

INSIGHT

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GREAT BRITAIN IN TRANSITION

International Congregation of Yahweh

INSIGHT

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A MAGAZINE OF BIBLICAL UNDERSTANDING

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INSIGHT has been published by the International Congregation of Yahweh ("ICY") since 1991 as part of ICY's efforts to fulfill the commission given the New Testament assembly (Mark 16:15). During these last 31 years *Insight* has been on the frontlines of bringing Yahweh's truth to a world of "religious Babylonia", and its staggering political and economic challenges. As we move through the final decade of this Jubilee cycle we will continue that editorial policy.

A nonprofit, religious organization, ICY is dedicated to the restoration of the original doctrines of the Apostolic assembly. ICY follows the practice of the New Testament assemblies who kept the Law of the Old Testament. The true assembly is built on the foundation of the apostles' and the prophets' (Eph. 2:20), message of obedience to Yahweh's Law (Isa. 8:20; Jer. 26:4-6; Ezk. 20:19).

Our major doctrines include the name of the Creator, Yahweh, and His Son, Yahshua. Only these names are to be used in worship rather than Jesus, God, Lord, Jehovah, etc. Ample Scriptural and historical evidence support this belief; not the least of which is the commandment against taking the name of Yahweh in vain (Ex. 20:7).

Other major foundational beliefs are the atoning sacrifice of the Messiah Yahshua, and the inspiration of both Old and New Testaments. An ICY hallmark doctrine is the restored truth that the weekly seventh-day Sabbath is from dawn-to-dark; not from sunset-to-sunset as commonly taught. Yahweh's true Holy Days and New Moons are to be observed as well. *Insight* is sent free of charge to all who subscribe. Since ICY does not teach tithing on money, this is made possible through free-will offerings of ICY members and other contributors. Circulation presently includes over 33 foreign countries and the USA.

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What it Takes to Reach Higher

From the Editor: *Gary C. Miller*

When Queen Elizabeth II was coronated in 1952 Great Britain had eight Commonwealth nations and was a declining military power. Her skeptics doubted she could handle the job at age 25. But her youthful energy, amiable nature, and political savvy proved her skeptics wrong as she navigated the Empire to its present 56-nation Commonwealth.

But how did Britain become great? Many do not realize that tiny island-nation's story was written millennia ago... in the Bible. We could call it "Destiny" that Britain was to be a company of nations so vast the "sun would never set" on the colonies she controlled, reaching epic heights of opulence and world power.

But destiny is not set on autopilot. Decisions had to be made. Sound judgment, and sound advice helped set the British sail. Sure, there were serious mistakes and major setbacks along the way, but with a relentless push forward and the unseen hand of divine Providence, tiny Britain became Great Britain. Britain set the standard by being the first to abolish slavery, for example.

Our article on "Great Britain in Transition" further details the role of a British monarch and some idea of where the monarchy is headed with King Charles III at the helm. One thing is certain, the line of succession in the royal family does not include another Queen Elizabeth. She holds a unique place in the history of the United Kingdom.

The Crown's achievements did not happen overnight, in a day or a year, but came with a price, personal sacrifice, and hard work. As with nations so with individuals, greatness is a process. There will of course be resistance, failures, catastrophic setbacks and sometimes a loss of will and hope. But with proper judgment, steely persistence, and learning from the consequences of our choices, we can choose our own personal course to create *any life we want*. Believe it or not.

The Messiah, Yahshua, gave us the proper direction when He said, in this order "Judgment, mercy, and faith." (Matt. 23:23). Our articles on these subjects address these weightier matters affecting our choices that often challenge our human nature and test us when we stumble. Measuring ourselves by the truth of Yahweh's word...that sharp two-edged sword, rather than by tradition or what we choose to believe is the task of self-mastery.

And this was never more urgent than in religion today and meeting the perilous times ahead! With false prophets pushing a "new gospel-a-day", and 24-7 fake news, we realize the need to see through deception is no small matter. It requires judgment; the ability to tell the difference between what is true and what is false. And when we face entrenched false religious doctrine, or when "wokeness" and "cancel culture" pundits blur the facts, greater skill in judgment is needed.

Our articles on tithing and baptism help focus on areas where religion has gone astray. What about those teaching a tithing gospel, using the phrase "tithing on the increase" to make tithing include money? Are they telling the truth? When they use the Old English word "increase" and redefine it to mean "profit" or a general "productive effort", or "money is your increase", is this the truth? Our article on tithing has those answers so we can avoid that very expensive deception.

