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Minister

September-October Letter

2026 Fall Festival Season

***Trumpets, September 12; Atonement, September 21;
Feast of Tabernacles, September 26 through October 2;
and Last Great Day, October 3***

September 3, 2026

Dear Brethren,

AS WE ANTICIPATE ANOTHER wonderful Feast of Tabernacles, it is important that we thoroughly understand the true gospel message as it was originally presented by Jesus and the apostles. Indeed, the gospel has everything to do with the Feast—for it proclaims the very time the Feast foreshadows: *the messianic kingdom age*. And as we will see, the Kingdom of God is central to salvation itself.

Yet modern Christendom continues to embrace a false gospel about the *person* of Christ while ignoring the actual message He proclaimed. For them, the gospel is all about “giving your heart to the Lord” or “receiving Christ”—concepts that cannot be found in your Bible (more on that disastrous approach in a moment). By contrast, in Matthew 4 Jesus came preaching the *gospel*—the “good news”—of the *Kingdom of God*: “From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand’ ” (verse 17). Mark records Jesus saying, “The time is fulfilled, and the kingdom of God is at hand: repent and *believe* the gospel” (Mark 1:14-15). As we will see, *believing* the gospel is critical to one’s salvation. So we’d better understand!

You’ll notice that no one ever asked Jesus, “What’s all this preaching about a kingdom?” They already knew—for the same message had been proclaimed by the prophets for hundreds of years. Jeremiah, for example, had long proclaimed: “ ‘Behold, the days will come,’ says the LORD, ‘that I will raise unto David a righteous shoot [righteous offspring, *Jesus*] and He will reign as king and prosper, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely; and He shall be called, The LORD is our righteousness’ ” (Jer. 23:5-6). Likewise note Jeremiah 33:14-16: “Behold, the days are coming ... that I [God] will perform the good thing that I have promised [in numerous biblical passages] to both the house of Israel and the house of Judah. In those days I will cause the Branch of righteousness [Jesus] to grow up unto David; and He will execute judgment and righteousness in the land. And in those days Judah will be saved, and Jerusalem will dwell safely.”

Add to this Isaiah 9:6-7, which talks about a *kingdom* being established upon the throne of

David wherein there would be *peace without end*. At the beginning of His ministry, Jesus visited His hometown of Nazareth and stood up in the synagogue to read from Isaiah 61—announcing the “good tidings” (gospel) of that very kingdom—a move that nearly got Him killed!

So this “son of David”—a well known messianic term of that day—was quite expected by devout Jews of the day who knew the Scriptures. Thus, just men like Simeon of Jerusalem (Luke 2:25) were living in eager anticipation of the “consolation”—read: *restoration*—of Israel under a Davidic leader who would be the long awaited Messiah. Hence Jesus’ followers, also aware of the teachings of the prophets, ultimately asked Him, “*Will you now, finally, restore Israel’s kingdom?*”

What is the true gospel? And how is the gospel linked to salvation?

Sometime probably in the second year of Jesus’ ministry, He sent His twelve apostles—still green but eager to serve their new teacher—out on a brief “missionary” trip. Working in pairs, they were sent out to areas populated primarily by Jews. They were given authority to heal and cast out demons—just as they had seen Jesus do. More importantly, they were instructed to preach the gospel—literally the “good news”—of the coming Kingdom of God (Luke 9:1-2, 6).

Yet one seemingly vital element was missing: they knew nothing of Jesus’ impending death and resurrection. It was only after the apostles had returned from this early evangelical tour that Jesus began to hint at His coming death (Luke 9:22). Much later, the apostles still did not “get it” concerning Jesus’ death and resurrection—they “understood none of these things” (Luke 18:31-34). Even after Jesus’ death, they did not understand about His resurrection (John 20:9).

How could this be? How can one be called to preach the gospel and yet have no understanding of Jesus’ atoning sacrifice? If, as we see in Protestantism, the “gospel” is all about Jesus and His redeeming death and resurrection, what gospel did the apostles proclaim in Luke 9? The answer is plainly given in the passage: they were sent to announce the *Kingdom of God*.

