

Christian Biblical Church of God
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Fred R. Coulter
Minister

October 16, 2007

Dear Brethren,

As we will see from the following reports and letters, it is most evident that God the Father and Jesus Christ blessed us with a tremendous Feast of Tabernacles. Our elders headed up the Feast in the following areas: Glenn Daniel—Virginia Beach, VA; Marlin Fannin and Bob Hunnicutt, with Darl Abrogast assisting—Cartersville, GA; Wayne Stenhouse and Norbert Bohnert—Canada; Roger Kendall—Bozeman, MT; and Anse Cates, with Leon Ritchie—Flagstaff, AZ. Festival hosts in other areas were: Jamie Whitlow and Jack Thomas—Waco, TX; Frank Penny—Houston, TX; Lawrence Burchfield—Tulsa, OK; Herbert Simonton and Joe Langlais—Cour de Alene, ID; Gary Spannagel—Roma, CO; and Wayne Julian—Hollister, CA. Three new sites—added a month prior to the Feast—were: Tucson, AZ, hosted by Todd Dragger; Palm Springs, CA, hosted by Jim Hyles and John Maytas; and Mount Carmel, OH, hosted by Roy Rudd. Each host has reported that the Feast in all these areas was most inspiring!

From the office here in Hollister we sent out over 100 sets of DVDs for small Feast groups in the USA, as well as nearly 400 CDs (with all nine sermons on each CD) to those who, because of circumstances, were keeping the Feast at home. There was a lot of activity on our Website before and during the Feast, as many were downloading audio sermons and transcripts so they would have material for the Feast. For those who are incarcerated, Jim Hyles sent out 17 sets of transcripts of the festival sermons before the Feast, as many of them cannot receive that many cassettes or CDs at one time.

We received special greetings from Steve Gough and the brethren in New Zealand who reported that they were having an inspiring, excellent Feast. Australian office manager Roy Assanti called and reported on the Feast in Australia, which is typically kept in several smaller groups because of age and the distance between brethren.

Whether in groups or individually, well over 2,000 brethren observed the Feast of Tabernacles this year with CBCG. (This is not including the 40,000 people who visited our Website in September and early October from all over the world—with over 7,500 who downloaded sermons and transcripts for their personal Feast observance.)

While we have not yet received a written report from every festival site, those that have reported in reflect the wonderful and inspiring Feast that everyone enjoyed.

Goshen, Indiana

Dennis Thome and Allan Bush did a tremendous job in setting up and hosting the Feast at Goshen. I began the Feast there and preached three sermons. The love, unity and fellowship with the brethren was really inspiring. Everyone was tremendously excited about the Bible Project, especially when I showed them the beautiful artwork for the presentation box and for the lambskin cover for the Bible, and the artwork for the soft cover version. We had an absolutely outstanding meal between services on the first day—with 95 in attendance. Dennis reported that the rest of the Feast went smoothly and that everyone left spiritually filled and inspired for the coming year.

Cartersville, GA

“Our Feast of Tabernacles at Red Top Mountain was almost indescribable! We are convinced beyond all doubt that God gave us a special blessing. We could all feel His presence here and the love that was in evidence between the brethren was beyond comparison. You did your part, I [Darl] did my part, Marlin and Bob and several others did their parts and God smiled on it all and gave it His blessing. The brethren were enthralled with the quietude and natural beauty of our surroundings, and your messages were the best you’ve ever done.

“Many brethren who have been to the Feast multiple times expressed to me that this was truly their best Feast ever. On top of every thing else, God gave us ideal weather—mid 60s at night and 80 in the afternoon. Nearly all the brethren said they wanted to come back next year [we have already paid for 2008, so we are set for next year]. We had a high attendance of 56 and the hall was perfect for our size crowd. We are expecting a larger crowd for next year because so many were saying they are going to spread the word to other brethren they know and share this experience with as many as possible by next year.”

Marlin Fannin called, as did Bob Hunnicutt, giving a verbal report as glowing as Darl’s—and reported that four new brethren were baptized during the Feast at Cartersville.

Waco, Texas

“We hope your Feast was the best ever and that all is well upon your return to Hollister. (Lots of pictures enclosed.) We had a high attendance of 75, and we heard many, many uplifting comments about the clarity of your explanation of Isaiah, which also provided many answers to questions they had, as well as its application to the holy days. Others stated that they had never heard the Last Great Day explained as thoroughly and as easy-to-understand as they heard on the last day.

“We had many new brethren come to the Feast in Waco, which made up for those who traveled to other sites this year. It was a most inspiring and uplifting Feast, though you brought some very sobering information about ‘The Late Great UK and USA.’

“Though the site was relatively small, so many brethren expressed their appreciation for the food, enjoyed the meals and the wonderful fellowship. What a blessing to all be together in love and unity and feast like this during the Feast. All the work that is done for the brethren there in Hollister is deeply appreciated. We are looking forward to next year and your coming on February 9, 2008; the hall has been reserved.

—In Christian love, J & Gerrie Whitlow

Tulsa, Oklahoma

Lawrence Burchfield reports that they had a fantastic Feast in Tulsa. The weather was perfect, nice Fall days, the trees are just about ready to turn color. Everything went smoothly and the messages were the very best. I think that with you doing the Bible project, it has opened up a much deeper understanding of God’s plan for mankind and has tied it all together in a way that we have not looked at before. Everyone made comments as to how much more they learned at this Feast than in years past. Those from other groups who attended with us said that they will be writing to be put on the mailing list; others said they want to visit our fellowship group from time to time. The West family adds: All the brethren enjoyed the meals and fellowship. Every year it seems that we are getting closer to filling up the hall, as more brethren come. The brethren are getting more knowledgeable of God’s Word and further grounded in the true faith. We appreciate the meaty and inspiring sermons. Everyone is excited and looking forward to the new Bible. It was wonderful to spend time with brethren and meet new people and see old friends from other fellowships.

Coeur de’ Alene, Idaho

The Manzo family called with a wonderful report on the Feast in Idaho. The 35-40 brethren attending was just about the right number of people, because it made it possible to meet and fellowship with everyone. It was a perfect location with great scenery on every side. We all stayed in the same hotel we met in—just *great!* The sermons were inspiring, especially the ones on Isaiah, with all the brethren anticipating the sermon every day. We had special music and everyone had a tremendous Feast!

Bozeman, Montana

God poured out His spirit abundantly in beautiful Bozeman, Montana. With 39 brethren in attendance, the feasting and fellowship opportunities were numerous. Everyone truly appreciated the DVD sermons and the live sermonettes, as well as the Bible Study by Roger Kendall. The brethren hiked to Palisade Falls, spelunked at Lewis and Clark Caverns, and toured the Museum of the Rockies, seeing the world renowned display of dinosaur bones. Later we saw an awesome planetarium show. Some went to the Bozeman Symphony, and others went go-carting. The brethren enjoyed hearing the children’s and

adult's choir. Everyone had a great time! Several were overheard to say that it was their best Feast ever and are now looking forward to the Kingdom of God with greater understanding.

Flagstaff, Arizona

I talked with Leon Ritchie, who reported that they had a tremendous Feast in Flagstaff. The love and fellowship were uplifting and the sermons were inspiring. As Leon said, "We all learned a lot." Anse and Ella Mae Cates were there again this year, coming all the way from Ohio by Amtrak passenger train. They say it is the greatest way to travel and that they don't miss "going to heaven as Fred does when he travels by plane" and that "the view from the train is far better."