Another religious ploy is coming under the cover of the Messiah's name, Yahshua, to push other new gospels. Does preaching in His name, baptizing in His name, even doing great wonders in His name, mean they are for real, telling the truth, the whole truth and nothing but the truth? Remember Yahshua's sobering words, "For many shall come in My name...and shall deceive many" (Matt. 24:5). And "...then I will profess to them, I never knew you: depart from Me, you that work iniquity." (See Matt. 7:23). Our article on baptism addresses this problem.

And we all would do well to remember what Nobel Laureate, Milton Friedman, said, "Things are almost never what they seem at first."

Right. We have to look below the surface by "...rightly dividing the word of truth." (II Tim. 2:15). And when we do, the truth of Mr. Friedman's statement becomes more obvious.

This is not a casual exercise, however, as Paul said, "But strong meat belongs to...those who by reason of use [habit; *KJV* margin] have their senses exercised to discern [judge] both good and evil." (Heb. 5:14).

It takes practice and "Study to show yourself approved to Yahweh..."("God", *KJV*; II Tim. 2:15)" to gain the good judgment to see the true from the false, develop faith and reach higher to fulfill our personal destiny.

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CHOICES & CONSEQUENCES

CHOICES THEN

Doing the right thing by knowing what choices to make are part of daily life. All of us want, and in one way or another, are seeking the best that life has to offer. But what are those “right choices”, the path to success, health, the fulfilling life?

Back-in-the-day, in simpler times, our pioneering ancestors’ choices were mostly made for them, in a manner of speaking. In those simpler,...but not easier times, choosing often meant one of two things: *survival* or *extinction*. Little time for leisure, laziness, or being wasteful, but the family working from

“...Success in daily life...
meant *survival*...”

“can-to-can’t” were the realities. It was a hard life; a self-reliant life; a family affair.

And keeping body-and-soul together often teetered on the edge if crops failed, sickness struck or hostiles and natural enemies threatened. Then those two choices loomed large. Life became *black and white*: Hunger or enough. Comfort or hardship. Try or fail. Win or lose.

Success in daily life, summer and winter meant *survival*. Failure could mean *extinction*. Certainly every decision was not an immediate survival matter, but more often than not, it was.

Survival was more obvious as they walked behind the plow, weaved cloth, or “laid up” for winter. There was never any doubt that what happened depended on their personal decisions, their hard work, and not on government or fate. “Man-against-Nature” was not some idle platitude. It was a family reality.

CHOICES TODAY

Are things *really* that different now? Perhaps, compared to industrialized modern times, pioneering families faced those two options more visibly. And it is true nowadays each family does not weave their own cloth, nor usually raise and store their winter food, or walk behind a plow. But the fact is, today just as in those more primitive times, survival still depends on what *we do*, *our* hard work and the choices we make.

WHY WE MAKE CHOICES WHAT WE BELIEVE

But what drives our choices? *What we believe*; acting according to what we believe is true. “You act, and feel, not according to what things are really like, but according to the image your mind holds of what they really are...”¹ It does not happen any other way. Our beliefs are our reality.

Life became
Black and White

Hunger or enough.
Comfort or hardship.
Try or fail.
Win or lose.

For example. Suppose while hiking what you believe to be a gorilla appears along the trail. It looks like one, growls like one, and walks like one. How will you react? Fear and flight. Suppose too, it chases you, coming closer and closer. Adrenalin rushes, pulse quickens, you gasp, yell, scream for help! But just as it appears it will catch you, then it stops, takes off the gorilla outfit and you see it is an actor dressed like a gorilla! What happens? Your emotions change, no fear, only relief. The choice to flee was made based on belief; your image of reality.

What changed in this event? The reality of an actor dressed like a gorilla? No. What changed was your *belief*. Your emotions and thoughts automatically react to what was *believed* to be a real gorilla even though the reality did not change.

Always the goal is to believe *the truth* in a given situation as much as possible; doing our due diligence getting the facts. Our goal is that required in a court testimony, to see and tell, "The truth, the whole truth, and nothing but the truth." "Your [Yahweh] Word is Truth." (John 17:17).

WHAT OTHERS BELIEVE

Perhaps all too often, what *others* believe become *our beliefs* whether based in reality or not.

