



The Mission and Message of the Christian Israelite Church

Who We Are

The Christian Israelite Church was established to proclaim the message of redemption to Israel, including the gathering of the lost tribes, as promised in the Scriptures (Isaiah 11:11–12; Jeremiah 31:10).

The Bible is the authority for our faith and teaching (2 Timothy 3:16–17). Our beliefs, practices, and understanding of God's purpose are drawn from both the Old and New Testaments.

The name Christian Israelite Church comes from Isaiah 44:5, which describes a people who would identify themselves both with the Lord and as Israelites.

*One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.
Isaiah 44:5 (KJV)*

The name Christian Israelite reflects both our faith and our mission.

Christian expresses our belief that Jesus Christ is the Messiah (John 1:41) and the mediator of God's covenant purposes (Hebrews 8:6).

We believe that Jesus Christ is the only begotten Son of God (John 3:16). He came to earth in the form of a perfect man (Philippians 2:6–8), and was unjustly punished and crucified (Isaiah 53:5). His body and blood were offered on the cross as a sacrificial offering for sin (Hebrews 10:10; Matthew 26:28). He died, rose again (1 Corinthians 15:3–4), ascended to Heaven and sits on the right hand of God (Acts 1:9; Hebrews 1:3). He will return to judge the world and to establish His Kingdom (Acts 17:31; Revelation 11:15), where He will rule and reign.

Israelite refers to the descendants of the twelve tribes of Israel (Genesis 35:10–12). While the tribes of Judah and Benjamin largely retained their identity (Jews), ten tribes were scattered and have lost their identity over time (2 Kings 17:6). Although many no longer know their ancestry, they remain known to God (Romans 11:1–2, Isaiah 49:15–16) and are called according to His covenant promises. The Scriptures teach that He will gather them again (Jeremiah 31:10; Ezekiel 37:21).

Our members either:

- have known Jewish or Israelite heritage and accept Jesus Christ as the Messiah; or
- are drawn to the Israelite's message, who may be descendants of the lost tribes for Israel, and feel a God-given call in their hearts to the mission and message of the Church.

The emphasis is not on the land of Israel, but on the people — Israelites according to God's covenant promises.

The Origins of the Church

The Christian Israelite Church began in England in 1822, during a period marked by a widespread outpouring of the Holy Spirit (Acts 2:17–18).

John Wroe, an uneducated wool comber who had lived a difficult life and was not known for religious learning, experienced a profound encounter with the Lord. Through this calling, he was commissioned to deliver a message concerning God's covenant promises with Israel and the role of Jesus Christ in those promises. During his ministry, many accounts of miracles, healings and fulfilled prophecy were recorded and witnessed (Mark 16:17–18; 1 Corinthians 12:7–10).

His ministry began among synagogues and later extended more broadly throughout the United Kingdom and overseas, including Australia, the United States, France, Germany and China. Missionary work in Australia resulted in the establishment of multiple groups of believers across the country.

Today, while members live in various locations, there remain established Christian Israelite Churches, including congregations in New South Wales and Victoria, Australia.

John Wroe is not venerated within the Church. He consistently taught that he was a messenger only and that all revelation and teaching must align with the Scriptures.

Two Great Commissions

A central teaching of the Church is that the Bible reveals two great commissions - relating to God's purposes for Israel and for the Gentiles, as explained in Romans 11.

The Covenant with Israel

Through Moses, the Israelites entered a covenant with God to be His holy nation (Exodus 19:5–6). Under this covenant, righteousness was tied to the keeping of the law (Deuteronomy 6:25). If the law was broken, provision was made for the salvation of the soul through repentance and sacrificial offerings (Leviticus 4; Leviticus 16).

Israel was also promised a Messiah who would establish a New Covenant with Israel (Malachi 3:1; Isaiah 42; Jeremiah 31:31–33), writing the law within their hearts and fulfilling the covenant promises made to their fathers.

Through Jesus Christ, the sacrificial laws were fulfilled (Hebrews 9:12–14; Hebrews 10:10), and salvation of the soul is received through repentance and faith (Acts 2:38; 1 Peter 1:9).