Jesus came preaching the good news of the Kingdom of God (Luke 8:1; etc.)—that the very messianic kingdom devout Jews had been living in anticipation of (e.g., Luke 23:50-51) was soon to be a reality. In his often overlooked message to Mary, the angel Gabriel succinctly lays out the good news of the Kingdom of God—identifying that kingdom with the house of Jacob. Concerning Jesus, he tells Mary, “He will be great, and He will be called the Son of the Most High. And God will give Him the very throne of his forefather David, and He will reign over the house of Jacob forever. His kingdom will never end” (Luke 1:32-33). So Jesus’ kingdom, the Kingdom of God, is actually a restored Davidic Kingdom of Israel—all twelve tribes—destined to eventually fill the earth (Matt. 13:31-33). Hence the disciples expectantly asked Jesus’ at His ascension: “Will you now, finally, restore Israel’s kingdom?” (Acts 1:6). Even they understood that a restored Israel was *foundational* to the establishment of the Kingdom of God.

If the gospel is all about Calvary, why did Jesus “preach the gospel” for three years without, during that time, presenting any information about His death and resurrection? Yet we read in Hebrews 2:3 that salvation first began to be proclaimed by Jesus himself. Indeed, as we will see, Jesus linked belief in the gospel—belief in the *kingdom*—with salvation itself!

Protestantism preaches a feel-good gospel of just “getting saved” in order to go to heaven. It is a gospel disconnected from Jesus’ own message—a message very much revolving around geopolitical realities. For example, the renowned Billy Graham wrote: “What is the gospel? [Jesus] came to do three days work, to die, be buried, and be raised.... He came not primarily to preach the gospel ... but he came rather that there might *be* a gospel to preach.” Note Graham’s obvious focus

on the messenger, not His biblical message. Dismissive of Jesus' message, the ever popular C. S. Lewis wrote: "The epistles are for the most part the earliest Christian documents we possess. The gospels came later. [True, but Jesus preached well before the epistles were written.] They [the four gospel accounts] are not the gospel, the statement of Christian belief.... [The] epistles [of Paul] are more ... central [to Christian belief] than the gospels."

Such language sets up an imaginary dichotomy between the gospel accounts and the writings of Paul—yet Paul taught "all things which are written in the Law and in the Prophets" (Acts 24:14), which would have included a literal kingdom-gospel just as described by the prophets and just as taught by Jesus. Martin Luther, as well, ignored Jesus' teachings in the gospel accounts and based his teachings solely on Paul's letters. Calvin did likewise. Their idea was that Jesus preached a "Jewish" message up to the cross, after which Paul took the real "gospel of grace" to the Gentiles.

It seems the evangelical gospel of modern Christianity denies Jesus' own kingdom message in favor of a largely distorted view of Paul's "gospel." Granted, Paul's approach to the gospel does tend to focus more on grace and redemption—the salvational aspect of Jesus' death and resurrection. Paul was primarily concerned with the *how* of the kingdom—how one can come to participate in that kingdom. Plus, Paul was dealing with Gentiles—who had no prior national anticipation of such a kingdom—and how they could gain access to God's kingdom without "becoming Jews." But the apostle fully understood and boldly proclaimed the same kingdom-gospel that Jesus inaugurated. A key passage in this regard is found in Acts 20, where Paul says his mission was to testify of the "good news" of the grace of God as he proclaimed the Kingdom of God (verses 24-25).

Paul taught that the promise of the Kingdom of God was an expression of God's goodness and mercy—while showing that entry into that kingdom is indeed predicated on grace. Similarly, Paul focuses on the resurrection of Jesus because it is only through the work of a *living* Messiah that the kingdom can be established—to make eternal life accessible to all. But a message of grace does not exclude or deny the vital message of the Kingdom of God as introduced by Jesus—a kingdom that is political, territorial, literal.

