

# Doctrinal Beliefs

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May 2020

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The goal of this statement is to inform you about what we believe and what we do not believe, because the greatest commandment is to love the Almighty, and the second is to love your neighbour as yourself.

## True Knowledge

1. There are many false teachers and false teachings, and people who teach things they are not sure about or are really just speculations because they do not know the full truth of the matter, yet they wish to teach and gain some sort of following.
2. Satan is a prowling lion who wishes to destroy the teaching of Messiah Yeshua, and for this purpose he attacks more those who are coming near to learning the truth; as a result he has created a vast “market place” of look-alike teachings similar to the truth, but lacking the power of the truth, or seriously weakened in some way.
3. It is for this reason that we must draw the line between us and the fakes, and between us and the admixtures of truth and error.

## Who God Is, and His Names

1. There is One Almighty (Elohim), which contains the persons of the Father, the Son, and the Spirit. The Father is Almighty. The Son is Almighty, and the Spirit is Almighty. The one Almighty is Yahweh, the Creator, and Almighty of Yisrael. The name is shared by the Father, Son, and Spirit.

- (a) The doctrine that the persons of the One God are simply aspects of one individual person is called modalism. This teaching is not Scriptural.
  - (b) The doctrine that the persons of the Almighty are separate Almighties is also unscriptural.
  - (c) The doctrine that the Spirit is not a person is also unscriptural.
  - (d) Those teachers who claim that only the “Messiah Spirit” dwelled in the man Yeshua, and that the man Yeshua had a separate non-divine soul are false teachers. This error is called the Nestorian heresy.
  - (e) There is a multitude of Messianics which engages in “trinity bashing”; we are not among them, and we believe the essential points of Scripture. However, we do not trust the creedal formulations, “three in one,” “holy trinity” etc., that have no basis in Scripture; we avoid using these phrases.
2. The Father may speak for the Son and Spirit. When he says he is the only Almighty using the first person he is speaking also on behalf of the Son and Spirit. Exodus 17:3, in the Hebrew says, “And the people complained against Mosheh, and said, ‘Why did you bring us up from Egypt to kill ME and MY sons, and MY cattle with thirst.’” This shows that a collective entity can speak in the first person for the whole entity in the Hebrew language, so when Yahweh says, “There is no Almighty besides ME,” Elohim is speaking similarly.
  3. Yeshua is the Messiah prophesied by the Torah and Prophets. His full name is Yehoshua. Both forms of His name mean, “Yahweh saves” in Hebrew.
    - (a) We reject those Messianics who teach that “Jesus” is derived from some pagan word, as false prophets who have not learned the real truths Christians neglect and seek to offend them with their lies.
    - (b) We reject those Messianics who teach weird forms of Yeshua’s name, as teachers of their own authority, and rejecters of legitimate authority on the Hebrew language.
    - (c) We reject those teachers who teach that Yahweh’s name is legitimately spelled in English in any way but ‘Yahweh’, as coming in their own authority, and rejecters of legitimate authority on the Hebrew language.
    - (d) We reject the doctrine that says the divine name may not be pronounced or may not be read when reading Scripture.

## What Scripture Is

1. The Torah and the Prophets, and all of the Apostolic Writings are Scripture.
2. We are aware that translational errors occur outside of the Hebrew and Greek texts in all popular translations of the Bible. The majority of these are in Paul and concern mistranslations intended to get Christians to reject the authority of the Torah. The greatest mistranslation of all is the mistranslation of the Hebrew and Greek words for “hold faithful” or “affirm/confirm faithfulness” as “believe.”
3. We are aware that there are some textual problems in our current Hebrew and Greek texts. These are minor issues that false prophets and irreligious people regularly exaggerate in the extreme. A textual problem concerns what the original Hebrew or Greek actually was. Most problems are simply spelling errors or variants.

4. Certain opinions of Paul are just his opinions. In some cases he says so (1 Cor. 7:12), and in a few other cases he writes one thing and then seems to catch himself later correcting it; for example, in 1 Cor. 8:10 he argues that eating in a pagan temple is wrong because it can bring harm to others, but in 10:8–21 he says it is a sin, agreeing with Messiah in Rev. 2:20.
5. While Yeshua spoke in Hebrew, and likely Greek and Aramaic also, the most original texts we have are in Greek.
  - (a) Promoters of Aramaic Primacy, and the originality of the Peshitta over and against the Greek texts are false teachers. The Aramaic Peshitta is clearly translated from Greek into Aramaic, as competent scholars can prove.
  - (b) Promoters of Aramaic Primacy have failed to translate the Aramaic Peshitta into English correctly. They retain the word ‘faith’ instead of the correct ‘faithfulness’, to give just one example.

