

The Trinity still remains a factor when reasoning with a traditional Jewish rabbi

I have just watched a video discussion between amongst others a Jewish Rabbi and a Jew for Jesus spokesperson. The woman representing the Jews for Jesus, a converted Jewess, stood firmly on the Trinitarian doctrine whereas the Jewish Rabbi very politely stated that there is no trace of a Trinity in the Old Testament.

Now, I thank God for this bold statement, which of course is something not new to Judaism but which is necessary to know should we want to bring Jesus/Yeshua to the Jewish nation. It is said that about 90% of Jews do not believe in Jesus/Yeshua as Messiah.

Now, the Jews are being taught from a very young age that there is but one God. However, the contention is indeed about Jesus/Yeshua who is also not regarded by them as the "Son of God", i.e. by the traditional rabbi's. Surprisingly they do - or some of the traditional Jewish rabbi's at least - believe that He was a prophet of God.

I myself am a staunch believer in Yeshua as Son of God but I also reject the Trinity - believing of course that it is a post-apostolic Catholic stance - and I have indeed spoken on this issue many times. Now, you may perhaps ask: "How can Jesus/Yeshua be the Son of God" yet not also be the "Second Person" in the three-person-Godhead theology propagated by clearly the largest segment of Christianity?

Should we, however, be honest, retaining objectivity when researching the New Testament texts on Yeshua/Jesus, we will quickly detect that Paul of Tarsus (the most learned of the twelve elect apostles) refers in his letters to "God and His Christ" also the "Son of God", yet He never refers to a trinity per se, nor do any of those apostles who have left us New Testament letters to go by.

There is also no evidence of the apostles of Jesus/Yeshua ever referring to the Holy Spirit as the "Third PERSON", that is per se, meaning to call it (name it) as such, in other words as we indeed find it embedded in post-apostolic Christendom. So why try to convince a traditional Rabbi of the Trinity when nothing but Church dogma can be used as proof and evidence thereof? - that it is the core doctrinal stance of Christianity? Why not at least differentiate between first-century Christendom and post-apostolic Christendom?

I was extremely amazed that the spokesperson for the Jews for Jesus was of the opinion that the Catholic participant was in a better position to bring the Trinity than herself as it is, according to her, indeed a mystery. A mystery indeed it is and just as I have often referred to Shimon Ben Yochai and his viewpoints, seemingly the first one to have planted this type of doctrinal idea in post-apostolic Christendom.

Now is the trend today to find common ground rather than probing this tacky issue thoroughly and so that we can once again come to a true understanding of the identity of Yeshua, the Son of God?

I think it is about time for us to fasten our faith in ONE God (Deut 6.4) revealed in and through the Son of God, and who had a divine, pre-existence with God His Father (Jesus very clearly had this type of relationship with His Father and which was something that was revealed in and through His ministry, i.e. when He came to dwell among us). He was also that very One who endowed His disciples with the Holy Spirit, i.e. as "Power" of God (Acts 1.8; also read Acts 3.7-8).

The depiction "Holy Spirit" (or rather the Holy Spirit as believed by Christians) is rightly, and as the Rabbi stated, not something from the Old Testament - meaning of course the Spirit of the Holy (One) which, in accordance with Jesus' very own words, is indeed that Spirit of Power He had poured out upon His followers for the first time in the Upper Room, i.e. after He had received it from His Father, i.e. after His ascension (Acts 2.33; Acts 1.8) and sharing in the Spirit of the Holy (One) was then reserved for a specific point in time, i.e. after His death and resurrection (therefore the wording recorded in the Gospels, "...the Holy Spirit has not yet come" or, as some translations state, "The Holy Spirit was not there yet..."). Clearly not meaning that a "person" (the Third Person so-called) has not yet come, but meaning a specific manifestation proving the existence and

Presence of God Most High. (The alternative translation that I have given here, should then by implication be interpreted as that the third "person" was not in existence before the outpouring and which would then be contrary to the Trinitarian doctrine, not so?)

We know that Mark 1.24 portrays Yeshua, i.e. on the testimony of satan in and through the demon-possessed, as : "...what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Should we also compare this text with James' statement, "...Thou believest that there is one God; thou doest well: the devils also believe, and tremble", we should be able to see that the apostle's statement on the One and only God correlates well with Mark's and which then proves to us that Jesus is indeed the Holy One of the ONE and only true God.

