

What Christian Israelites Believe ...

1. About the Trinity

Christian Israelites believe that God is part of a Trinity or Godhead – three beings working as one:

‘For there are three that bear record in heaven, the Father, the Word [*Jesus*] and the Holy Ghost: and these three are one.’ 1 John 5:7 (emphasised word added).

God the Father and Creator

Christian Israelites believe that God is primarily a Spirit:

‘God is a Spirit: and they that worship him must worship him in spirit and in truth.’ John 4:24.

‘Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.’ 2 Corinthians 3:17.

We also believe that God is the creator of all things, including man and woman:

‘For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.’ Colossians 1:16.

‘So God created man in his own image, in the image of God created he him; male and female created he them.’ Genesis 1:27.

We look to him as the only God and as the Father of us all:

‘Have we not all one father? hath not one God created us?’ Malachi 2:10.

‘But to us there is but one God, the Father, of whom are all things.’ 1 Corinthians 8:6.

The Holy Spirit

The second being in the Trinity is the Holy Ghost or Spirit, who dwells with those who believe in God and Jesus Christ. The Holy Spirit brings us comfort and power and makes intercession for us to God:

‘But ye shall receive power, after that the Holy Ghost is come upon you.’ Acts 1:8.

‘Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.’ Romans 8:26-27.

‘But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ John 14:26.

The Spirit also gives us the strength to live according to God’s will, and to thereby become his children:

‘If ye live after the flesh, ye shall die: but if ye *through the Spirit* do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God ... The Spirit itself beareth witness with our spirit, that we are the children of God.’ Romans 8:13-14, 16 (emphasis added).

Jesus Christ the Son

The third being in the Trinity is Jesus Christ, whose birth was promised from the moment mankind sinned and required redemption:

‘I will put enmity between thee [*Satan*] and the woman, and between thy seed and her seed [*Jesus*]; it shall bruise thy head, and thou shalt bruise his heel.’ Genesis 3:15 (emphasised words added).

Many other prophecies about Jesus were recorded throughout the Old Testament, particularly in the Book of Isaiah:

‘For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and

his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6.

‘And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.’ Isaiah 11:1-2.

An angel told Mary to call her child Jesus (meaning ‘God is salvation’) before she conceived him:

‘And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.’ Luke 1:30-31 (see also Matthew 1:21).

He was not conceived by man but by the Holy Ghost (Matthew 1:20), making him the living Son of God:

‘And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.’ Matthew 3:17 (see also Mark 1:11 and Luke 3:22).

He was born with a physical body like ours, but as God was his father, he was without sin:

‘For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.’ Romans 8:3.

‘Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.’ Philippians 2:6-7.

‘For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.’ Hebrews 4:15.

When Jesus was about thirty, he was baptised by John the Baptist in the River Jordan. The Holy Spirit descended on him and stayed with him, and he became known as Jesus Christ:

‘And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.’
Matthew 3:16.

Christian Israelites believe that Christ was another name for the Spirit that descended on Jesus (allowing him to perform miracles, such as healing the sick and casting out demons):

‘But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his.’
Romans 8:9 (emphasis added).

The name Christ means ‘Messiah’ (deliverer, saviour), and dwelling in the Spirit of God/Christ allowed Jesus to become the spiritual as well as the physical Son of God. So, we can see why he said:

‘I and my Father are one.’ John 10:30.

Jesus spoke several times about how he existed before he was born on earth, angering the Jews when he said, ‘Before Abraham was, I am’ (John 8:58). As the Gospel of John also records:

‘In the beginning was the Word, and the Word was with God, and the Word was God ... All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.’ John 1:1, 3-4, 14.

‘And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.’ John 17:5.

These verses all suggest that Jesus had knowledge of things that took place before he was born on earth – before the earth was even created. His physical self (Jesus) was not with God in the beginning, nor had he seen Abraham, but it was his spiritual self (Christ) that had and that was speaking through the body of Jesus. As such, we believe that Jesus and Christ are two separate entities that came together as the Son of God.

When Jesus was crucified on the cross, the Spirit Christ withdrew to allow Jesus’ body to die, leading Jesus to cry out, ‘My God, My God, why hast thou

forsaken me?’ (Matthew 27:46). However, the same Spirit later resurrected him from the dead and gave him victory over death.

It was Jesus’ sacrifice that redeemed us from our sins and allowed us to have direct access to God:

‘For by grace are ye saved through faith ... That at that time ye were without Christ ... having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ ... And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ... For through him we both have access by one Spirit unto the Father.’
Ephesians 2:8, 12-13, 16, 18.

He became the way for us to communicate with God:

‘Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me ... And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.’
John 14:6, 13-14.

Jesus Christ taught that to do his work and live our lives according to God’s will, we require the help of the Trinity:

‘Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.’
Matthew 28:19-20.

They extend to us all that is required for a perfect relationship with them:

‘The *grace* of the Lord Jesus Christ, and the *love* of God, and the *communion* of the Holy Ghost, be with you all.’ 2 Corinthians 13:14 (emphasis added).

In turn, Christian Israelites seek to relate to the Trinity by accepting that Jesus Christ is the Son of God, praying to God in his name, and living a life that is as sensitive to the guidance of the Holy Spirit as possible.