True Christianity must be rooted and anchored in the exact message of the historical Jesus—a message of a literal kingdom that would bring salvation to its adherents. So how is the kingdom-gospel linked to salvation? Why did Jesus emphasize *belief* in His gospel? (Mark 1:15). In a Hebraic context, belief implies the adoption of ideas that fundamentally change the way a person not only thinks but lives; to believe in the Messiah meant to fully live by His teachings and standards. Belief in the gospel of the kingdom means one would *live for that kingdom*; thus, one would then be found in harmony with God's way of life and eligible to participate in that kingdom.

But popular Christianity teaches a gospel of "getting saved" by "asking Jesus into your heart." What kind of non-biblical language is that? True salvation, however, is directly linked to *participation* in the world-ruling Kingdom of God. This is why the thief on the cross said, "Remember me when You come into Your kingdom" (Luke 23:42)—for even he understood that salvation was a consequence of the establishment of Jesus' messianic kingdom.

To put this another way, it is only within the context of the Kingdom of God that salvation is offered to men at all. Indeed, such salvation takes place only on three levels. First, those who are presently called and chosen of God (John 6:44, 65; Eph. 1:4-5)—and who remain "in Christ" throughout their lives—will inherit eternal life through the first resurrection. This occurs at Jesus'

return and as His Davidic kingdom is literally being established. These are referred to as the first-fruits of God's harvest (James 1:18; Rev. 14:4), and make up the very Bride of Christ—which will rule alongside Jesus in the messianic kingdom (Rev. 1:6; 5:10; 20:6).

Second, throughout the messianic age the masses of humanity will find salvation as they learn to live in harmony with that Israel-based kingdom. Ultimately, every Gentile nation will seek to emulate Israel—will endeavor to “take hold of the garment of a Jew saying, ‘We will follow you, because we know God is with you’” (Zech. 8:23). Again, the key is belief in and participation in the Kingdom of God. (Just for fun, ask a Protestant, “What did Jesus mean when He said, ‘Salvation is of the Jews’? How does that statement fit into your Protestant theology?”)

Finally, all who have ever lived and died without salvation will come to life in the second resurrection (Rev. 20:11-15)—called the Judgment (John 11:24; Heb. 9:27)—and be offered salvation. But again, *participation in the kingdom* is key.

Ultimately, the true gospel as preached by Jesus the Messiah and the early church is the message of God's salvation—a salvation that directly hinges on the establishment of the Kingdom of God. Jesus' shed blood and resurrection are vital aspects of that gospel, showing how God has graciously made a way for men to be reconciled to Him and ultimately inherit eternal life.

Israel—basis for the Kingdom of God

Modern Christianity's “gospel” dismantles any meaningful purpose for the nation of Israel. But without Israel, without the Jews, there can be no Kingdom of God. As noted earlier, Jesus' inner circle had been announcing the “good news” of that kingdom alongside the Messiah for many months. And just before His ascension into heaven, they asked Him the ultimate messianic question: “Will you now, finally, restore Israel's kingdom?” (Acts 1:6). Jews saw the Messiah as a conqueror, one who would restore the Kingdom of Israel to her former glory—and then rule that kingdom forever. So for Jesus' disciples, a restored Israel free of the Roman yoke *was* the Kingdom of God—at least in nascent form.

Identifying a restored Israel with the Kingdom of God is entirely biblical. As Messiah, Jesus will rule over the Kingdom of God forever. It's worth recalling that in Luke 1:32-33 the angel Gabriel identifies that kingdom as the house of Jacob—Israel. He tells Mary, “He will be great, and He will be called the Son of the Most High. And God will give Him the very throne of his forefather David, and He will reign over the house of Jacob forever. His kingdom will never end.” So Jesus' kingdom, the Kingdom of God, is actually the Davidic Kingdom of Israel—destined to eventually fill the earth (Matt. 13:31-33).

