

Christian Confession

An Identity-Based Echad-monotheistic understanding of God with multidimensional revelation

Introduction and use

The confession that follows is included as an appendix to the essay. It is not a new dogma, not an ecclesial ruling, and not the boundary marker of a movement, but an exemplary articulation of the center of Christian faith as developed in the essay from Scripture.

This confession is intended to be read, considered, and used in several ways:

- as it stands, as an independent confession of faith;
- alongside existing confessions of a church or congregation, as a core confession that gives words to the center of faith;
- as inspiration for rereading, sharpening, or adapting an existing confession in light of Scripture.

The confession does not claim to be exhaustive in doctrinal elaboration, nor does it seek to replace existing traditions. It aims to leave room where Scripture leaves room, and to name the center of faith without forcing further definition.

This confession was not written from within one specific ecclesial tradition, theological school, or confessional framework. It does not seek to correct, delimit, or position itself over against existing forms of Christian life, but deliberately turns to what precedes such distinctions: the confession of the one God as He has revealed Himself in Scripture.

Precisely by limiting itself to the center, without forcing further doctrinal elaboration, this confession is intended to be usable within different church contexts. It does not ask for uniformity in form, language, or practice, but for recognition of the shared center of faith.

In this way the confession seeks to leave room for difference without losing unity, and to serve unity without denying the richness of diversity.

The confession does not seek unity through uniformity, but through recognition. Just as God created human beings in a diversity of peoples, languages, cultures, and customs, and yet makes them one in His creative will, so the congregation of Christ is many-formed and yet intended to be one in faith. This confession seeks to serve that unity by naming the heart of faith, without denying or reducing the richness of difference.

It therefore does not invite agreement with a system, but recognition of the One who is confessed. Where Jesus Christ is acknowledged as Lord, the Spirit is at work, and there is room for difference in form, language, and expression.

The confession that follows is therefore not an endpoint, but an open invitation to confess: in reverence for Scripture, in love for the congregation, and in trust in the one God who makes Himself known in Jesus Christ.

Christian Confession

No one can say, "Jesus is Lord," except by the Holy Spirit. First Corinthians 12:3

Jesus is Lord

Iesous Kyrios

YHWH Yeshua

1. Concerning God

We believe in one God, the One, the Eternal, YHWH, as revealed in the Scriptures.

He is ECHAD: one identity, one Name, one will, indivisible and not composed, without internal division.

He is who He is, and He reveals Himself in His acts.

2. Concerning God's Name and identity

We believe that God's Name is His identity. Where His Name is, there He Himself is.

God is not hidden behind abstract descriptions, but is known by His nearness, His speech, and His action in history and in human lives.

3. Concerning Jesus the Messiah

We believe that Jesus is the Messiah: not a second god, not another beside God, but God Himself, truly become human and visible in the flesh.

In Jesus, YHWH has come to us. He is Immanuel, God with us.

Whoever sees Jesus sees the Father, for the Father and Jesus are not two identities, but one and the same God, revealed within creation in the same identity.

4. Concerning the incarnation

We believe that God truly became human in Jesus, without ceasing to be God.

In His incarnation He humbled Himself, fully assumed the human condition, and lived as a human being in dependence, obedience, and prayer.

This human limitation was not a denial of His divine identity, but the true expression of the Father's nearness to humanity.

5. Concerning the Father

We believe that the term "Father" designates God as He is beyond creation and beyond time: the Source, the Origin, the One from whom all things come.

The Father is not another person than Jesus, but God designated according to His transcendent origin and source.

6. Concerning the Holy Spirit

We believe that the Holy Spirit is not a separate person beside the Father, but God Himself active in and among human beings.

The Spirit is God's own presence: God who dwells, leads, convicts, and renews.

When the Spirit dwells in us, it is YHWH Himself who dwells in us, as Jesus promised.

7. Concerning God's multidimensional presence

We believe that God is simultaneously present:

- beyond time as the Eternal Father;
- in time as Jesus the Messiah;
- in humanity as the Holy Spirit.

This presence is not sequential and not divided, but multidimensional, as God Himself is free to be wherever He wills.

8. Concerning time and eternity

We believe that God is not bound by time, but relates to time relationally.

What appears to human beings as distinction is, for God, one coherent reality.

God does not change in His being, but draws near again and again in the way that brings salvation and life.

9. Concerning salvation and redemption

We believe that God Himself has redeemed, as He led Israel out of Egypt and as He redeems humanity in Jesus the Messiah.

Redemption is not a distant decree, but God's own intervention: God Himself coming to save.

10. Concerning worship

We worship one God, not divided, not multiple, but one in Name, will, and glory.

We worship Him:

- as Father;
- in Jesus the Messiah;
- by the Holy Spirit;

not as three who's, but as one and the same God, who was, who is, and who is to come.

Final confession

We confess:

The Lord is our God. The Lord alone. He is one.

And we acknowledge Jesus the Messiah as the revelation of this One, to the glory of God's Name and for the life of the world.

Jesus is Lord.