Hollister, California

Wayne Julian did an exceptional job of preparing and hosting the festival site in Hollister. He made special posters and schedule-of-event pamphlets—beautiful work. Kip Johnson assisted in the setup for the meetings so everyone could enjoy the Feast. The love and fellowship was tremendous. I was here for the last four days and it was most inspiring to be with the 38 brethren meeting in Hollister. We had everyone over to our home for a meal and fellowship on Tuesday—home cooked by me and Dolores. I also displayed all of my old and precious Bibles and my original copy of the Stephens 1550 Greek New Testament.

Kalbar, Australia

Harry and Joan Roe write: Like you, we had a great Feast. The spiritual food was wonderfully inspiring and thoroughly appreciated by all present. The atmosphere was one of love, unity and cooperation. Though we are scattered, we had an attendance of 22. As usual, Roy and Carol excelled with the physical food, and the fellowship went on for hours after lunch. The offerings were excellent and our visitors from Washington state, USA, seemed to thoroughly enjoy every aspect of the Feast. They really added something special for all of us with their warmth and participation in everything.

Letter from woman attending her first Feast

Dear Brother Fred,

I really don't know the appropriate words to express to you how I feel—this was an amazing Feast of Tabernacles!!!! My first one actually since I was baptized. I watched and listened to the Feast of Tabernacles DVDs and I was so uplifted, so inspired, so pricked to the heart that I want to thank you and thank the Lord for the truth of God's Word. Thank you for inspiring us to keep on the good fight—keep on keeping on, keeping God's commandments, God's weekly Sabbath and all the feast days that God has for us to keep.

Thank you for speaking the truth, for telling us what is necessary to hear and for not compromising with the Word of the Lord, but for teaching us the truth and inspiring us to go on and never give up or fall away. These messages really had a big impact on our little group. Thank you for this 2007 Feast of Tabernacles and the Last Great Day—exactly that—Great!!!

Sincerely, from Ontario, Canada

A man who is a shut-in keeps the Feast

Dear Friends,

I hope all of you and Mr. Fred had a wonderful Feast this year. Though I am a shut-in, I had a good feast—the CD messages were all good. I am looking forward to the new Bible that you are putting together. Well I must go, but you are all in my thoughts and prayers. Take care my friends.

From Mr. G.G.

Feast Comments

Dear Fred,

We had a great Feast at Cartersville, Georgia, at Red Top Mountain State Park. The weather was great, the messages came in loud and clear. The fellowship and food was fantastic. Everyone enjoyed themselves. Thanks for the main sermons on Isaiah. I didn't realize that the book of Isaiah had so much to say about the Feast of Tabernacles and the coming kingdom of God. Thank you for all the written materials, the tapes and CDs, DVDs

and especially for the book *God's Plan For Mankind Revealed by His Sabbath and Holy Days*. I am looking forward to the *Holy Bible In Its Original Order*. Thank you for supplying the study material which even made the Feast that much better.

Of all the years I have spent in the Church of God, I can say I now have a better foundation of understanding the Scriptures—more than I ever did before.

With love, your brother in Christ

Dear Fred,

We hope everyone had a great Feast and that all have returned safely [Yes, all did!]. I really enjoyed all the MP3 CDs, especially the Feast of Tabernacles ones. Thank you very much. Thank you so much for the “Best Feast Ever” in Houston. We were so thankful to be able to go. The brethren were so loving and helpful.

Lots of love, T.P.

Kept the Feast at home

Dear Fred,

Although we kept the Feast at home, we had a wonderful Feast and we are soon going back over Isaiah, Daniel, Ezekiel and Revelation. I learned more about the Great White Throne Judgment and the second resurrection. I think God's weekly Sabbath and holy days are so great. When the high holy days come, I'm so excited—and when they are over there is a big letdown; but we have the Sabbath to look forward to each week. We went to Mount Carmel for the Feast of Trumpets and met and fellowshiped with the brethren. We met Anse and Ella Mae Cates, and enjoyed the meal together after the wonderful sermon.

JA, WV

Dear Fred,

Thank you so much for the Feast CDs we received. We enjoyed them each day of the Feast, especially the sermons on Isaiah. So we had a good Feast even though we had to stay home. We were able to get together with a few other brethren who couldn't go. We met together two times at the Golden Corral in Sherman for a meal and fellowship. My son David continues to heal after his surgery and skin grafts in February and March. Thank you so much for your prayers. With love from both of us.

B & D M, TX

From husband and wife long-timers

Dear Fred,

My wife and I have been enjoying your expounding the Bible. You always bring things out that we never really heard before. In the WCG, they had a routine of services they went through and I got so that I knew what they were going to say before they said it—even knew the scriptures they would use! We are looking forward to the Feast of Tabernacles.

Sincerely, God bless you and all your staff

From a new couple

Dear Elder Coulter,

We were very surprised that you sent us a new MP3 player! [We have sent out nearly 150 already.] Thank you for it. We were having problems with ours (only 6 months old). I don't know if Wal-Mart will take it back. Many times we wanted to play the CDs and just gave up. Now the one you sent works just great! Thank you!

We would like to request a set of CDs called *God's Plan for Mankind Revealed by His Sabbath and Holy Days*. We are Sabbath keepers, and I want to study the Feast Days. May God continue to bless you and your staff as you work for Him!

With Christian love, from MI

From Jamaica—finally out of spiritual prison

Dear Mr. Coulter,

I want to thank you for all the study material I have received thus far. It is a joy and a blessing to have come into contact with the CBCG ministry. I was a part of a church which believed that it was “the one and only true Church of God” and where the Bishop reigned supreme. What he said was law. My family and I could not even visit other Sabbath-keeping

churches without his permission. My family and I were like birds in a cage—not being free to worship Jesus Christ. So we decided to leave that organization. Now most Sabbaths we are home and we spend the Sabbath listening to tapes with some of the most wonderful sermons you have done. Your ministry has been a lifeline to my family and I. Thank you for allowing God to use you to be a blessing to us and many others who are alone.

Please send me the 13 Epistle of James tapes. And please remember to work on the video about the ACLU.

Thanks much, A.S.

From Wayne Stenhouse—Report From Canada

Around 35 brethren enjoyed a peaceful and relaxing Feast of Tabernacles in Moncton, New Brunswick, Canada. The love of God and the Holy Spirit were evident throughout the entire Feast. I attribute this to the fact that every single person had an attitude of serving. This was the spiritual glue that held everything together. The sermons were inspiring and thought provoking. The song leaders and the pianist were absolutely fantastic. With everyone serving in some capacity, this was the key that made everything successful. As a group we traveled in caravan style to see Anne of Green Gables in the area of Hopewell Rocks. Our gratitude goes to those who made this trip possible. This was my most peaceful and happy Feast ever. It was evident that God was with His people and He truly blessed the entire Festival.

We had a good report from Norbert Bohnert in Western Canada at Fernie. As usual, they too had a wonderful Feast—although they had only half the usual number of brethren because of the new Feast site in Bozeman, Montana, and because of some brethren traveling to other sites. Next year we are looking forward to having a site near Victoria, or someplace in BC that will accommodate the brethren in far Western Canada. But nevertheless, God’s spirit and love was with us during the entire Feast.

