



ALLIANCE

FOR THE PEACE OF JERUSALEM

*Pray for the peace of Jerusalem:
“May they prosper who love you.”
Psalm 122:6*

Backgrounder

The Alliance for the Peace of Jerusalem is an organization dedicated to facilitating a better public understanding of the complexities of the Middle East including its roots in history and the Bible. The group, which is comprised of key faith leaders, scholars, authors, and pastors, strives to educate Millennials and others about Israel’s role in the biblical narrative – past, present, and future – while also affirming God’s concern for Palestinians and all people’s of the Middle East.

The purpose of the Alliance is:

1. To unite Pro-Israel Evangelicals in concerted action to counterbalance the growing Supersessionist trends within the global Evangelical movement.
2. To promote a theology that gives Israel a proper place in the story of the Bible and that is relevant and sensitive to the theological and social issues of the Middle East conflict and engenders a greater degree of respect among the broader movement of Evangelicals.
3. To create a theological position that is positive towards Israel, demonstrates concern for the spiritual well being of Palestinians and all citizens of the Middle East that younger Evangelicals may more easily embrace.
4. To stimulate theological discussion, conferences, and the production of resources, books, websites, videos, podcasts, etc., at both an academic and popular level to impart this theological perspective within the “academy” and among pastors and Christian leaders.
5. To better define and respond to the theological and ethical issues of the Israeli-Palestinian Conflict leading to authentic dialogue and more genuine reconciliation in the region.

Our Hope for Peace

A Statement on Israel, the Nations and the Gospel
By the Alliance for the Peace of Jerusalem

Affirmations

In General:

1. We affirm that God is faithful, unchanging, and keeps His covenants and promises to individuals and nations. (Numbers 23:19, Lamentations 3:22-23, Deuteronomy 7:8-9, Romans 4:21, Romans 11:29, 2 Timothy 2:13, 2 Thessalonians 5:24, Hebrews 13:8, Revelation 1:8)
2. We affirm these covenants include the restoration of creation, the formation and preservation of the Jewish people; the promise of a land for the physical descendants of Abraham, Isaac and Jacob; and blessings for all nations through Jesus the Messiah. (Genesis 12:1-3, Genesis 15:18-21, Isaiah 49:5-6, Luke 2:29-32)
3. We affirm that Jesus, the promised Messiah, is Jewish and lived in the land of Israel – a necessary, important, and critical part of the gospel narrative. (Matthew 1:1-2, Romans 1:3, 9:4-5)
4. We affirm that God loves Jews, Arabs, those who live in the Middle East, and all humanity, and that He sent His Son, Jesus the Messiah, to redeem and reconcile them to Himself and to one another. (Jeremiah 31:1-3, Isaiah 19:20-25, Jeremiah 49:38-39, Joel 2:32, John 17:22-23, 2 Corinthians 5:18-20)
5. We affirm that Jesus, Messiah of Israel, Son of David, and Lord of all nations, died for sins, was buried, and rose from the dead on the third day, so that through Him, forgiveness and cleansing from sins, personal renewal and everlasting life is given as a gift from God to all who believe in Him, whether Jew or Gentile. (Psalm 2:1-12; 16:5-11; Isaiah 28:16; 52:13-53:12; Hosea 6:1-3; John 3:14-17; 7:37-38; 8:34-36; 10:27-30; 1 Corinthians 15:3-4; Romans 1:16-17)
6. We affirm the importance of the Great Commission, to “make disciples of all nations” – so Jews, Arabs, those who live in the Middle East, and all humanity may receive forgiveness of sins and eternal life by trusting in Jesus as Messiah and Lord. (Matthew 28:18-20, Romans 1:16, 10:9-10, Mark 1:14-15, Luke 24:45-49, John 1:9-13, John 14:6, John 3:16, Acts 1:8)
7. We affirm that Jewish and Gentile followers of Jesus retain their unique identities in the Messiah, even as they form the spiritual unity Jesus prayed for and created through His death and resurrection, reflecting the full shalom of God. (John 17:20-23, Ephesians 2:11-22, Revelation 5:9-10, Revelation 7:9)

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The Present:

8. We affirm that the preservation of the Jewish people despite centuries of persecution and violence, and the return of millions of Jewish people to the Land of Israel, demonstrate that God is capable of keeping His promises and fulfilling His covenants. (Jeremiah 31:31-37, Jeremiah 33:19-26, Romans 11:25-29)
9. We affirm that all efforts to bring the message of Jesus to Israel and the nations should be characterized by respect for ethnicity and culture, communicated with unconditional love, honesty, and clarity. (Matthew 4:23-25, Matthew 9:35-38, Romans 1:16, Romans 10:9-17)
10. We affirm and fully support the growing Messianic movement in Israel and around the world, whereby Jewish followers of Jesus cherish and express their Jewish identity in Jesus the Messiah. (Romans 11:1-2, Romans 11:5)
11. We affirm that Jesus said, “blessed are the peacemakers” – thus, the Church should faithfully pray for and humbly work towards peace, security, justice, and reconciliation between Israel and her Arab neighbors, and encourage a culture of love, respect, and unity among all followers of Jesus the Messiah in the Holy Land. (Psalm 133:1, Psalm 122:6, Micah 6:8, Matthew 5:9, John 13:34-35, John 17:20-23)

