



THE JERUSALEM CONFESSION

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**JERUSALEM SEMINARY'S
STATEMENT OF FAITH**

The Jerusalem Confession and JS' Statement of Faith

The Jerusalem Seminary community shares a vibrant faith that focuses on the centrality of Jesus the Messiah, the authority of the Bible, and the walk of faith. We are passionate about fulfilling our educational [mission](#) and believe that the following two documents provide a worshipful anchor for faithful service within historic Christian and Messianic Jewish belief and practice.

The Jerusalem Confession, compiled in Jerusalem by believers associated with Jerusalem Seminary, extends the Nicene Creed¹ by rooting belief in Jesus (Yeshua) in the redemptive history of the people of Israel. An [annotated version of the Jerusalem Confession](#) with Scripture references invite readers to reflect on the Scriptures for themselves.

The Statement of Faith elucidates the *Jerusalem Confession* and is our best effort to explain what we hold to be some of the clear teachings in the Bible. The *Jerusalem Confession* functions like a hearth—radiating warmth and light and drawing people to the theological center while the *Statement of Faith* functions like guardrails. May all know we are followers of the Messiah by our love (John 13:35).

The Jerusalem Confession

We believe in, seek to commune with and follow the One True God:

*The Father Almighty, Creator of heaven and earth, of all that is seen and unseen
The God of Abraham, Isaac, and Jacob
Who, through Moses, delivered Israel from Egypt
Made a covenant with them at Mount Sinai
And brought them into the Promised Land
To be a holy people, and a light to the nations*

*Yeshua the Messiah, God's unique Son, our Lord,
Eternally born, not made, of one Being with the Father
He was conceived by the Spirit and was incarnate as a Jew
A light of revelation to the Gentiles and the Glory of Israel*

¹ The Nicene Creed focused on the divinity of Jesus without articulating much on the humanity and heritage of Jesus. The Jerusalem Confession understands "Israel" here as related to the historic people of Israel which derivatively includes the Jewish people today.

*Born of the virgin Mary and circumcised on the eighth day.
Teacher of the Commonwealth of Israel and upholder of the Torah,
commanding love God and neighbor and proclaiming the Kingdom of God,
He was followed by tens of thousands of His own people the Jews,
But chief priests stirred up the crowd.
He suffered under the Romans and Pontius Pilate
He was crucified, died and was buried. He descended to Hades.
On the third day He rose from the dead, according to the Scriptures.
He ascended into Heaven and sits at the right hand the Father interceding.
He will return to Jerusalem to restore His everlasting Kingdom
And to judge the living and the dead.*

*The Holy Spirit, to be led by and filled with
The Lord and Giver of life, who proceeds from the Father and the Son
and guides the one holy global and apostolic Church*

*We believe in the communion of saints, both Jew and Gentile as one in the Messiah
The forgiveness of sins, the resurrection of the body,
And the life everlasting, Amen.*

JS' Statement of Faith

1. PREAMBLE

Jerusalem Seminary affirms the historic Jewish and Christian faith expressed in the Jerusalem Confession and most succinctly in Deuteronomy 6:4-5 (in Hebrew Sh e ma) calling Israel to love by "hearing and obeying" the one true God with their heart, soul, and strength. When Jesus was asked "what is the greatest commandment in the Law," He affirmed the words of the Sh e ma—"you shall love the Lord your God with all your heart, soul, mind, and strength. And He added, the second greatest commandment is to "love your neighbor as yourself" (Lev 19:38; Mk 12:28-31).

The life and teachings of Jesus were rooted in the Sh'ma and the recognition of God's Kingdom actively breaking forth into the lives of those willing to receive it. Today, as in the times of Jesus, we at Jerusalem Seminary are committed to engaging in and submitting to God's reign in every aspect of our lives. In a historic and open spirit we also affirm the following more detailed exposition of our faith, fully recognizing that it is as important how we affirm this as what we affirm.

2. GOD AND CREATION

"The LORD our God, the LORD is one" (Deut 6:4). There is one God, eternally existent, who has revealed Himself as Father, Son, and Holy Spirit. The Father works through the Son and in the power of the Holy Spirit. God has revealed Himself in creation and in history (Gen. 1:1; I Cor. 8:6; Eph. 4:4-6).