From Kassahun Ayele in Ethiopia

Friday, 28 September 2007

Subject: My Successful Trip Report

Dear Fred and Jim,

I am very glad to pass on to you my trip report. It was very successful and God was with me in all things. Wednesday I boarded the bus and headed to Kibre Mingest, 356 km from Addis Ababa. The trip was very long. When I arrived at the town I was very exhausted. But when I saw the cheering brothers and sisters, my spirit revived. I went to the home of a very good brother for the night’s rest.

My work began on Thursday afternoon. There was a tent outside the brother’s home who hosted the meeting. Slowly the tent began to be packed with people. I began my teaching by sharing the Sabbath truth. I spoke for two hours, explaining that the Sabbath is God’s gift for us and that Christians are obliged to keep it holy. I gave them biblical references about Sabbath-keeping from both the OT and NT. At the end of my teaching they all clapped their hands with satisfaction. Then I encouraged them to ask questions concerning the Sabbath. Different questions were asked and I gave the answers to their questions. The meeting went well, and lasted until 7 in the evening. I gave them copies of the booklets, “Which is the True Sabbath?” and “Beliefs of CBCG.”

The next day we spent much of the time preparing for the Sabbath. At sunset the tent became full and we began our meeting. I shared with them about the Feasts and Holy days of God. I went on to explain the true meaning behind these feast days of God and stressed that God has commanded His people to keep them instead of the pagan feast days, such as Christmas, Easter, etc. They were amazed by the clear biblical truths and embraced them quickly. We spent all day Saturday studying the Bible. Before the afternoon came, I shared with them the love of God in giving us His Son to die for our sins. I explained about the death and resurrection of Jesus and emphasized the 3 days and 3 nights. The truth inspired many of [them] and there was a loud “Amen.” In the afternoon I taught about the fallacy of the Trinity doctrine. I gave them many historical and biblical evidences, which prove the fallacy of the trinity. Then, after a break, I explained the Law and Grace of God. I stressed that the law was not abolished on the cross and gave them many biblical references. After I finished my teaching, the leader of the program announced a testimony time. We heard the testimony of 3

attendees who told us that they have learned great truths which they didn't learn formerly from their churches. I was greatly moved by their testimonies. The Sabbath passed with great joy.

On Sunday morning I went with two brothers to a little village. We had to walk 4 hours by foot and cross a lake in a canoe to reach the village. We arrived there by midday. The village was very primitive and without proper infrastructures. There is neither light nor pure water. It was very difficult to get pure water. When we arrived there we were very exhausted and thirsty. We didn't have any choice but to pray and drink from a running river. Thank God He protected us from any disease. In the evening, I began my teaching for 25 people who gathered together to hear the word of truth. There was a translator who translated my teaching into their language, which is Kambatena. I spent two days with them—teaching, encouraging and admonishing them to hold fast in what they were taught. I left some booklets with them. I asked the translator if he was willing to translate the booklets into Kambatena. When I heard that he was more than willing to do so, I became very glad. He promised to translate the booklet, "Is God a Trinity?" and send it to me. I promised him I would print his translation and send copies to him so that he can distribute them to those who are interested. I returned to the town on Tuesday, after walking 4 hours. In the evening we had a farewell meeting. I encouraged those who attended the meeting to be very courageous and stand for the truth. I promised them that I would visit them in the near future. We prayed together and established the CBCG there. Then I went to my rest. Wednesday morning I boarded the bus and returned to Addis Ababa.

Feast of Tabernacles Summary: I was encouraged to see how the Lord is working around the country, and to see new believers standing firm for the truth. I firmly believe in the importance of this work. I am reminded of Paul's work along these lines (Acts 15:36). I thank my God and His Son Jesus Christ for all their protection on my trip and for opening people's heart to hear the truth.

I also want to thank you and all the families of CBCG who were praying for me to have success on this trip. The Feast is really wonderful here. We began our meetings yesterday. We spent all day studying God's word and praying. We will continue with the same today. Then we will have a whole day's meeting on the LGD. We wish a very nice and uplifting Feast to all of you out there. God bless you all. I will send some pictures soon.

Date: Sunday, 7 October 2007
Subject: Great Feast

Dear Fred and Jim,

I fully believe that you have had a very great and nice Feast and LGD. We have experienced God's presence on this Feast. We began the feast on Sept. 27. We had a day-long meeting, both the morning and the afternoon. I shared with those who attended the meaning of the Feast, quoting several scriptures relevant to the subject so that they can understand that this festival is an important one in God's plan. From Sept. 28 to Oct. 3, we studied the word of God each morning and evening. In the intervals I prayed for those who were sick and God healed them. I shared the messages which Fred has made on the prophecies of Isaiah from the recent DVDs.

On Oct. 4 and 5, we spent the whole day [together]. I shared the messages from the book, "God's Plan for Mankind Revealed"—from pages 528-572. The people were revived by these wonderful messages. The Feast was great here. The blessings are still with us. God has taught us a lot. Praise His name. I will write again soon. God bless.

Sincerely in His love, Kassahun

The Extra Sermons Before, During and After the Feast

This year, because of the sequence of the holy days and weekly Sabbaths, I had the opportunity to give *eight* more sermons. We are sending them to you in this mailing. At least half of them are about the coming problems with the USA, with the dollar and the North American Union. I also covered parts of the book by Jerome Corsi, *The Late Great USA*. However, I titled those sermons, *The Late Great UK and USA*.

Brethren, the reason that I have given the series of sermons called “Be Strong in the Lord” is because we are on the verge of some very dramatic events to take place in the near future. How far in the future will these events be? A year, several years? We don’t know exactly, but they are coming and we must be prepared. These things will probably not happen all at once, but will come like the waves of the ocean in a storm, one after the other. Regardless, when these events take place they will greatly affect the USA and the UK, because they are actually the hand of God’s judgment for our great national sins against God!

As I mentioned in my last letter, our downfall will largely be the result of our multitudinous debt: national, state, regional—plus all of our business and corporate debt. And piled high upon these debts are all the personal debts of the American people. This nation is literally in debt to the whole world! We have flooded the world with trillions and trillions of dollars and paper debt that in the near future will become nearly worthless. It is becoming more and more obvious to those who hold all this paper debt that the United States and its people will never be able to pay back any of it!

Remember, God prophesied that because our nations have rejected Him and disobeyed His laws and commandments, foreign nations would rise high above us as punishment from the Almighty: **“The stranger that is within you shall get up above you very high; and you shall come down very low. He shall lend to you, and you shall not lend to him: he shall be the head, and thou shall be the tail.**

“Moreover all these curses shall come upon you, and shall pursue you, and overtake you, until you are destroyed; because you did not hearken unto the voice of the LORD your God, to keep His commandments and His statutes which He commanded you: and they shall be upon you for a sign and for a wonder, and upon your seed forever; because you did not serve the LORD your God with joyfulness, and with gladness of heart, for the abundance of all things” (Deut. 28:43-47).