Daniel would agree. In describing the great crisis on Israel at the close of this present age, the prophet has Israel—called here “saints” (i.e., chosen ones), but not to be confused with the Church—in the clutches of a terrible “fourth beast,” facing certain destruction (Dan. 7:21, 25). Jesus warned of this same event: “Then there will be a time of great distress.... And unless those days are curtailed, no Israelite will survive—but for the sake of Israel, God's chosen nation, those days will be cut short” (Matt. 24:21-22, paraphrased). But as Daniel's prophecy shows, God steps in at the last moment and delivers Israel (Dan. 7:22)—through the catastrophic plagues of the Day of the Lord as pictured by the Feast of Trumpets. God then *extends to Israel* the very kingdom He has just granted to the Messiah in a heavenly “coronation ceremony” (verses 13-14, 18, 22, 27). Thus, in the so-called “great tribulation” a remnant of modern Israel is delivered and “given” a kingdom—that is, they *become a kingdom*—that will never end, ruled over by Jesus sitting on David's throne.

What does all of this mean? A rescued and fully restored Israel in the “age to come” is the basis for the Kingdom of God. The idea of Israel as God’s kingdom stems from David’s time. Solomon sat on *God’s* throne (I Chron. 29:23). David said Solomon was chosen “to sit upon the throne of the kingdom of the LORD over Israel” (I Chron. 28:5). The Jewish king Abijah spoke of “the kingdom of the LORD in the hand of the sons of David” (II Chron. 13:8). Clearly, the throne of Israel was looked upon as God’s throne, and Israel was God’s “kingdom” on earth. At least it was meant to be in type.

All of this hearkens back to Exodus 19:5-6, where Israel was originally “set apart” to model God’s way of life to the world. But Israel never fulfilled that purpose, and this restored-kingdom theme subsequently became the focus of nearly all the prophets.

The Feast of Tabernacles points to Israel’s ultimate destiny

The idea of destiny is central to the religion of Judaism. However, as author David Ariel notes, “the question of Jewish destiny remains unresolved, as the fundamental issues concerning the Jews’ place in the world are under continual [rabbinic] revision.” Indeed, modern rabbis are continually coming up with new approaches as they “struggle with the issue of Jewish destiny and distinctiveness” (*What Do Jews Believe?*, p. 133).

It seems Jews have lost sight of their original purpose of being a model nation. Instead, looking inwardly, Judaism has focused on being “treasured” by God—as opposed to being *used* by God. According to Ariel, Jewish distinctiveness is today found in “personal spirituality”—a direct reflection of rabbinical teachings. Thus, a biblically-defined destiny that finds purpose and meaning for the people of Israel as a whole has given way to a self-seeking destiny centered on Judaic religious practice (pp. 50-51).

Unfortunately, this popular view of Jewish destiny compromises the idea of the Jews being God’s “chosen people” and effectively lumps the Jews in with the rest of humanity in its search for “spiritual enlightenment.” But from a biblical perspective, it is a huge mistake to confuse the destiny of the people of Israel with the destiny of the rest of the world. God calls no other nation “my elect” (Isa. 45:4; 65:9, 22); to no other nation has God said, “But you, Israel, are my servant. You are Jacob, whom I have chosen, the seed of Abraham, who was my friend. I took you from the ends of the earth, and called you from its remotest corners. And I declare, ‘You are my servant; I have chosen you, and I have not cast you away’ ” (Isa. 41:8-9). What other nation has been called to model God’s way of life to the world (Ex. 19:6)? What other nation has teachings so profoundly wise that the nations of the world would seek after them (see Deut. 4:6)?

Without question, in the *age to come*—pictured by this very time we call the Feast of Tabernacles—the nation of Israel will fulfill their original God-ordained role as a model nation for the world. But they will do so under the direct leadership of the then-glorified Church of God, the glorified Bride of Christ—those “grafted” in as “spiritual Jews” because of the Jews’ unbelief.