The Future:

12. We affirm that God will keep His promises to Israel, that one day “all Israel will be saved” by turning to Jesus, and the Messiah Jesus will return to establish His kingdom for Israel and all the nations of the world with blessings for all. (Isaiah 2:1-4, Isaiah 11:6-12, Romans 11:11-15, 25-29, Matthew 23:37-39)
13. We affirm that the “all Israel” who will be saved in the future specifies those Jewish people alive on the earth who believe in Jesus as Messiah at the time of His return – therefore, faithful gospel proclamation among the Jewish people in preparation for that day has great significance for all followers of the Messiah Jesus. (Zechariah 12:10-13:1, Romans 1:16, Romans 10:1, Romans 11:25-29)

Denials

Theological:

1. We deny that God rejected the Jewish people forever because the Jewish people in general rejected Jesus as Messiah – to the contrary, God has faithfully preserved a remnant during the last 2,000 years and is drawing more Jewish people to faith in Yeshua today than ever before. (Romans 11:1-5, Romans 11:25-29, Ezekiel 37:1-14)

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2. We deny that God has replaced Israel with the Church in His plan for the ages – to the contrary, the God of the Bible is both a promise-maker and a promise-keeper. (Romans 11:29, Revelation 21:10-14)
3. We deny the notion that flawed theology regarding the Jewish people is without consequence – to the contrary, the chronic pattern of theologians removing ethnic Israel from God’s plan has led to virulent anti-Semitism bringing great harm to the Jewish people, and hindering the proclamation of the gospel to the Jewish people, for which the Church should repent. (Romans 11:17-24, 28-29, 15:25-27)
4. We deny that Muslims are unresponsive to the Gospel – to the contrary, the gospel is the power of God for salvation to everyone who believes, and we rejoice in the great number of Muslims who have recently come to faith in Jesus the Messiah. (Romans 1:16, Joel 2:32, John 3:16)
5. We deny that the Great Commission may be fulfilled in the Middle East without a global prayer movement because the physical and spiritual warfare in the region demands that followers of Jesus be “faithful in prayer.” (Luke 11:2, Romans 12:12, Ephesians 6:10-18)

Ethical:

6. We deny that hostility towards Palestinians, or any other peoples in the Middle East, is congruent with expressing love and support for Israel. (Matthew 19:19, Matthew 5:43-45, Luke 6:27-28, John 15:12-13, Ephesians 6:10-20)
7. We deny that the Church can effectively bear witness for Jesus in the Middle East without showing compassion towards the poor, vulnerable, and suffering – to the contrary, Jesus commands the Church to care for widows, orphans, prisoners, the physically weak, and the impoverished. (Matthew 9:35-36, Mark 6:33-44, Mark 8:1-21, Matthew 25:31-46, Luke 10:25-37, James 1:27-2:26)
8. We deny the validity of any attempt to coerce a Jewish or Muslim person to follow Jesus as Messiah and Lord – to the contrary, every person has a God-given right to religious freedom, and thus should be permitted to make his or her own decision to receive or reject Jesus as Messiah, free from intimidation. (Acts 26:28-29, Revelation 22:17, John 1:12)
9. We deny that spiritual unity and fellowship between Jewish and Arab believers is impossible due to the political challenges and theological differences of the Middle East – to the contrary, our unity is rooted and grounded in our shared allegiance to the Messiah. (John 13:34-35, John 17:20-23, Luke 1:37, Romans 12:18, Philippians 4:1-7, Philippians 4:13)
10. We deny that an affirmation of God’s love and ongoing plan for Israel requires uncritical, wholehearted agreement with all policies of the modern state of Israel – to the contrary, the Church is to “speak the truth in love.” (Ephesians 4:15, Proverbs 3:3, Colossians 4:6)

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11. We deny that an affirmation of God's love for Palestinians, Syrians, Jordanians, Egyptians, Iranians, and other peoples in the Middle East requires uncritical, wholehearted agreement with all the policies of their governments – to the contrary, the Church is to “speak the truth in love.” (Ephesians 4:15, Proverbs 3:3, Colossians 4:6)
12. We deny that any affirmation of suicide bombings or acts of terrorism as heroic are appropriate for followers of Jesus – to the contrary, support for terrorism is immoral and counterproductive to the pursuit of authentic peace, justice and reconciliation in the region. (Psalm 34:14, 33:5, Isaiah 61:8, Romans 12:17, 2 Peter 3:9)
13. We deny that an enduring peace in Israel and the Middle East is possible unless the Prince of Peace reigns on His rightful throne, yet this does not negate the value and responsibility of believers in Jesus to prayerfully and practically pursue peace today. (Romans 12:18-19, Hebrews 12: 14, Isaiah 9:6-7, Colossians 3:14-15)