We are witnessing these prophecies coming to pass before our own eyes. We had a narrow escape just before the Feast. On the international money markets, confidence suddenly eroded because of sub-prime mortgage defaults and the high number of houses in foreclosure, coupled with a stagnant real-estate market in many parts of the USA. To reverse the falling dollar, the United States Federal Reserve Bank lowered the interest rate and barely staved off an immediate dollar disaster. But that move will only fuel inflation, leading to more economic problems. Therefore, we need to be “wise as serpents” and “harmless as doves” as we eliminate as much personal debt as possible.

Unfortunately, the majority of people in the USA do not really know what is happening. In the years ahead, people will continue to accumulate more debt, while many others will leave too much of their money in banks that will eventually fail. Then debtors will be out of house and home, and depositors will lose most, if not all, of their money.

When tumultuous times like these come, we need to claim the promises of Psalm 91—Almighty God’s protection, which I thoroughly cover in the last sermon on this CD. Please, brethren, be strong in the Lord and trust in Him regardless of troubles on the right hand and on the left.

Letter from South Africa

Dear Fred,

Greetings from South Africa. As you may know I have been receiving material from CBCG for a couple of years now, for which I am very grateful. Being an outlying member of God’s Church and not being able to assemble with brethren regularly because of distance and high travel costs, a service such as you do provide is of very high value and much appreciated.

Thank you for the very timely news letter of September 11, 2007. Things in South Africa are getting worse by the day. God is severely punishing [the descendants of modern] Israel [the Anglo-Saxons] down here, and yet people do not understand what is going on! They are still living it up while God is left on the sid track or completely forgotten.

To be white in South Africa is almost a curse. Unlawful “immigrants” from Zimbabwe are flooding our borders and I don’t know how long it will take before a similar situation as in Zimbabwe will take place here.

1. White farmers are being murdered, their land confiscated and nothing is being done about it.

2. All sections of the government are rife with corruption, fraud, nepotism, incompetence, and whatever name you can think about, you'll find it there.
3. The police forces are the most corrupt.
4. High-jacking, kidnapping, rapes, burglaries, assaults, murders, you name it is every day happenings.
5. The unprecedented fast rise in the cost of living is a foreboding of only one thing—revolution, when the have-nots will by force and enmasse take what they want and need.
6. Apart from all this human evils, God is also punishing us with drought, floods, fires and the consequences of these on the food supply.

Despite this bleak picture there is still so much to thank and praise God for. I still have a house, a work, fairly good health and above all God's truth! One can only look up and pray for His protection and guidance.

When available, please send me the whole translation of the Bible.

Thank you once again for your great service of love and all the inspiring sermons.

Warm regards, R.M South Africa

The Bible Project

We are working hard to complete the Bible Project and get everything to the printer by November 1. It looks like we will make it; but if not, we will not be more than a week late. We have finished all the beautiful artwork for the cover—leather and softcover, as well as for the presentation box—thanks to Cindy Curley of *Curley Creatives*. The genuine handcrafted lambskin cover and the artwork are beautiful. As some of you know, during the Feast I took samples of the artwork and the leather cover and showed the brethren. They all agreed that this will be a first-class Bible in every way. From all the letters, e-mails and comments, we know that everyone is anxious to receive their copy of the new Bible. We should have it in hand by the middle of December and you will receive it shortly afterwards.

Appendices W and X and footnote for Genesis 6:4

You will find enclosed Appendices W and X (from the new Bible) detailing the two Jehovahs of the Old Testament and an analysis of Mark 12:29. **Save this paperwork for the next CD, which has the sermon that accompanies them.** We have also included the footnote that will appear at the bottom of the page in the new Bible for Genesis 6:4. We did not have enough room or the time to put this sermon on the enclosed CD, so it will be on the next CD in the next mailing.

Brethren, as you can see from this Feast Report letter, in every place—whether assembled together in groups or alone—God has blessed everyone with a tremendous Feast this year. We all know that as we hold fast in the love of God and grow in grace and knowledge, God the Father and Jesus Christ will continue to bless all of us in our lives as we continue to serve the brethren of God and those new people that He is calling—and those He will yet call. Thank you for your continued support through your love, prayers and tithes and offerings. May God continue to bless you and yours in every thing, **so that you may be strong in the Lord.**

I have been invited to participate on Internet Radio on www.theamericanvoice.com on Halloween Night, October 31, 2007, on THE GIANNI HAYES talk program. Her program is: THE NEW WORLD ORDER DISORDER. It will air live from 8-10 PM Eastern Time USA; 7-9 Central Time USA; 6-8 Mountain Time USA; 5-7 Pacific Time USA. ANYONE WHO IS ON THE INTERNET anywhere in the world can listen to the program. They also have one FM station and are affiliated with other FM stations, but are not listed on line.

With Love in Christ Jesus,

Fred R. Coulter
FRC

Appendix W

The Two Jehovahs of the Old Testament

[Editor's note: The following is a combined synopsis of *The Two Jehovahs of the Pentateuch* and *The Two Jehovahs of the Psalms*, both written by Carl Franklin. Complete versions can be found at the Christian Biblical Church of God Web site, www.cbcbg.org.]

The name *Jehovah* is used countless times in the Old Testament in reference to the true God. This name identifies God as both Creator and the Lord God of Israel. Christians typically view Jehovah as a *singular* name, referring only to one divine being. But the Scriptures show that in Old Testament times there were *two* divine beings known as *Jehovah*.

Both the Old and New Testaments proclaim the eternal pre-existence of Jesus Christ as one of the two *Jehovahs*. From Genesis to Revelation, the Bible is filled with testimonies of His eternal existence as God. [See Appendix V, "Jesus Christ was the Lord God of the Old Testament."]

The Scriptures reveal that from the beginning the Creator was known to mankind as both "God" and "Lord"—or *Elohim* and *Jehovah* respectively. Both names are used numerous times in the first five books of the Bible. *Elohim* identifies God as Creator, while *Jehovah* primarily identifies God as Covenant Maker. The names are frequently used in combination, translated "the Lord God."

Elohim—Proof of the Plurality of the Godhead

In order to grasp the reality of the two Jehovahs, we must first understand the meaning of the highly significant name *Elohim*. *Elohim* is a **plural noun**—the plural form of *El* (with the noun extender *oh* and the suffix *im*, which is the plural indicator in Hebrew). Although it is a plural noun, *Elohim* is found with both singular and plural verbs. When *Elohim* is used as a name of the true God, it is typically found with a singular verb. This use of both singular and plural verbs with the plural noun *Elohim* may be compared to the verb agreement of **collective nouns** in our English language. Collective nouns are used to name a plural number of objects or persons but are generally used with singular verbs. The *New Webster's Dictionary* defines collective nouns as "expressing under the *singular form* a plurality of individual objects or persons, as *herd, jury, clergy*, which as subjects may take their verbs in either the singular or the plural, according to whether they are used to express more prominently the idea of unity or of plurality."

Despite this fact, few are willing to acknowledge that *Elohim* is used to refer to *more than one* divine being. So deeply rooted is the influence of monotheism in our Christian-professing world that most scholars deny any possibility of a plurality of divine beings.

The Book of Genesis contains three passages that clearly refer to a *plural* number of divine beings. In each of these passages, we find the plural pronoun "Us" used in reference to God. The names of God that appear in these passages are translated from either *Jehovah* or *Elohim*, or a combination of the two.

