

## Congregation Beit Hallel General Doctrinal Statement

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We believe that the Scriptures, by which we mean the Tanach (often referred to as the Old Testament in our times, i.e., the Torah, Prophets, and Writings) and the Apostolics Scriptures (often referred to as the New Testament in our times, i.e., the Gospels and Epistles) are verbally inspired by God through His Holy Spirit (Ruach HaKodesh) and are therefore without error in their original giving. Having been divinely kept throughout the ages by God's infinite power and sovereignty, they are His final and complete revelation to mankind in which His plan of salvation is unfolded, and they are the only absolute and final authority for all matters of belief and practice (*halachah*).

We believe there is only One true God, Who created all things. He is infinite in all of His attributes. He is eternal, without beginning and without end. We believe He has revealed Himself in a plurality which is a mystery, but is nonetheless to be received as a matter of faith. Yet though He has revealed Himself in plurality, He is infinitely One. We believe that in the Scriptures God reveals Himself as the eternal Father, Messiah, and Spirit, and in the mystery of the Godhead, these three are distinct yet equal in being eternal, with divine attributes and are together one God. We believe God is sovereign in all of His works, and that there is no other sovereign equal to Him. In His sovereignty, He is bringing all things to their proper end according to His omniscient plan.

We believe that Yeshua (Jesus) is the Messiah promised to us by the prophets of Israel, and that He is eternal, without beginning and without end, and that He is YHVH in the flesh. We believe that through the mysterious work of the Ruach HaKodesh (Holy Spirit), Yeshua was conceived and born of the virgin Miriam. We believe that He came at the appointed time in history, that He died on the cross (execution stake) as the perfect sacrifice for sins, and that He arose on the third day in fulfillment of the Scriptures. We believe He arose bodily from the dead, and later ascended triumphantly into the heavens where He intercedes for His people as their High Priest at the right hand of the Almighty. We believe that according to His own word and the words of Scripture, He will return again at the appointed time and will gather together all who are truly His. He will reign upon the earth in Jerusalem from where He will teach the inspired Scriptures and all who are His will walk in His ways.

We believe that the primary work of the Ruach HaKodesh (Holy Spirit) is to glorify our LORD, Yeshua HaMashiach (Jesus the Messiah). He does this by convicting men, regenerating those who are chosen, giving them faith to believe, indwelling them, guiding them, instructing them, and empowering them to live holy and righteous lives in accordance with God's holy Torah (God's revealed teaching in righteousness revealed in the Bible). We believe the Ruach HaKodesh (Holy Spirit) empowers those He makes alive to serve others in ways they could not do in their own strength, and enables them to carry out the evangelism of the nations in fulfillment of the Abrahamic promise that all the families of the earth would be blessed.

We believe that God created mankind in His own image, and that He created them without sin. Adam and Chavah (Eve) rebelled against God, sinning against Him, and as a consequence, all who come from them are born sinners and are therefore under God's wrath and subject both to sin and death if left to their own dispositions and designs. We believe that God created Adam as a biological male, and Chavah as a biological female, and that both have equal dignity which is granted to them immediately from God their Creator Who created them in His image. Furthermore, that the human race, made up of male and female, are all descendants from Adam and Chavah, and bear the same image of God in their respective biological gender in which each person is born. Therefore, to reject one's certain biological gender is to reject the work of the Creator and even more, implies that God has erred in His creative work. Such an

assertion is blasphemy, for God is good and all that He does is good, and He makes no mistakes. We believe that the death of the Messiah Yeshua was a substitutionary death, meaning that He paid the penalty of sin for all whom God has chosen unto salvation.

All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.” (John 6:37-40)

Paul, an apostle of Messiah Yeshua by the will of God, to the saints who are at Ephesus and who are faithful in Messiah Yeshua: Grace to you and peace from God our Father and the LORD Yeshua Messiah. Blessed be the God and Father of our LORD Yeshua Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Yeshua Messiah to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. (Eph 1:1-6)

We believe that faith in Yeshua and His work of salvation (His death, His resurrection, ascension, and intercession) are the only means by which sinners are enabled to gain a righteous standing before God. This right standing before God is granted to all who repent and believe by God’s sovereign grace, applied by the work of the Ruach HaKodesh (Holy Spirit) through the application of the Gospel contained in the Scriptures. We believe that the means and method of salvation have been the same in all eras, that is, by faith in God’s Messiah Yeshua. All, regardless of their nationality, gender, or station in life, who are called by God’s sovereign grace, and who are therefore granted faith to believe, become members of God’s covenant family forever. All who are the children of God share equally in all the privileges and responsibilities of the covenant into which He has brought them. A primary responsibility of all believers is to be living a life of obedience to God and thus to be vocal witnesses of God’s grace in Yeshua, giving the gospel to others and seeking to point them to Him as the one and only true Savior of sinners.