God is the Creator of the heavens and the earth. He created us male and female in the divine image to serve as creation's priest and ruler. God's intention for creation involves an order of differentiation, interdependence, and mutual blessing (Gen. 1:26-28; 2:15; Eph. 1:4-6). Through the exercise of free will, human beings sinned against God and have fallen short of the glory of God. As a result, God's consummating purpose for creation was initially unfulfilled due to human rebellion, and all relationships within creation became subject to violence and disorder (Gen. 4:8; 6:5-7; Rom. 8:20-22).

THE SON, THE KINGDOM AND SACRIFICE FOR SIN

In the fullness of time, the Divine Son became a human being—Jesus the Messiah, born in the flesh to a Jewish virgin, a true and perfect Israelite. Jesus taught about and emphasized the active Kingdom of God which He lived out as an example for us. While God provided His people with a means of atonement through confession, restitution and animal sacrifices (Lev 5:5-6; Num 5:5-7), the only ultimate and complete atonement for the sins of the world is provided by Messiah Jesus' perfect life of obedience to Torah, His sacrificial death on the cross, and His bodily resurrection from the dead (Isa. 7:14; John 1:14; Gal. 4:4; Heb. 1:1-4; 4:15; 9:9; 10:1). He ascended to heaven and is enthroned at God's right hand, interceding daily for us (Isa. 53:4-6; Ps. 110:1; Heb 7:25; Lk 2:38 Acts 1:11; Mt 5:5; Rev 3:12, 21:2; Lk 22:30; Act 1:6; Rev 1:6).

THE HOLY SPIRIT AND THE GODLY LIFE

The Holy Spirit is the Helper, Comforter, and Counselor, sent by the Father and the Son, to be with us forever (John 14:16; John 14:26; 15:26; 16:7, Luke 11:13, Acts 2:33). By His power, we are born again as children of God. We believe in the present ministry of the Holy Spirit, by whose indwelling we are enabled to live a Godly life (Ezek 36:27; Rom 8:9-11, Eph 3:16-17, 2 Tim 1:14, 1 John 3:24).

3. SCRIPTURE, INTERPRETATION AND PRACTICE

We accept the Bible as the Word of God, infallible, our supreme authority in all matters of faith, practice and history and the basis of all we believe and do. The Bible contains a unified message from God that is without error. It is God-breathed, fully trustworthy and true, and useful for teaching, rebuking, correcting, and training in righteousness, so that the servants of God may be equipped for every good work. (Deu 11:18-19, 32:45-47, Isaiah 55:8-11; Psa 12:6, Psa 19:7, Psa 119:89, Prov 30:5-6, Isa 40:8, Mat 24:35, 2 Tim 3:16-17, 2 Pet 1:19-21).

Interpretation of the Bible should be guided by the Holy Spirit who has also worked in those who have gone before, as found in many of the ancient Jewish and Christian interpretive traditions. With the Jerusalem Confession as a foundational lens, we seek to understand Scripture not only in its original context and its typical foundational literal sense, but also in spiritual senses and in prayerful and meditative reading. We seek to immerse ourselves in Scripture

and live it out daily, allowing it to transform our lives for God's glory (Josh 1:8; Psa 1:2; Isa 55:11; Rom. 15:4; Mt. 22:29; John 10:35).

4. ISRAEL AND THE NATIONS

God chose the people of Israel and entered into an everlasting covenant with them so they might be the first fruits of a renewed humanity and mediate blessing and restoration to all the nations of the world. In gracious love, God gave to Israel the Torah as a covenantal way of life, and the Land of Israel as an inheritance and pledge of the blessing of the world to come. (Gen. 12:1-3; Jer. 31:31-37; Rom. 11:28-29; Rev 7:1-17)

Peoples from the Nations who put their trust and faith in Jesus the Messiah become part of the Commonwealth of Israel (Eph 2:12) and are spiritual sons and daughters of Abraham and heirs of the promises of God as they follow the Messiah in discipleship, proclaiming the Kingdom of God.