The Salvation of the Gentiles

The Gentiles (nations other than Israel) were outside the covenants made with Israel (Ephesians 2:11–12). Yet the Old Testament foretold that they would be blessed and come to know God (Isaiah 49:6, 60:3; Malachi 1:11).

Through Jesus Christ, Gentiles can receive salvation of the soul through repentance and faith (Acts 20:21), apart from the law given to Israel (Galatians 3:11–14).

Salvation by grace through faith in Jesus Christ is shared by both Israelites and Gentiles and is referred to in Scripture as the ‘common salvation’ (Jude 1:3).

Israel and the Gathering of the Lost Tribes

The Scriptures teach that Israel has experienced a period of blindness (Romans 11:25), allowing the message of salvation to go to the Gentiles.

However, God has not forgotten His covenant promises (Romans 11:1–2). The scattered tribes of Israel will be gathered (Isaiah 11:11–12; Ezekiel 37:21; Hosea 1:10–11) into the New Covenant established through Jesus Christ, its mediator (Hebrews 8:8–10). Under this covenant, God promises to write His law within the hearts of His people and enable its keeping (Jeremiah 31:33).

The gathering of the lost tribes of Israel and their role in the fulfilment of God’s covenant purposes is central to the mission of the Christian Israelite Church.

Spirit, Soul and Body — Our Hope

Another key aspect of our teaching is the Biblical distinction between spirit, soul and body (1 Thessalonians 5:23), and between incorruption and immortal (1 Corinthians 15:52–54).

The Scriptures state that God created man to be immortal (Wisdom of Solomon 2:23), and that death entered the world through sin (Romans 5:12). Through the sin of Adam and Eve, a curse was placed upon the body, resulting in the death of the body (Genesis 3:19; Romans 5:12). Yet the Scriptures reveal God's purpose to restore man to the immortal state that was lost in the garden of Eden (1 Corinthians 15:51–52; 1 Thessalonians 4:15–17; John 11:26).

God's covenant with Israel outlined a plan for righteousness through the keeping of the law (Deuteronomy 6:25). However, when the law was broken and sin committed, provision was made for the saving of the soul through repentance and sacrificial offerings for sin (Leviticus 4).

Beyond the salvation of the soul, the Scriptures also contain the promise of the redemption and preservation of spirit, soul and body without death (Romans 8:11). Enoch and Elijah are examples recorded in Scripture of this kind of preservation (Genesis 5:24; 2 Kings 2:11).

Incorruption refers to the salvation of the soul — a celestial or spiritual glory (1 Corinthians 15:42–44).

Immortal refers to the redemption and preservation of spirit, soul and body — a physical, terrestrial glory without death (1 Corinthians 15:53).

This full redemption of spirit, soul and body lies at the heart of God's covenant purposes and His ultimate work of restoration for mankind.

Learning More

The Christian Israelite Church seeks to faithfully uphold the Scriptures, proclaim Jesus Christ as the Messiah and participate in the gathering of the lost tribes of Israel according to God's covenant promises.

Those wishing to learn more about the beliefs, history and mission of the Church are encouraged to contact us. You are invited to further explore our teachings through our congregations, publications and online resources.

*'Behold, the days come, saith the Lord, that I will
make a new covenant with the house of Israel,
and with the house of Judah: ...
But this shall be the covenant that I will make
with the house of Israel; After those days, saith the
Lord, I will put my law in their inward parts, and
write it in their hearts; and will be their God, and
they shall be my people.'
Jeremiah 31:31, 33 (KJV)*

Learn more about our beliefs

Melbourne

christianisraelite.org
info@christianisraelite.org

Singleton

cichurchsingleton.org.au
info@cichurchsingleton.org.au

Sydney

cichurchsydney.org.au
sydneychurch@cichurch.asn.au

Terrigal

tcichurch.org.au
info@tcichurch.org.au

Windsor

cichurchwindsor.org.au
james.harrison@cichurch.asn.au