We believe that the physical descendants of Jacob, the nation of Israel, are forever the chosen people of God, and that they therefore enjoy the temporal benefits of the covenant made with the fathers, i.e., Abraham, Isaac, and Jacob, and will enjoy the eternal benefits of the covenant if they turn to God in faith, accepting His Messiah Yeshua as the means of their eternal salvation. We believe that within the nation of Israel, there has been, in every generation, a faithful remnant, comprised of the physical descendants of Jacob and those chosen from the nations, who demonstrate genuine faith in the Messiah, and live righteous lives as a result of the Spirit’s work in writing the Torah upon their hearts. Though on a nation level, Israel has rejected Yeshua as the Messiah, God has not rejected them, and will, in the last days, bring about their revival in faith, so that all Israel will be saved. We believe that Israel has always been the focus of God’s redemptive work, and that those chosen from the nations who come to faith in the Messiah are grafted into Israel as God’s covenant people, sharing in the same covenant privileges and responsibilities, and together fulfill the divine promise given to Abraham, “in your Seed all the nations/families of the earth will be blessed.”

In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”  
(Gen 22:18)

And I will bless those who bless you, the one who curses you I will curse, and in you all the families of the earth will be blessed. (Gen 12:3)

The LORD said, “Shall I hide from Abraham what I am about to do, since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? (Gen 18:17–18)

I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; (Gen 26:4)

Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. (Gen 28:14)

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “ALL THE NATIONS WILL BE BLESSED IN YOU.” (Gal 3:8)

We believe that the Torah (i.e., the first five books of the Bible) is the foundation of all subsequent revelation, and is the touchstone of all proper faith and practice (*halachah*). We believe Yeshua came to establish the Torah in the hearts of all His people, not to abolish the Torah, and that when properly understood, the Torah consistently points to the Messiah, and teaches us of Him. We believe the Torah reveals God’s pattern of righteous living for all of His people in all times and in all circumstances. Since the word “Torah” has a basic meaning of “teaching,” all of the inspired Scriptures (66 books) comprise the complete Torah revealed to mankind through God’s prophets and apostles.

Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Torah until all is accomplished. (Matt 5:17–18)

We believe that Yeshua physically resides in the presence of the Almighty where He intercedes for His people, and that He will return again with power and glory to bring earth’s history to its close according to His wise and all glorious plan.

The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Yeshua, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. (Heb 7:23–25)

When He returns, the nation of Israel will see Him for who He is, and will receive Him as the true Messiah, mourning their sins, and turning to God in repentance.

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zech 12:20, cf. Jn 19:31-37)

We believe that those who are of genuine faith and have died will be resurrected to eternal life at the coming of the Messiah, a life of blessedness in the very presence of God. But those who have not believed, having rejected Yeshua as the true and eternal Son of God, will be given eternal judgment and everlasting torment, along with Satan and his workers. Those believers who are alive when Yeshua returns will also be gathered to Him, living with Him for all eternity. We believe that Yeshua is coming again and will eternally bless all who have believed in Him and punish all who have rejected Him.

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (Jn 3:16)

For this we say to you by the word of the LORD, that we who are alive and remain until the coming of the LORD, will not precede those who have fallen asleep. For the LORD Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Messiah will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the LORD in the air, and so we shall always be with the LORD. Therefore comfort one another with these words. (1Thess 4:15–18)

And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Yeshua Messiah. This is the true God and eternal life. (1Jn 5:20)

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, “Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world”.... Then He will also say to those on His left, “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels”.... These will go away into eternal punishment, but the righteous into eternal life.” (Matt 25:31-34, 41, 46)

We believe that Yeshua will reign upon the earth and rule from Jerusalem where the Temple will once again be the central location of worship. It is then that the Torah will go forth from Zion and the word of the Almighty from Jerusalem.

Now it will come about that in the last days, the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths.” For the Torah will go forth from Zion and the word of the LORD from Jerusalem, and He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war. (Is 2:2–5)