"And God [*Elohim*] said, 'Let **Us** make man in **Our** image, after **Our** likeness' " (Gen. 1:26).

"And the LORD God [*Jehovah Elohim*] said, 'Behold, the man has become like **one of Us**, to decide good and evil' " (Gen. 3:22).

"And the LORD [*Jehovah*] said ... 'Come, let **Us** go down and there confuse their language...' " (Gen. 11:6-7).

Many scholars claim that such plural pronouns are only a figure of speech. Such "experts" are guilty, however, of violating the most fundamental rule of Biblical interpretation—*taking the text literally* whenever possible. "The basic principle of biblical interpretation is to take words always in their *literal* sense unless there is an unmistakable contextual indication to the contrary" (Gerhard Hasel, *Symposium on Biblical Hermeneutics, Principles of Biblical Interpretation*, p. 176). Yet the context of these passages in Genesis gives *no indication* that the plural pronouns "Us" and "Our" should not be taken literally.

Playing games with the Scriptures, scholars typically deny the literal meaning of "Us" in reference to God in Genesis 11:7 while they acknowledge that "us" is literal when it refers to the men of Babel in verse four ("let **us** build **us** a city ... let **us** establish a name"). Thus they violate a second rule of Biblical interpretation, which states that **a word used more than once in the same context**

should be interpreted in a parallel and consistent manner. According to the basic rules of hermeneutics, if one interprets “let us” in verse four as *literally* referring to the men, *plural*, of Babel, then one *must* interpret “let Us” in verse seven as *literally* referring to a plurality of divine beings. Just as the antecedent of “us” in verse four is the *men* of Babel, so the antecedent of “Us” in verse seven is *Jehovah* of verse six. And as the words “let us” in verse four literally refer to *more than one man*, so the words “let Us” in verse seven literally refer to *more than one Jehovah!* This is the true meaning of the Hebrew text, as verified by the strict rules of biblical interpretation.

***Elohim*—Literal or Figurative?**

Having adopted a monotheistic viewpoint, many biblical scholars reject the literal meaning of “Us” in reference to God and claim that the plural pronouns refer to a *single* God and His **angelic host**. This *human reasoning*, however, robs the passage of its vital literal meaning.

In Scripture, a passage may have both a figurative and literal meaning. For example, the fact that the “pillar of cloud” of Exodus 13-14, etc. was a *symbol* of divine guidance in no way implies that the cloud was not real. The figurative meaning of an object does not negate its literal meaning or existence. This principle also applies to the use of the plural pronouns “Us” in Genesis. Whatever symbolism may be implied by “Us” does not negate the existence of *two* Jehovahs!

When questions arise as to whether a word or expression in a scriptural passage should be interpreted literally, it is necessary to *examine the context* in which this word or expression is used. Hasel writes, “A basic principle of interpretation with regard to words is to **investigate the same word or term in its usage in the same book** [for example, comparing the use of ‘Us’ in Genesis 11:7 with ‘us’ in verse four], by the same author, and then beyond in the remaining writers of the Bible” (Ibid., p. 177).

Those who sincerely seek the truth of Scripture will base their interpretation of a word or expression on the *immediate context* and on other passages that use the same wording. This principle will safeguard us from falling prey to the private interpretations of men.

Another theory promoted by a number of biblical writers is that the “Us” passages of Genesis are examples of the “plural of majesty.” While the “plural of majesty” is a traditional practice in some cultures, it **cannot be applied to the Hebrew text**. To attempt to do so is mere human reasoning. The respected Hebrew grammarian William Green writes that the pronouns “Us” and “Our” in Genesis 1:26 are “not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man’s creation, nor a plural of majesty which *has no application to* [Hebrew] *verbs*, but [can only be explained] as one of those indications of the plurality ... [of] the Divine Being which are repeatedly met with in the Old Testament” (*Hebrew Chrestomathy*, p. 84).

Notice the testimony of the Anglican scholar John Oxlee: “To prevent us from taking the words [‘let Us make’] literally, and from imbibing the notion that the Godhead exists in a plurality of persons, the modern Jews have instituted two general modes of interpretation; the first of which is: That it is *the regal form of speaking* [the ‘plural of majesty’], in which the plural is used for the singular; the other: That it is *the deity conferring with his angels in council*” (*The Christian Doctrines of the Trinity and Incarnation*, p. 96).

These false Jewish interpretations are not based on the Hebrew text. They were introduced by certain rabbis whose opinions were shaped by the monotheistic worship of Babylon. Under the influence of pagan monotheism, such false teachers rejected the knowledge that God had originally revealed in the Old Testament. Denying the plurality of the Godhead proclaimed in the Hebrew name *Elohim*, they claimed that the plural form is used only to show honor to God.

Those who promote this faulty interpretation are not rightly dividing the Word of God. When *Elohim* is referring to pagan gods, it clearly designates a *literal* plurality. And no one argues that such false gods are being shown royal honor. Yet when *Elohim* is used of the true God, it is claimed that the noun refers to a single diety Who is being shown royal honor.

And what of the claim that the “Us” passages are somehow a broad reference to the angelic host? When one realizes that *Elohim* is also found in Genesis 1:1—“In the beginning *Elohim* created”—it becomes clear that the angelic host formed no part of *Elohim*, for the passage predates the creation of the angels. How could the angels be a part of *Elohim* when they had not yet been created?

***Jehovah Elohim* in Genesis 3:22**

The combined name *Jehovah Elohim*—found in Genesis 3:22 with the plural pronoun “Us”—presents a special problem to Trinitarians and monotheists. They cannot explain why the name *Jehovah* (which they believe to be strictly *singular* in number) is joined with the *plural* name *Elohim*.

“And the LORD God [***Jehovah Elohim***] said, ‘Behold, the man has become like one of Us....’

”

The name *Jehovah Elohim* is a compound term that is composed of two nouns. As in English, Hebrew nouns are divided into two categories: *common* nouns and *proper* nouns. Common nouns refer to a *general* group or class, but proper nouns refer to a *particular* person or thing. According to Hebrew rules of grammar, *Jehovah*—as a proper noun—can only be followed by a noun or noun phrase that either *qualifies* *Jehovah* or is *in apposition* to *Jehovah* (i.e., a noun or noun phrase that *refers exclusively* to *Jehovah*). Therefore, when the proper noun *Jehovah* is used with *Elohim*, as in *Jehovah Elohim*, **both nouns must be interpreted as referring to the Godhead**. Thus, it is contrary to the Hebrew rules of grammar to interpret *Elohim* as a reference to the angelic host. In Genesis 3:22—and every passage that uses the combined name *Jehovah Elohim*—both *Jehovah* and *Elohim* must be grammatically interpreted as names that identify the Godhead.

Does Deuteronomy 6:4 Support a Singular Godhead?

Deuteronomy 6:4 is often quoted by those who promote a monotheistic view of God: “Hear, O Israel: The LORD [*Jehovah*] our God [*Elohim*] *is* one LORD [*Jehovah*]” (*KJV*). This translation of Moses’ words in Deuteronomy 6:4 is similar to the Jewish translation, which is known as the “Shema.” *Shema* is Hebrew for “hear,” the first word in the passage. The Jewish Shema:

“Hear O Israel, the Lord our God, the Lord is One.”