Paul brings a similar message, i.e. in agreement with both the aforementioned texts, namely, "The Lord (Jesus, see Acts 4.12; the apostles preached Jesus/Yeshua as "Lord and Messiah") is that Spirit and where the Spirit is there is freedom" (2 Cor. 3.17). Now this text again correlates neatly with the Spirit as Power (Acts 1.8): " ...Christ the Power and the Wisdom of God" (1 Cor. 1.24).*

Note that in all the quoted texts only ONE God is implied which of course affirms to us that Jesus/Yeshua is indeed the Son of that ONE and only true God (the Son is then clearly subject unto God the Almighty, i.e. His Father - something which indeed substantiates Deut 6.4 : "Hear, o, Israel, the Lord your God, the Lord is One". This Biblical (New Testament) truth was of course rejected through post-apostolic philosophical reasoning.

It is then no wonder that the traditional Rabbi's (those belonging to mainline Judaism) will not accept the Christian (Catholic) Trinitarian doctrine.

By the way, it should be clear that the Christ is the REVELATION of the mystery of the ages past - the mystery pertaining to Him and His existence with the Father from days of old. We can therefore not keep on speaking of the mystery of Christ as though He is still hidden, for He is revealed to us in the New Testament (see 1 Tim. 3.16 and know that according to the Alexandrian Codex "God is revealed in the flesh...." should indeed read "...the Son of God is revealed..." and which text of course very neatly corresponds with 1 Jn 4, i.e. that the Son of God put on flesh!

Let's be consistent in our reasoning and then we will be able to understand that Jesus/Yeshua is the SON of God made flesh (Phil. 2) and that there is but ONE God BUT that the Son naturally shares the divinity of His Father for He is the exact image (the very likeness) of God, His Father (Col. 1.15). He is then, just to make it more comprehensible to us, the physical projection/proof/expression of the ONE and only God Most High who could not be seen by man (Jn 1.18; Jn 4.24; 1 Jn 4.12).

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt.28.18). Considering this text properly, it should be clear that the Son RECEIVED His omnipotence from His Father AFTER His resurrection, proving indeed His subordination to His Father. However, as Son and Heir to God's Throne, He was raised BY GOD THE FATHER to equal status of glory and dominion.

There is an idea upheld among the theologians (Catholic/Protestant/Jewish Christian/Pentecost) that the Trinity is the only true (Biblical) doctrine and that all other doctrines on the Godhead is philosophical and therefore unbiblical.

However, have you ever thought how one can simultaneously be three and three one? Isn't such reasoning indeed philosophical reasoning? Therefore I think the age-old idea that the Trinity is adhered to by "clever, right-minded" Christians, whereas those who reject it is just the opposite, is as outdated as the medieval idea that the earth is just a flat surface.

Let's ask God for guidance and for a real Biblical insight in the Son's relationship with His Father. In 1994 the Lord gave me a vision, instructing me to "Go and bring the Angel of the Lord to the Jews". This message I have indeed shared with amongst others the Jews for Jesus almost twenty years ago. One sometimes wonder

whether it is not better to rather go straight to mainline Jewry - something I have also done - for the Christians, even those belonging to the Jewish stock, are clearly not prepared to move on.

The "Glory of God" relates to the Shekhina - God as ever present God and this is of course God's very own Spirit manifesting as God's very Presence, proving His omnipresent reality and His existence. This Shekhina rested upon Jesus/Yeshua HaMaschiach. The Shekhina is then indeed the Holy Spirit Power that manifested on Pentecost Day proving that the risen Jesus/Yeshua, who was anointed by the Holy Spirit (with the Holy Spirit Power of God, Acts 10) is indeed the Jewish Messiah! We can discuss this issue at a later stage in greater depth.

*I again want to refer to R Cohen's Concise translated Talmud, stating that the Shekhina was revealed (in ancient Israel) wherever the Angel of the Lord appeared. Now, most of us should by now know that this specific heavenly messenger (in His projections and appearances) indeed relate to Jesus/Yeshua's pre-existence.

If you want to know more about the Trinity then visit this website for podcasts by Ester - more on this problematic subject is in the pipeline : (English Podcasts - Go to Spiritual Enrichment Program AN-0007) Scroll to - How were the seeds of Godhead Issues planted?

Can the Trinitarian Doctrine be Questioned? (Trinity as "mystery")

The Trinity - A Kabbalistic Link (1 & 2)

The Trinity and Ancient Cults

Acts of the Apostles

For more on the Nazarenes and related issues - see on the same website Christian Jewish Studies, C-0008,

Module 2 : The Sacred Names Old and New Testaments.

Quotations from The New Testament in Hebrew and English, The Society for Distributing Hebrew Scriptures.

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