Being concerned with what others may think about our choices, behavior, or what we say, can stunt or thwart our personal development.

It can, and frequently does, inhibit our thinking that we choose what threatens our own survival and the good of others. Our decision-making is paralyzed as we worry too much about what "they" think, forfeiting our success and the right to improve our lot-in-life.

An interview with a highly successful businessman, a Mexican billionaire, summarized this when he said, "Most people do not realize what great things they can accomplish, *IF* they do not care what other people think about them."

Fearless, but controlled. Respectful of others, but not too respectful. As Rudyard Kipling quipped: "If all men count with you, but none too much;..."²

TWO CHOICES, TWO CONSEQUENCES

Yahweh long ago spoke of choices; that we have *only two*, as surprising as that may be. When we read them, why our pioneer ancestors saw them more

clearly perhaps than we do is obvious.

Notice Yahweh's profound revelation: "...I have set before you Life and Death, Blessing and Cursing; therefore choose Life, that both you and your seed may Live." (Deut. 30:19). Clearly, choose Life and blessings follow. Choose Death and curse-after-curse repeats....until the inevitable comes.

**"...Yahweh...spoke of choices;
that we have *only two*..."**

Who would imagine *all* decisions stem from only those two choices out of hundreds? Could all other decisions rest on those two; either or? Regardless how we label our decision-making, Yahweh points the way that Life and Death are really what we are choosing...each time! Seriously? Is it really that simple? Yahweh would know.

WHAT KNOWLEDGE?

What is that Life choice Yahweh says we should choose? His Law of righteousness. Choosing success, seeking the best that life has for us, depends on choices and consequences. Choices are up to us. Consequences of our choices are preordained; rock solid as the universe itself. That is why we need the right knowledge. Knowing what to do and what not to do depends on what we believe: "...Believe in Yahweh your Mighty One, so shall you be established; believe His prophets, so shall you prosper." (II Chron. 20:20).

Remember He had recorded for us: "My people are destroyed for lack of knowledge..."

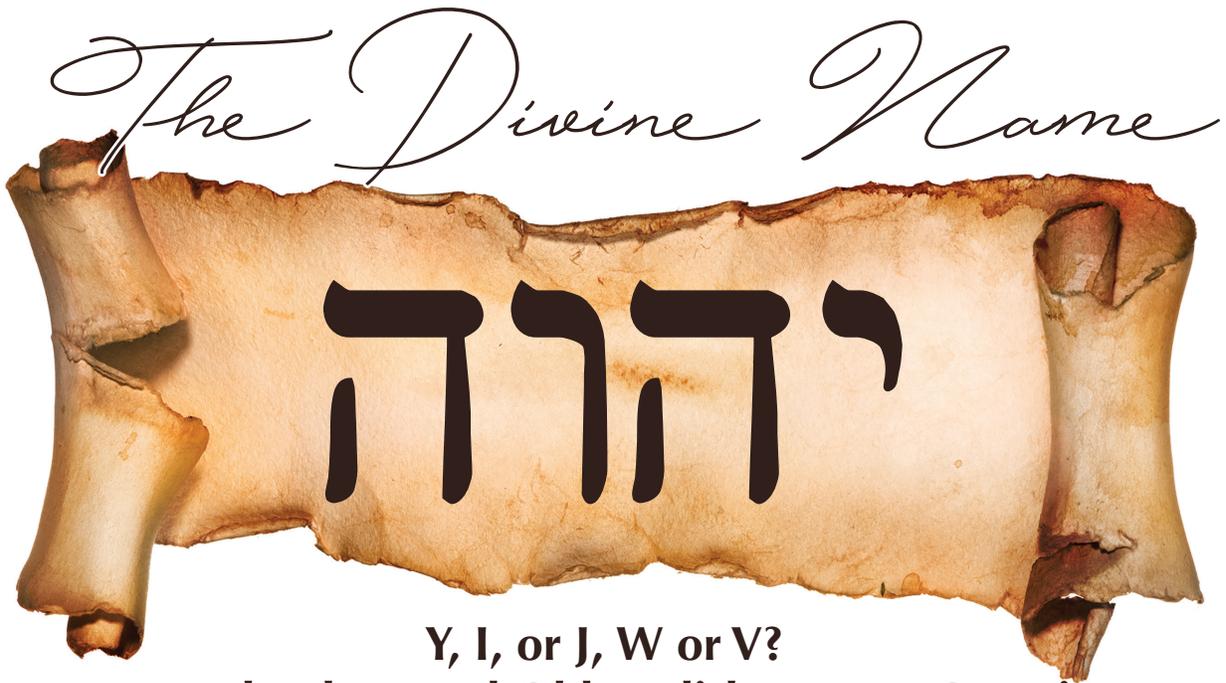
What knowledge? Continuing "...seeing you have forgotten the *Law of your Elohim*..." (Hos. 4:6). "...my people are gone into captivity [trapped by our sins], because they have no knowledge...because they have *cast away the Law of Yahweh*." (Isa. 5:1, 24).