The Shema has long been used as a “rallying cry” for monotheistic Judaism, and is often quoted in arguing the singularity of the Godhead. Scholars would have us believe that the Old Testament supports the Jewish view of a monotheistic God. But the truth of Scripture is that Moses’ words in Deuteronomy 6:4 *do not limit* the Godhead to a single divine being.

Scholars correctly point out that there is no *verb* in the passage in the original Hebrew. The verb “*is*” in the English translation is added, and is thus placed in *italics* in many translations. The Hebrew wording in this verse is known as a **verbless clause**. Such clauses often require a complex grammatical analysis in order to properly interpret their meaning.

Scholars have arrived at a number of interpretations for Deuteronomy 6:4, and there has been much debate over the meaning of the text. Because there is no other verse in the Old Testament that resembles this passage, scholars are unable to verify that any interpretation of this verse is completely accurate. In *An Introduction to Biblical Hebrew Syntax*, Bruce K. Waltke explains the complex grammatical factors involved in translating a verbless clause (the term YHWH or *Yhwh* is the same as *Jehovah*):

“The problems posed by the Shema (Deut. 6:4) are numerous. After the initial imperative and vocative, *ladsi oms* ‘Hear, O Israel,’ there follow four words [*Jehovah Elohim Jehovah one*]. However they are construed, it is agreed that no closely comparable passage occurs [elsewhere]. The *simplest* solution is to recognize [that we are dealing with] *two* juxtaposed verbless clauses: (a) *wnihl a hwhi* ‘YHWH is our God’ (identifying clause, S-Pred); (b) *dHa hwhi* ‘YHWH is one’ (classifying clause, S-Pred, with a numeral). Few scholars favor such a parsing. Andersen takes ... *hwhi hwhi* [*Jehovah, Jehovah*] as a discontinuous [split] predicate, with the other two words as a discontinuous [split] subject, [and thus arrives at] ‘**Our one God [*Elohim*] is YHWH, YHWH.**’ Other proposed parsings take the first two words as subject (viz., ‘YHWH our God is one YHWH’) or the first three words (viz., ‘YHWH, our God, YHWH is one’) or even the first word alone [as subject]. It is hard to say if *dHa* [one] can serve as an adjective modifying *hwhi* [*Jehovah*]. It is even less clear what the predicate *dHa hwhi wnihl a* would mean, though some scholars take it adverbially (‘YHWH is our God, YHWH alone’). As Gerald Janzen observes, ‘**the Shema does not conform exactly to any standard nominal sentence pattern...**’ ” (p. 135; bold emphasis added).

Note that in the above presentation of proposed interpretations of Deuteronomy 6:4, Waltke quotes Francis Andersen, a noted scholar and leading authority on Hebrew verbless clauses. Andersen admits that the passage is uniquely challenging: “Another clause of celebrated difficulty is Deut. 6:4—*yahwe ‘elohenu yahwe ‘ehad*. **The many proposed translations face objections of various kinds**” (*The Hebrew Verbless Clause in the Pentateuch: Journal of Biblical Literature Monograph Series XIV*, p. 47; bold emphasis added).

After showing that numerous translations *violate the rules* for interpreting verbless clauses, Andersen explains how *a correct application* of the rules leads to an acceptable interpretation of the disputed passage. “Yahweh is the sole object of Israelite worship. *Yahwe* ... ‘*ehad* is the (discontinuous) predicate; ‘*elohenu* ... ‘*ehad* is the (discontinuous) subject: ‘**Our one God [*Elohim*] is Yahweh, Yahweh.**’ [This rendering is a] grammatically acceptable answer to the **implied question**,

‘Who is our god?’ ” (Ibid.; bold emphasis added).

Andersen concludes that there exists an *implied* question in Deuteronomy 6:4, based on the first commandment: “You shall have no other gods [*elohim*] before Me” (Ex. 20:3). According to Andersen, the implied question is: “If we shall have no other gods (*elohim*) before You, then *Who* is our God?” Properly rendered, Deuteronomy 6:4 answers this implied question: “**Our one God is Jehovah Jehovah.**”

In other words, the text is emphatically stating that Israel’s *only* God is *Jehovah*. The emphasis is clearly expressed through the use of *Jehovah* in *repetitive apposition*. Waltke adds that repetitive apposition functions to *emphasize* the name (*An Introduction to Biblical Hebrew Syntax*, p. 233).

This double use of the name *Jehovah* is not unique in the Pentateuch. *Jehovah* is also used in repetitive apposition in a significant passage in the book of Exodus which describes the appearance of the God of Israel to Moses on Mt. Sinai when the words of the covenant were being delivered. Notice the name by which Israel’s God revealed Himself: “And the LORD [*Jehovah*] passed by before him [Moses] and proclaimed, ‘The LORD, the LORD God [*Jehovah, Jehovah Elohim*], merciful and gracious, longsuffering, and abundant in goodness and truth’ ” (Ex. 34:6).

It was *Jehovah* Who had delivered the children of Israel from their bondage in Egypt and had covenanted with them at Sinai. It was *Jehovah* Who had led Israel through the wilderness and had brought them to the land of Canaan. Now, as the children of Israel were preparing to enter the promised land, Moses was proclaiming that they were to worship *Jehovah*—and Him only: “Hear, O Israel: Our one God is *Jehovah Jehovah*” (Deut. 6:4). [Editor’s note: In *The Holy Bible In Its Original Order*, this passage is rendered: “**Hear, O Israel: Our one God is the LORD, the LORD.**”]

Basing their belief on a monotheistic interpretation of Deuteronomy 6:4, the followers of Judaism reject the truth of the duality of the Godhead and refuse to acknowledge the existence of the *two* Jehovahs of the Old Testament. Yet both the Old and New Testaments reveal that the *two Jehovahs*—Who became the Father and the Son—have always existed. Christ said, “[The] Scriptures cannot be broken...” (John 10:35). Indeed, the New Testament Scriptures uphold the *correct understanding* of Deuteronomy 6:4—as confirmed by Jesus when He quoted the passage in Mark 12:29 (see Appendix X, “Exegetical Analysis of Mark 12:29”).

The Two Jehovahs of the Psalms

The two Jehovahs of the Old Testament are clearly revealed in the **original Hebrew** of the Book of Psalms. Evidence of two Jehovahs can be found in Psalms 2, 16, 22, 89, 90, 110 and 118.

In all but one of these passages (Psalms 118), the original inspired words were altered in ancient times by the keepers of the Hebrew text. Under the pretense of reverence for the name of God, the name *Adonay* was substituted for *Jehovah* in 134 places—including key verses in the Psalms which reveal that there were two *Jehovahs*. These alterations to the Hebrew text were carefully documented. The ancient Levitical Massorites, custodians of the Hebrew text, noted every passage in which the name *Jehovah* was modified to *Adonay*. *Adonay* is a variation of the Hebrew word *Adon*, which means “Lord.”

The motive behind these alterations is not fully understood. It is possible that during the second and third centuries BC—when the Jewish nation was heavily influenced by Hellenistic religious concepts—the Jews accepted of a form of monotheism which resulted in the rejection of the scriptural truth that there were *two* Jehovahs. Indeed, the selection of the passages which were altered indicates that the Massorites were unwilling to acknowledge the existence of more than one Jehovah.