## What is Not Scripture

1. The writings of Ellen White. Those familiar with White will know that she adopted Protestant teachings abolishing major parts of the Torah.
2. The book of Mormon. This is included inasmuch as there seem to be Messianics promoting it. The book of Mormon misplaces the birth place of Messiah and rejects the law of circumcision.
3. The book of Hebrews. This book was mistakenly accepted into the canon by the Eastern Church in Alexandria, based on the assumption that Paul was the author. In the Western Church, it was widely rejected on the basis that Paul did not write it. The testimony of the book itself is that Paul did not write it, namely Hebrews 2:3 where the author does not include himself as a direct witness of Messiah.
  - (a) Evidence of non-Pauline authorship is found in Heb. 10:38 where Hab. 2:4 is quoted unlike Paul, “my righteous one shall live by faith,” whereas Paul always quotes it as, “the righteous shall live by faithfulness.” (Rom. 1:17; Gal. 3:11).
  - (b) The author of Hebrews erred on numerous details from the Torah, which are detailed in an appendix to the Good News of Messiah translation.
4. Gnostic Writings.
5. The Apocrypha and Pseudepigrapha.
6. Kabbalist writings, including the Zohar, and similar books.

## The Torah

1. The Shabbat rest on the seventh day is still as valid as when it was first given.
2. There is no ceremonial versus moral distinction in the Torah. All laws are moral, and are valid, though some may be ceremonial while others are not.
3. The Passover, and its Shabbats, Shavuot, and its Shabbat, Yom Teruah, and its Shabbat, Yom Kippur and its Shabbat, and Sukkot and its Shabbats, are all valid holy days to be observed. Christmas and Easter are invalid corruptions of proper observances.

4. The Law of circumcision is still valid.
5. All Levitical Laws and all sacrificial Laws concerning the Temple are still valid, although such laws cannot legally be kept until the exile is ended and the Sanctuary is restored. Levitical offerings for sin were only good for unintentional sins. And in the absence of them, Messiah's offering is the sole sacrifice for such sins. Further, the sacrificial part of the Passover ceremony cannot yet be legally observed without the Sanctuary being restored.
6. The law of ritual cleansing by washing has been interpreted to mean that converts should be immersed and that children of the covenant should be immersed when they come of age and wish to confirm their commitment.

## Salvation

1. Messiah's death for sin is the sole sacrifice for transgressions: rebellion, and willful sin, and becomes effective upon repentance and commitment to hold faithful to Messiah.
2. Messiah's offering for sin is also valid for unintentional sin (in the absence of the proper Levitical offerings) during the exile.
3. Messiah's offering pays the penalty, that the Almighty requires, for the sins of the repentant. This penalty is punitive only and not compensatory. The penalty for the repentant is different from the penalty for the unrepentant, which is the second death, wherein both the body and the soul are destroyed. Messiah's atonement demonstrates the justice that we are being forgiven (cf. Rom. 3:25).
4. The doctrine of "believe only," insofar as such belief is only an assent to certain facts or truths, is insufficient for salvation. The Almighty requires our fidelity, our trusting faithfulness. This is a commitment to do, in good conscience, what is right. Holding faithful is not a requirement for perfection. It is, rather, the disposition of the heart to do right when we know what is right.
5. We believe that faithfulness without works is dead (see Jam. 2:24–26). Scriptural salvation makes a necessary emphasis on good works (Lev. 18:5 and Hab. 2:4), not as merits to cancel demerits, but as necessary of one professing faithfulness.
6. The prayer of repentance and confession of sin to God, along with a ceasing of practising obvious sins (cf. Gal. 5:19–21), when the heart affirms faithfulness to Messiah as the Almighty Son, is an effective embracing of salvation. No sincere person is turned away from conversion, and all of his or her transgressions will have been forgiven, and also all of his or her sins of ignorance.

