. You don't have to speak Hebrew to become a part of our fellowship. We do not mandate that anyone use or pronounce Hebrew neither do we forbid it. In fact, we welcome, encourage and celebrate the revelation and meaning of Hebrew and how it correlates to the English language. All of our services and Appointed Times are celebrated in English. If Hebrew is used it will be followed by the English translation.

Why do I hear people use the name Yahweh?

I am or Adonai is used because Yahweh revealed to us through Moses that this is His name forever. It is His memorial name to each and every generation (Ex. 3:13-15). It is found in 6000+ places in the Bible. This name conveys the concept that Yahweh is forever and always present with us, His people. Theologically, speaking it is simple but profound and means Faithful Presence. We do not mandate or expect that anyone use or pronounce this name, but neither do we forbid it. In fact, we welcome, encourage and celebrate the revelation and meaning of His name in all its various languages.

Why do I hear people use the name "Yeshua"?

Yeshua is the Hebrew name of Jesus Christ. Hebrew names have meanings that reveal the character, purposes and or significant events surrounding a person's life. For instance, Yeshua means Yahweh's Salvation. The angel told Mary to name her child Yeshua, for He would save His people from their sins. The meaning of His name revealed His character, purpose, and mission in life. He was, and forever will be, "Yahweh's Salvation" offered to all humanity. We do not mandate that anyone use or pronounce this name, but neither do we forbid it. In fact, we welcome, encourage and celebrate the revelation and meaning of His name in all its various languages.

What are Home Churches?

Havurah is Hebrew and means friendship and fellowship. At RHM these groups are called home churches. We meet in homes on a regular basis throughout the city. We believe in community as was practiced in the time of the Apostolic Scriptures. Small groups keep us encouraged in our faith, hold us accountable to one another, and provide true fellowship where we can learn and be disciplined from the Tanakh and Apostolic Writings. Acts 2:42 enjoins us to continue: "steadfastly in the apostle's teaching and fellowship, in the breaking of bread and in prayers." Many friendship and fellowship groups include all of the aspects of this verse. We believe that fellowship and breaking of bread is important. We also have specialty groups which we hope will serve your needs. Find a group that fits who you are and be blessed. Information about the groups are available from the RHM office or website.

How do you use titles at Renewed Hope Ministries?

We do not use, or encourage the use of "Rabbi" in this congregation, for the same reason we do not use the titles, "Lord," "Father," or "Right Reverend" when referring to our under-shepherds. We train individuals in various ministerial capacities. These categories are Apostle, Prophet, Teacher, Pastor, Evangelist, Elder, Deacon and Missionary. These terms are not titles; they are used to describe a person's area of primary ministry.

Who is the Senior Elder of Renewed Hope Ministries?

In the Apostolic scriptures (N.T.), the pattern for the congregation is laid out. Here, the regular example is that of plural leadership, that is, one man is not designated as the only pastor, or the only leader. In fact, Jesus is the Head Pastor (chief shepherd, 1 Peter 5:4) of the congregation. A team of elders jointly determine policy that affects the congregation. The term Senior Elder, means he makes the final decision regarding the governing of the congregation and implementation of the policy determined by the Corporate Board of Directors. Other leaders who are involved in overseeing various other areas of responsibility within the fellowship are referred to as, Deacons and Department Leaders. These individuals assist in the implementation of the RHM vision, mission, and general ministry functions.

Why do some people use Prayer Shawls?

The prayer shawl (tallit), with the fringes (tzit-tzit), are traditionally worn at all daily services in Israel and reminds the worshiper that he or she is approaching the Most High, Who is Himself wrapped in a cloud of glory (Ps. 104:1,2). It also allows the individual worshiper to concentrate by pulling the tallit over the head and thus blocking out distractions. Any adult may or may not wear a tallit, this is a personal choice and never considered a requirement nor is it expected.

Why do people read part of the Torah and Apostolic Writings each week from the Yearly Hebrew Calendars?

These suggested readings give us a balanced correlation of God's Laws contained in the first five books of the Bible and the Apostolic Writings (N.T.). It has been divided into sections for devotional reading during the 52 weeks of the year. In the time of Jesus, the divisions were such that it took three years to completely read through the sections, one section each week or Sabbath. In the latter centuries, the sections were re-divided, so that the cycle could be completed in one year. We use this one-year cycle. A list of the sections is available by obtaining a yearly calendar from our office.

Why do people follow the Food Laws in the Bible?

The food laws serve as a biblical diet to help ensure the believer's health. We believe they are of relevance to people's health and physical welfare. We therefore encourage everyone to prayerfully consider appropriating this diet into their lifestyle as the Holy Spirit leads them (Lev. 11; Deut. 14). Some believers practice the dietary laws and some *do not*. In order to not offend we practice the dietary laws in all of our fellowship gatherings where food is served and eaten in a communal way in what we call a pot blessing.

Where can I find more details about what Renewed Hope Ministries believes?