5. MESSIAH'S COMMUNITY AND BODY LIFE

The Body of the Messiah is a single Community expressed in two forms—from within the Jewish people and the redeemed from the Nations (Deut 29; 1 Cor 7:17-20; Eph 2:14-16; 4:1-6; Rev 7). All are called to a dedicated life of worship, neighborly service, and proclamation of the person and the work of Jesus. Unity and love throughout the entire Community confirm Jesus' role, as the One sent by the Father, and God's redemptive purpose in Messiah for Israel and the Nations.

Forgiveness of sins, spiritual renewal, union with Messiah, the empowering and sanctifying presence of the indwelling Holy Spirit, the confident hope of eternal life and a glorious resurrection are now available to all Jews and Gentiles who put their faith in Jesus and obey His word. They are joined to Him and His Body through immersion (baptism) and sustained in that union in part through the Messiah's anamnesis/remembrance meal (Communion). Jesus is the Mediator between God and all creation, and no one can come to the Father except through Him (Matt. 28:19-20; Lk. 24:46-48; Jn. 14:6; Rom. 6:22, 23; I Cor. 11:23-27).

The Christian theological tradition offers riches of insight into the revelation of the Messiah and His will, both for Christians and Messianic Jews. And Jewish tradition serves as the living link that connects contemporary Jews to the biblical past and provides resources for a Messianic Jewish way of life and thought (2 Thess. 2:15, Rom. 13:7; Jude 3).

Jesus the Messiah will return to Jerusalem to establish God's manifest Kingdom on earth, to effect the restoration of Israel and all creation, resurrect the dead, save all who belong to Him, and to determine the eternal destiny of all people: blessing the faithful followers and punishing the wicked. The faithful will live forever in an order of mutual blessing and fellowship with God perfected beyond description (Isa. 9:4-5/5-6; Rom. 8:18-19; Rev. 20:11-15; 21:1-4).

6. HUMANITY, THE IMAGE OF GOD AND BLESSED DIFFERENCES

Every human being is created in the image of God, being “fearfully and wonderfully made” by the LORD (Psalm 139:14). Therefore, every human life is sacred to God from conception to death. God created humankind “male and female” and these two distinct, complementary sexes together reflect the image and nature of God (Gen. 1:27).

Men and women stand equally before God. While husbands are called to love their wives and wives to submit to their husbands, all are called to submit to one another, imitating the Messiah’s sacrificial love (Eph. 5:21-32). As both the Jewish and Christian traditions have recognized, only women are given the joy and privilege of childbearing, and only men are called to spiritual headship of the home and congregation (1 Tim 2:12; Luke 6:12-16). God gives gifts and ministries to women such as biological and spiritual mothering, evangelism, prayer, prophecy, teaching, mercy, music, finances, helps, hospitality and various kinds of leadership. We desire that women in leadership would flourish, while eldership (presbyterate and diaconate) to sacramental ministry is limited to servant-oriented men, reflecting the creation order (Titus 1:5-6; 1 Tim 2:13, 3:2, 12; 1 Cor 11: 8-9).

Marriage is the principal metaphor for God’s relationship to His people. It signifies the mystery of the eternal marriage of God to Israel and the Messiah to His Congregation. Just as God is profoundly different from His people, God ordains that marriage is for two sexually different persons, a man and a woman (Gen. 2: 22-24; Jer. 2:2; Hos. 2: 21-22).

7. AUTHORITY OF STATEMENT OF FAITH

This statement of faith that we confess does not exhaust the extent of our belief and such a statement means very little without living out these beliefs in everyday life. We do believe, however, that the foregoing statement of faith accurately conveys our core vision of our belief as we seek to live out this faith for the glory of God.

Agreement with and upholding of this statement of faith is to be reaffirmed annually by each member of the Board of Directors, the core/resident faculty, and the seminary administration. Students are required to affirm that they will honor and respect the statement of faith.

We remind ourselves that, even if we have all the right doctrine, but have not love, we are nothing (1 Cor 13:2) but rather are called to walk in love and in the Spirit (Eph 5:2,8-10; Gal 5:16-25).

With the foregoing beliefs and our unique vision and mission, Jerusalem Seminary is well positioned to serve a variety of Christian and Messianic Jewish schools and students from various denominational and non-denominational backgrounds. At the same time, we recognize that associated schools articulate their own statements of faith which are appropriate to the character and tradition of each school, and that these statements may vary in part from that of Jerusalem Seminary.