## The Calendar

1. The ordinary day begins at dawn (or daybreak) as specified in Gen. 1:5; Sabbath days customarily begin with the night before the day, and it is usual to reckon from sunset to sunset. The Rabbinic calendar is in error when making all days start at sunset. Only holy days do. For all other purposes, including the Temple service and sacrifices the day begins at dawn.
  - (a) Yahweh saw all his work was good before sunset on the sixth day, so then he was not working that night. This is one of the evidences which shows that the Sabbath

- is from sunset Friday to sunset Saturday. We therefore oppose the teaching that says that Sabbath starts at dawn, or that it is only 12 hours.
- (b) We oppose the teaching that the six days in Genesis are from evening to evening. Rather they are from daybreak to daybreak as the text reads and the context indicates. This correction is essential to understanding Passover and Passion Chronology.
  - (c) We oppose the teaching of the “lunar sabbath” as heresy. The false teachers promoting it are causing dissension in the flock, and dividing the sheep.
2. The month begins when the new moon is first seen again by the naked eye one to three days after the old moon disappears. The moon is a light to be a sign for the month. The Rabbinic calendar does not qualify because some time between the 4th and 9th centuries they changed to the unseen dark moon from which to reckon the month, and added traditions for postponing the day.
    - (a) We oppose the teaching that the new moon falls at the conjunction because it disagrees with the historical witness among the Jews, and because no valid biblical chronology can be constructed from this error. The “light” is supposed to be the sign (Gen. 1:14), and not the “darkness.” Anything that is not based on truth causes division and leads to division.
  3. The ordinary year begins in the spring on the day in which the sun first sets due west using the apparent position of the sun. This is called the spring equinox or in Hebrew *tequfah*; but Sabbath years begin on the first day of the seventh month, and Jubilee years also, though in the latter case the trumpet is blown on the 10th day of the seventh month.
  4. The rule for determining the first month is thus: if the new moon following the 12th month is seen, then count forward 15 days. If the spring equinox is expected before the end of the 15th day, then this month will be the first month, and if not, then it is too early, and that month becomes the 13th month (II ADAR).
  5. The time of the Passover sacrifice is between noon and sunset on the 14th day of the first month; and the time for eating the meal was in the night of the 14th day, which according to the day for sacrifices is the night at the end of the 14th day.
  6. The feast of Shavuot (Pentecost) is to be determined by counting 50 days starting with the day after the annual Passover Sabbath. It may thus end up on the 5th, 6th, or 7th day of the third month.
  7. Within the first 49 days of the 50 day count, the seven weekly Sabbaths are to be counted.

## Sacred History

1. The Scripture is very concerned with the issue of when things happened and when things are to be observed. This is because accuracy is the basis of truth.
2. The heavens and earth were created in six days, and on the seventh day Yahweh rested.
3. The Messiah was born on day 1 of the 7th month in the year known as 2 BC. It was a holy day, Yom Teruah. Rev. 12:1–3.
4. The Messiah died on the 4th day of the week, and rose again on the 7th day Sabbath before dawn.

## Theology

1. The Almighty knows all things which can properly be knowable and that He considers important to know; He also knows all things which he has predetermined shall happen. The Calvinists are wrong when they claim that God predetermines everything and thereby knows everything future. They need to be corrected: God only knows that which he has predetermined. That which is not determined is indeterminate and therefore unknowable, or we may say it is known as undetermined.
  - (a) Genesis 6:6, 18:21, 22:12, Deut. 8:2, and other texts show that decisions which are yet to be determined by beings other than the Almighty are not absolutely known in advance. (1 Sam. 15:11,35).
  - (b) We reject Augustine and his followers, their gnostic roots, and their concepts of time and eternity.
  - (c) There is no pre-existence of the human soul before conception. This is a gnostic heresy that crept into the Church.
  - (d) We also reject the idea that the image of the Almighty was completely destroyed in man after the fall. It was only corrupted, not destroyed.
  - (e) We reject Calvinistic notions that our “faith” (faithfulness) is a gift with no basis in human decision making or original human acting. Rather, we must cooperate with the Almighty’s faithfulness in giving a trustingly faithful response. The correct term for this is “synergism.” The only points where we say Messiah’s work is “monergism” is in:
    - i. paying the penalty of sin for us; and
    - ii. any unilateral transformation he chooses to work in us, of which we are not capable.Where we are capable, he expects our faithfulness.

2. We believe in covenant predestination for national Israel and those who join national Israel by a faithful commitment to the God of Israel. This is conditional on an individual basis. We do not believe in individual predestination to heaven or hell.

## Death and Judgement

1. The normative state for the dead is unconsciousness. The Scripture describes it as sleep.
2. The lake of fire comes at the end; the wicked will be completely consumed by it, both body and soul; this will end their existence. We do not believe in everlasting torment.