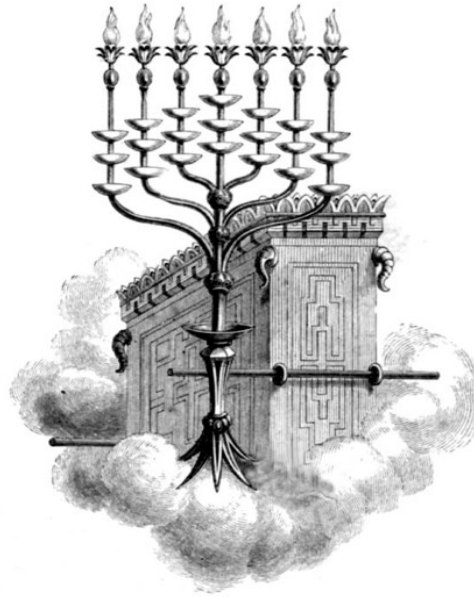
You can contact our office at 360-258-8703

Email: renewedhope@pacifier.com

Website: www.rhm-net.org

STATEMENT OF FAITH

1. The Bible: 2 Tim 3:16-17, II Timothy 3:16-17; I Peter 1:23-25; Hebrews 4:12.
2. Jesus The Christ (Yeshua): Isa.48:12-16, Mt. 1:23; Lk 1:31, 35, Heb. 7:26; 1Pet. 2:22, 1 Corth. 15:3; 2 Corth.5:21, Mt.28:6; Lk 24:39; 1 Corth. 15:4. Acts 1:9; 2:33, Phil. 2:9-11; Heb. 1:3.
3. Christ's Ascension and Immanent Return: Acts 1:11; 3:19-21; Daniel 7:14; Revelation 20:4, Phil. 2:9-10.
4. A New Heaven and Earth: 2 Pet. 3:13; Rev. 21,22.
5. Satan: Job 1:7; Matthew 4:1-11, Ephesians 1:19-23; Colossians 2:15, Matthew 28:18-20.
6. The Fall of Man: Gen. 1:26, 27; 2:17; 3:6, Ro. 5:12-19, Romans 5:12-21; I Corinthians 15:1-4.
7. Repentance and Salvation: Lk 24:47; Jn. 3:3; Ro. 5:11; 10: 9, 13-15; Eph 2:8; Titus 2:11, 3:5 7, II Corinthians 7:10; Psalms 51; Acts 11:18; II Timothy 2:25; Genesis 6:3; Romans 1:18-32; Matt. 9:12-13.
8. Justification: Rom. 5:1,9; Lu. 22:20.
9. Ordinances of The Church: Mt. 28:19; Acts 2:36-39; 19:1-6; Ro. 6:4. 1 Corth. 10:16-17, 1Corth. 11:23-32; 2 Pet. 1:4.
10. Baptism in the Holy Spirit: Acts 2:1-4; 8:14-17; 10: 44-46; Gal. 5:22-23; Eph. 5:18-21, Gal. 3:14-15, 1 Corinthians 12.
11. Laying on of hands: Acts 14:22, Acts 13:1,3, Acts 8:17-18, Mark 16:16, 10:16.
12. The Ministry of the Holy Spirit: Galatians 5:22-23, I Corinthians 12:8-11, I Corinthians 12:11.
13. Healing: Acts 4:30; 19:11; Romans 8:11; I Corinthians 12:9; James 5:14, Is.53:4; Mt. 8:16,17; Ro. 8:11; Jas. 5:14-16.
14. Grace and Sanctification: Ephesians 2:8-9, Jude 24; Romans 8:25; Galatians 5:16-25; Romans 4:1-5; 12:1-2.
15. The Five Fold Ministry: Eph. 2: 19, 20, Eph. 3:4,5, Eph. 4:11-13, Titus 1:5-9; I Timothy 3:1-7, Hebrews 13:17, Psalms 68:18; Ephesians 4:11-12, Mark 16:15-20; Ephesians 4:8-13; Acts 20:28
16. Meeting in Private Homes: Matt. 16:13-20, 18:15-20; Acts 2:41-47; I Pet. 4:17; I Tim. 3:15; Eph. 2:19; I Pet. 2:5; Acts 18:8; Rom. 16:5, 10, 11; I Cor. 1:11, 16; 16:15, 19; Phil. 4:22; Col. 4:15; 2 Tim. 1:16; 4:19.
17. Worship: Ephesians 5:18-19; Psalms 150; Acts 24:14.
18. Biblical Definition of Family: 1 Cor. 6:9-11; 1 Tim. 1:9-11
19. Deliverance: Job 5:19, Psa. 91:3, 2 Tim. 4:13; Heb. 2:15; 2 Pet. 2:9, Mk. 16:17; J.n 14:12; I Cor. 12:8-11, Eph. 6:12), Mk. 16:17, Acts 1:8, Eph. 6:10-18; 2 Cor. 10:3-5; Gal. 5:22-23.
20. The Local Church: Acts 9:26-27.
21. The Nation of Israel: Romans 9-11.
22. The Return of Jesus Christ (Yeshua): 1 Thes. 4:16,17; Ro. 8:23; Titus 2:13; 1 Corth.15: 51,52, Zech. 14:5; Mt. 24:27, 30; Rev. 1:7; 19:11-14; 20:1-6.
23. The Final Judgment: Jn. 5:24; 3:16; Mk. 9:43-48; 2 Thess. 1:9; Rev. 20:10-15.
24. New Heavens and New Earth: 2Pet. 3:13; Rev. 21,22.



RHM
**Renewed Hope
Ministries**

1810 Kauffman Ave
Vancouver WA 98660
Phone: 360-258-8703
Email: renewedhope@pacifier.com
Website: www.rhm-net.org

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