Importantly, the Jews (Israel) and the Church have distinct roles, both vital to the messianic age. As spirit-composed immortal children of God, the Church will rule as kings and priests over the earth with Christ (Rev. 5:10; 20:6). Under their leadership, the Law will go forth from Jerusalem (Isa. 2:3) and the knowledge of God’s way of life will cover the earth like the seas (Isa. 11:9). The twelve apostles will each rule over a tribe of Israel (Luke 22:30)—as the nation, in turn, fulfills its role as the premier “model” that all humanity will ultimately desire to follow. Thus, the glorified “bride of Christ” will serve under Jesus as the ruling upper echelon of the Kingdom of God, while a

restored and redeemed Israel will serve as the “model nation” for all the world to emulate. Two distinct, yet complementary, roles—and both forming the kingdom. (It is this spirit-composed, upper echelon that Paul was referring to when he said that flesh and blood could not inherit the Kingdom of God; see I Corinthians 15:50. But the bulk of the kingdom, as clearly enunciated by Gabriel in his visit to Mary, will be composed of flesh and blood humans—as Jesus’ kingdom will begin with the *literal* “house of Jacob.”)

This is all part of the true gospel message concerning the Kingdom of God. Yet no Protestant church teaches this. They are in utter ignorance of God’s plan to use the glorified Body of Christ to rule and teach this world under Christ. They have no idea of the key role that will be playing by a modern-day remnant of Israel—mostly English-speaking peoples. Indeed, Israel’s ultimate destiny is captured in a single, profound statement made by the prophet Zechariah concerning the messianic age: “In those days ten men out of all the nations will take hold of the garment of a Jew, saying, ‘We will follow you, because we have heard that God is with you’ ” (Zech. 8:23). In the culture of Zechariah’s day, taking hold of another’s garment meant looking to that individual for guidance and protection. The ten men are representative of all nations—thus, the entire world will follow the then-righteous example of the nation of Israel—as led by Christ and His bride!

BRETHREN, THESE ARE HIGHLY APPROPRIATE truths to dwell on during the upcoming Feast of Tabernacles. As always, I thank you for your love and prayers for myself and for all the brethren. I pray daily for God to bless each of you in all your circumstances. I pray especially for your health and healing. Thank you for your tithes and offerings—which are used to serve the brethren and preach the gospel of the soon-coming Kingdom of God. May God’s love and grace continue to be upon you. *Have a most blessed Feast!*

With love in Christ Jesus,

Fred R. Coulter

FRC

PS: Our program of distributing Bibles and Greek-English Interlinears continues to be a success! And we still have plenty of Bibles and Interlinears left—so feel free to request copies if you can place them into the hands of those who have a sincere desire to study the Scriptures. You can order copies individually or by the box—paperback, 8 in a box; vinyl, 6 in a box; and Interlinears, 4 in a box. Thank you and keep up the good work!

PPS: Some in the churches of God are teaching that this year is a Jubilee year. However, according to the Calculated Hebrew Calendar, this is not the case. This year is *not* a jubilee year.

Letters and Emails from Brethren and Website Visitors

Dear Elder Coulter: I've got just about all the leavened products together to get rid of by Passover, and cleaned my kitchen to bake my own unleavened bread—as I have for the past 7 years. I bake three kinds—plain, cheese, and cinnamon—so as to have at least one piece for the 8 days, because Passover is also an unleavened day to me as well. I'm usually ready by Passover. I have a little bottle of red wine and use olives as a bitter herb.

I don't get to wash anyone's feet, but God has me fill up a basin and move my feet around [which] washes my feet.... It's very signifying to me.

I am thankful to Him for you, for [you are a] blessing ... through His power. You taught me the Feast days, which I began keeping when I met you. Thank you always for all you do for me and others. You have made history for writing the most books, and for giving away the most Bibles. Sending much love and blessings your way, and to all the brethren. Thank you very kindly.—*DR*

Dear Fred: Continued prayers for God's church and the work that is being done. I am well on my way to building my own library, starting with the *Faithful Version* to the newest booklet/book. Please know that I have been handing out the *Faithful Version* to others in God's churches. I still have several left, so I will wait until I have handed out all of them before I ask for another box, if they are still available then. Thank you.—*M*

Dear Fred: I hope this note finds you feeling well and strong. We heard wonderful messages for the holy days and I think the last day of Unleavened Bread message was the best holy day message I have ever heard. Hope all is well at headquarters. Since Unleavened Bread there have been no new messages online and we wanted to make sure you were okay. We pray for you every day.... Anyway, keep the faith—as we will too.—*DF*