A contributing factor may have been that the Levites could not accept the scriptural revelation that *one* of the two Jehovahs would become the Messiah and replace their existing priesthood. Thus, they modified passages in the Psalms which referred to *both* Jehovahs and which prophesied that *one* of these Jehovahs would become the Messiah and the High Priest of the New Covenant.

The Two Jehovahs of Psalm Two

In Psalm 2, we find a passage which clearly refers to *two* divine beings—identified as the *Jehovah* Who became the **Father** and the *Jehovah* Who became the **Son**. As in other psalms referring to the two *Jehovahs*, the Massorites have modified the Hebrew text, changing *Jehovah* in verse four to *Adonay*. This alteration, however, cannot hide the fact that there are *two* Jehovahs in this passage. The use of *Jehovah* in other verses of this psalm shows that this divine name is referring to *two* distinct beings.

“Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers plot together, against the LORD [*Jehovah*] and against His Christ, saying, ‘Let us break Their [*Jehovah* and His Christ] bands asunder and cast away Their cords from us.’ He [*Jehovah*] Who sits in the heavens shall laugh; the LORD [*Adonay*, originally *Jehovah*] shall mock

them in derision. Then He shall speak to them in His wrath, and in His fury He terrifies them. ‘Yea, I [*Jehovah*] have set My king [the Christ, or Messiah] on My holy hill, on Zion’ ” (Psa. 2:1-6).

The Jehovah in the first part of this passage is obviously the divine being Who **became God the Father**. In verse six this Jehovah speaks of His future King, the Messiah. In verse seven, a second divine being begins to speak, prophesying that He will become the Son of Jehovah. When we read the following verses, we find that this divine being is **also called Jehovah**.

“ ‘I will declare the decree of the LORD [*Jehovah*, the Father of the Messiah]. He has said to Me [the Messiah], “You are My Son; this day I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You [the Son] shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel.” ’ And now be wise, O kings; be instructed, O judges of the earth. Serve the LORD [*Jehovah*, the Son] with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled but a little. Blessed are all who put their trust in Him [the Son]” (Psa. 2:7-12).

It is evident that the Jehovah of verse seven is the one Who would become the **Father of the Messiah**, and that the Jehovah in verse 11 is the one Who would become **the Messiah, His Son**.

The Two Jehovahs of Psalm 110

In the first verse of Psalm 110, David was inspired to prophesy that a divine being called *Adon* would be invited to sit at the right hand of a divine being called *Jehovah*. In the *original Hebrew text*, the same divine being Who is called *Adon* in verse one is called *Jehovah* in verse five. This Psalm is actually describing one Jehovah sitting beside *another* Jehovah! The word *Jehovah* in verse five, however, was altered anciently by Levitical Massorites to read *Adonay*. The Levites were attempting to hide the truth that the *Adon* of verse one was a *second* Jehovah!

Psalm 110 clearly reveals *two* Jehovahs speaking to one another and foretelling future events. This psalm is an explicit prophecy of a *Jehovah/Adon* who would become both Messiah and High Priest.

“The LORD [*Jehovah*] said to my Lord [*Adon*, the Messiah], ‘Sit at My right hand until I make Your enemies as Your footstool. The scepter of Your strength the LORD [*Jehovah*] shall send out of Zion; and rule in the midst of Your enemies. Your people will offer themselves in the day of Your power, in the beauties of holiness from the womb of the morning; Yours is the dew of Your youth.’ The LORD [*Jehovah*] has sworn, and will not repent, ‘You [the Messiah] are a priest forever after the order of Melchizedek’ ” (Psa. 110:1-4).

The following verses continue the prophetic description of this *Adon* Who would become the Messiah. Notice especially verse five, where the Hebrew name *Jehovah* in the original Hebrew text was changed by the Massorites to read *Adonay*.

“The Lord [Hebrew *Adonay*, originally *Jehovah*, referring to the Messiah] at Your [the *first* Jehovah’s] right hand shall strike through kings in the day of His wrath. He [*Jehovah*, the Messiah] shall judge among the nations, He shall fill them with dead bodies; He shall scatter chief men over the broad earth. He shall drink of the brook by the way; therefore He shall lift up the head” (Psa. 110:5-7).

This passage identifies the *Adon* of verse one with the *Adonay* of verse five, which in the *original* Hebrew was *Jehovah*. Thus, *Adon* and *Adonay* are both referring to the same being, the *second* Jehovah Who became the Messiah.

How Christ Interpreted Psalm 110: No interpretation of Psalm 110 is more authoritative than the words spoken by Jesus Himself—for He is the promised Messiah about Whom the psalm was written. What did Psalm 110 mean to Christ? How did He interpret the words, “The Lord said unto my Lord”?

Christ quoted Psalm 110 in Matthew 22:41-46. In conversation with the Pharisees, Jesus asked, “How then does David in spirit call Him Lord [Greek *Kurios*], saying, ‘The LORD [*Kurios*] said to my Lord [*Kurios*], “Sit at My right hand, until I make Your enemies a footstool for Your feet?” ’ Therefore, if David calls Him Lord [*Kurios*], how is He his Son?” (Matt. 22:41-46).

In this quote from Psalm 110, we find that the Greek word *Kurios*, or Lord, is used **in place of** the Hebrew Jehovah—thus it is the **equivalent of Jehovah**. But *Kurios* is also used here **in place of** *Adon*. Christ’s use of the term *Kurios* for **both** *Jehovah* and *Adon* proves that the name *Jehovah* **applies equally** to the *Adon* of Psalm 110.

[Editor’s note: Psalms 16, 22, 89, 90, and 118 are covered in Carl Franklin’s *The Two Jehovahs of the Psalms*, found at www.cbcbg.org.]

Both the *Pentateuch* and the *Book of Psalms* clearly proclaim the eternal pre-existence of Jesus as one of the *two* Jehovahs of the Old Testament—proving that the Godhead has from eternity been composed of *two* divine beings, known today as God the Father and Jesus Christ, God the Son.

Appendix X

Exegetical Analysis of Mark 12:29

In Deuteronomy 6:4, the most accurate translation of the Hebrew is: “Our one God [*Elohim*] is the Lord [*Yhwh*], the Lord [*Yhwh*].” This unique Hebrew clause is a *verbless* clause with split or double predicate nominatives, *Yhwh, Yhwh* (Lord, Lord). The subject is *Elohim* (God), Who is *ehad*, or “one.” However, *Elohim* is a plural noun designating more than one person. Thus, the double predicate nominatives, *Yhwh, Yhwh* (Lord, Lord), answer the implied question, “How many are in the plural noun *Elohim* [God]?” Thus, this passage reveals that there are *two* “Lords” within *Elohim*. The two individuals—Lord, Lord—in the God Family are “one” in essence or existence, as well as purpose. (See Appendix W, “The Two Jehovahs of the Old Testament,” for a more detailed explanation.)

In the Greek Septuagint (LXX), the passage reads: “Κυριος ο θεος ημων Κυριος εις εστι.” Mark 12:29 is an exact quotation from the LXX, and most English versions traditionally translate the clause as “The Lord our God is one Lord.” As we will see, this clause in New Testament Greek is nearly identical to the underlying Hebrew of Deuteronomy 6:4 which has double predicates that are equative to God. An exegetical analysis of the Greek syntax of Mark 12:29 also shows two predicate nominatives, *Kurios, Kurios* (Lord, Lord), which are likewise equative to God.