## Righteousness

1. All righteousness requires right action or conformity to truth. We do not believe in imputed righteousness as taught either by the Church of Rome or by the Protestants.
2. We believe that Paul is talking about “imputed justice” when he says that Messiah’s death pays our debt. By this he means that the punitive penalty is “reckoned” to be justly satisfied by the death of Messiah for the repentant. He does not mean a positive righteousness is legally reckoned to the faithful. The confusion of Christians stems from the fact that the

same Hebrew and Greek words mean both “justice” and “righteousness” depending on the context.

3. Righteousness is reckoned to the faithful in proportion to their faithfulness and growth until the day of Messiah’s coming or until the resurrection of the dead. The imputation of perfect righteousness is only at the very end; therefore, we call it eschatological imputation. This imputation is actual personal righteousness given to the faithful, and not the legal fiction that Protestants make it to be.

## Things to Come

1. The resurrection of the dead is to be on the Day of Atonement at the end of the age, and on the same day the living faithful will be transformed and given their perfect bodies.
2. We do not hold the pre-tribulation rapture theory.
3. We hold that the second coming of Messiah will happen in accord with the Scriptural calendar, and that it will line up with the cycle of Sabbatical years and the Jubilee. We do not, therefore, believe it can happen at “any moment,” but only may happen at those points in time the Scripture indicates are possible. Also, the Greek word often translated “hour” is, in fact, an idiom meaning “time.” In other words, we do not know what “time” it will happen only in the sense that we do not know exactly at which Jubilee (or Yom Kippur), or at the end of which sabbatical cycle He will come.
4. We also hold that God’s people generally do not know his times or seasons (in accord with Scripture), but that this does not mean that no one will know, or no one can know, when the time nears.

## Prophecies

1. We believe the virgin birth prophecy in Isa. 7:14 was meant to apply to Messiah Yeshua, and reject the liberal notions and Jewish notions that Hezekiah or someone else was meant. We also reject the idea that the word does not mean “virgin.”
2. We believe that Daniel 9 refers to the commandment to restore Jerusalem given in Nisan of 445 BC, and that the prophecy refers to seven sabbatical years, and then sixty two sabbatical years, which if added up make 69. The first “seven” (sabbatical year) was in Tishri 445 BC to Tishri 444 BC, and the last “seven” was Tishri AD 32 to Tishri AD 33. Messiah was crucified just “after” this in AD 34. The final “seven” is yet future, and this will lead up to the year of Jubilee at the end of the “seven.”
3. The next Jubilee will be 2035/36.
4. We believe there are two divided (and divisive) houses of Israel, namely the Jews and Christians, one rejecting the Messiah, and the other rejecting the Torah. We believe that there are faithful Jews and faithful non-Jews who accept both Messiah and Torah, but even here the division of the two houses is evident, the one party insisting on their traditions and authority, and the other party unwilling to learn from the Jews first before deciding to differ where it is legitimate.
5. The two houses will be reunited before the Day of Yahweh.

- (a) We believe that the northern kingdom was exiled and assimilated into all nations (Gen. 48:19), and not just Britain or the United States.
  - (b) We believe that the tribe of Judah has been deprived of the kingdom of Israel according to the words of Messiah (Mat. 21:43)
  - (c) We believe the religious leadership of the tribe of Judah wishes to enslave Torah observant non-Jews to both their authority and traditions or deprive them of Torah observance altogether.
  - (d) We believe that even many of the faithful Jews are doing the bidding of the Rabbis in seeking to subjugate the non-Jewish Israel. Thankfully, some are not. We are also aware of the efforts of some Christians to deprive Jews of their Torah observance. We support the right of Jews to their traditional forms (where they do not contradict Torah), and the right of non-Jewish Israel to simpler, but equally compliant, observances that are not exactly the same as the traditional ones.
6. The non-Jewish northern kingdom of Israel (Ephraim) will surely be restored to the land of Israel in the time to come, just as the house of Judah has been restored there. We will be restored there under the banner of Messiah Yeshua.
- (a) It is imperative that the Rabbis of Jewish Israel have no religious authority over the Messianic non-Jewish communities that will come into Israel.
  - (b) When the Temple is rebuilt, it is imperative that all non-Jewish Messianic faithful have the right of access when in compliance with circumcision and ritual purity laws, with no doctrinal tests to exclude the faithful in Yeshua.

## Publication Information

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This statement of doctrinal beliefs is an adapted version of the [document](#) published by Daniel Gregg of [Torah Times](#).

Website: <https://datalinkdroid.gitlab.io/TorahBooks/>

Version: 2020-06-04T11:37