The Predicate Nominative in New Testament Greek: “The predicate nominative (PN) is *approximately* the same as the subject (S) and is joined to it by an equative verb, whether stated or implied. The usage is very common” (Wallace, *Greek Grammar—an Exegetical Syntax of the New Testament*, p. 40). We will examine the meaning of two kinds of semantic relationships that PNs convey: 1) The **convertible proposition**, which indicates an identical exchange between the subject and the PN, and 2) The **qualitative proposition** which is the equality of essence or existence the PN has in relation to the subject (Ibid., p. 41).

The **convertible proposition** of a PN is most clearly seen in the following: “Jesus [subject] is [verb] the son of God [PN].” This definite *convertible* proposition equally means, “Jesus is the Son of God,” or “The Son of God is Jesus.”

The **qualitative proposition** of a PN is best demonstrated in John 1:1: “In *the* beginning was the Word, and the **Word was with God**, and **the Word was God**.” This statement reveals two Who are God, or θεος. Wallace writes, “The *idea* of a qualitative θεος here is that the Word had all the attributes and qualities that ‘the God’ [ο θεος] had [Whom the Word was with]. In other words, he shared the *essence* of the Father, though they differed in person. *The construction the evangelist chose to express this idea was the most concise way he could have stated that the Word was God and yet was distinct from the Father*” (Ibid., p. 269). The Greek word order of this clause reads, “(God) θεος [preverbal PN], (was) ην [verb], (the Word) ο λογος [subject].” In this case, the PN *God* does not have a definite article and comes before the verb *was*, followed by the subject, *the Word*, which has a definite article. Thus, *the Word* is the subject and *God* is a PN of a qualitative proposition expressing the fact that **the Word was God**, but **separate from God** the Father, Whom the Word was with—and that **the Word had all the qualities and essence of God**.

When we carefully analyze the syntax of Mark 12:29, we find that there is *one* subject and *two* PNs—one preverbal and the other postverbal—that appear to be a combination of a convertible proposition and a qualitative proposition sharing the same verb.

The Greek phrase of Mark 12:29 reads: Κυριος ο θεος ημων Κυριος εις εστιν. A literal translation of this phrase is:

“Κυριος—**Lord**” is a preverbal PN without a definite article.

“ο θεος—**the God**” is the subject, with the definite article “the.”

“ημων—**our**” modifies God and answers the implied question, “Whose God is He?”

“Κυριος—**Lord**” is a postverbal PN without a definite article.

“εις—**one**” the number “one,” but not necessarily restricted to a single person. Jesus also said, “I and My Father are **one**” (John 10:30), thus making Himself equal to God, as already shown in John 1:1.

“εστιν—**is**” is the shared verb between the subject and the two PNs.

As can be seen, the word order of the Greek is entirely different than what we would expect in English. However, regardless of the word order in the Greek, the meaning of the words is expressed internally. Thus, both the preverbal PN *Lord* and the postverbal PN *Lord* **show two separate individuals** who are *Lord*. Also, both PNs are **definite propositions** because the two Who are *Lord* are equative with God, sharing the same verb “*is*.” In both cases, therefore, “*The Lord is God*” and

“God is *the* Lord.” Yet, at the same time, both are **qualitative propositions** in that each “*Lord*” has the same essence and qualities of God, verifying what John wrote in John 1:1.

Therefore, as the Greek syntax shows, Mark 12:29 can be translated as Deuteronomy 6:4: “Our one God is *the* Lord, *the* Lord.” Since this verse is the only direct New Testament quotation of Deuteronomy 6:4, it should be translated accordingly in order to enhance the unity between the Hebrew word *Elohim* (God) and the Greek word *Theos* (God).

Additional Evidence of Two Who are Called “Lord” as Well as “God”: The New Testament reveals that there are two beings Who are each called “God” and “Lord.” Throughout the New Testament the Father is always called God. Additionally, Jesus called God the Father “Lord of heaven and earth” (Matt. 11:25; Luke 10:21). So Jesus is a “Lord” and the Father is a “Lord,” confirming the statement, “Our one God is *the* Lord, *the* Lord.” Likewise, the apostle Paul wrote that Jesus was God manifested in the flesh (I Tim. 3:16), and called Him our “**Savior and great God, Jesus Christ**” (Titus 2:13). In nearly all of his epistles, Paul writes a salutation and blessing after this manner: “Grace and peace *be* to you from **God Our Father** and *the* **Lord Jesus Christ**” (Eph. 2:2). Clearly, the New Testament teaches that the **Father is God** and that **Jesus is God**.

As one studies the biblical evidence of the true nature of God—with the understanding of the *two* Who are “God” and also “Lord”—one will realize that the Godhead cannot be a trinity, and that the Bible does not teach an exclusive monotheism. Rather, the Scriptures teach the *duality* of God—the Father and the Son. Thus, based on the Greek syntax, the most accurate translation of Mark 12:29 should read, “Our one God is *the* Lord, *the* Lord.”

Footnote Genesis 6:4

** What is the scriptural meaning of “the sons of God” in Genesis 6:4? In the beginning, before God created man, He created spirit beings known as “angels.” They possess a higher level of life than humans, as they live forever and are not subject to death. In Job 1:6 & 2:1, “the sons of God” clearly refers to angels. In this case the angels are coming before God—and the chief fallen angel, Satan, appears with them. Though Satan and the demons can come before God, as do righteous angels, they are not called “the sons of God.” Yet, some Jewish occult, mystic, kabalistic authorities interpret the phrase “the sons of God” in Genesis 6:4 to mean fallen angels or demons. They claim that these wicked spirits cohabited with women and their offspring resulted in a race of super human beings or giants—half angel and half man.*

On the other hand, God created man from the dust of the earth. Thus we are physical beings subject to death—and cannot live forever, as do the angels. God created humans male and female in order to bring forth children after their image, after their kind. Thus, through procreation, God has created all human beings, though they all die (Gen. 3:19; Rom. 5:12; I Cor. 15:22; Heb. 9:27).

*The true scriptural meaning of this verse cannot be understood from the context alone, nor is it disclosed in the Old Testament. The answer is only found in the New Testament—given by Jesus Christ, Who was the Lord God of the Old Testament and Creator of both angels and mankind before He was God manifested in the flesh. When answering a question about the resurrection, Jesus said, “The children of this age [from Adam to the final judgment] **marry and are given in marriage**; but those who are accounted worthy to obtain that age [the coming kingdom of God], and the resurrection from the dead [to **eternal life**], **neither marry nor are given in marriage**; and **neither can they die any more, for they are equal to the angels**, and are the children of God, being children of the resurrection” (Luke 20:34-36). Jesus’ answer clearly shows that angels—righteous or fallen—do not marry nor are given in marriage. Therefore, the phrase “the sons of God” can only refer to male human beings “who came in to the daughters of men”—which resulted in “giants.” They were human beings who reproduced after the human kind—kind after kind. They were not half angel and half human—an impossible cross-hybrid of man and angel. Angels are created spirit beings who live forever. They were not created with sexual reproductive organs. Thus, it is impossible for them to physically cohabit with human women and produce offspring.*

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