What Law? The first five books of Scripture: Genesis, Exodus, Leviticus, Numbers, Deuteronomy: The Truth (Psa. 119:160).

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Y, I, or J, W or V? New Technology and Old English Answer Questions The Geneva Version Advantage

Searching for the Creator’s Name is part of our task as we “...earnestly contend for the faith once delivered.” (Jude 3).

Does the Creator’s name, יהוה, begin with the letter “J” as in the transliteration “Jehovah” with its vowels and consonants, and go back thousands of years even to the original Hebrew scriptures or is it relatively recent? Is the Hebrew letter, “y” (“yodh”) pronounced “J” (“jay”)?

Some scholars say, “Yes.” Some say, “No.” Which is it? Both sides have their reasons.

WHY DOES IT MATTER?

But why all this fuss about the divine name? Is it just a radical “splitting hairs” that has nothing to do with salva-

“...why all this fuss
about the divine name?”

tion? Fair questions. Obviously most professing Bible believers think it makes no real difference.

But the most important question is, “Who does it make a difference to?” The Creator, יהוה, says, “For My Name’s sake..., how should my name be polluted? And I will not give My glory unto another...I am the first, also I am the last...” (Isa. 48:9, 11-13; my emphasis).

And the Messiah, Yahshua said, “I have declared to them your name, and will declare it.” (John 17:26). It

clearly mattered to Him...and still does. It should to us too. These powerful words from the Creator and His Son leave no doubt the Creator’s Divine Name is not trivial.

And, it has much to do with salvation: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)!

Names are an important part of salvation. What could be more certain?

HEBREW GRAMMARS

Advances in linguistics through technology and archaeological studies in the 20th century forward show unanimous agreement among modern scholars when citing the Hebrew alphabet on at least one point. This. *No Hebrew alphabet listing*, to our knowledge, vocalizes “ ך ” (yodh, first letter in the name) as “j” or “J”. Not one. Never once vocalizing the Hebrew yodh as “j” in their alphabet listing, provides near conclusive evidence the Hebrew “y” (yodh) is transliterated as the English “y”; never “j” in lower case or proper nouns.¹

So for the divine name we are on solid ground to write at least ---YHWH. (See sections “A Short Note on “W” versus “V” and “Origins Tell the Story”).

Ironically, some Hebrew alphabet sources citing *only the “y”* transliteration of “ ך ”, make a strange turn, and transliterate the divine name as Jehovah! This inconsistency can hardly be due to scholarship, but perhaps cultural “familiarity” compromises what they know otherwise to be true about this name.

OLD ENGLISH

Authentic written Old English sources can also provide essential clues to sounds in the divine name. Word spellings and their proper modern vocalization of the *original* are the goal. But “...remember that Old English phonetics are reconstructed and so can only provide an approximation of what Old English sounded like. There are disagreements between historical linguists about a number of features, even today...”²

Two original Old English (OE) records are the 1560 *Geneva Version Bible* and the 1611 *King James Version Bible* that reads more like modern English than the Geneva Version. The Geneva Version (GV), Old-English varies in many ways from the King James Version (KJV) since it precedes the KJV by half a century of cultural changes.⁷ The GV’s antiquity (and differences from the KJV) increases its value somewhat, but any advantage in pronunciation is welcome. Both versions’ consonants and vowels differ from Modern English (ME) in some respects, and are valuable phonetic aids to ancient and modern applications of “j”, “i”, and “y” to the divine name.

DIFFERENCES WORTH NOTING

The Old English versions’ differences are clearly relevant to the divine name’s sound. For instance, the Geneva Version *never* uses the letter “j” while the KJV uses it occasionally in proper names (“J” in Gen. 5:32; 6:10; same word but “I” is used in Gen. 9:23, 27). In the later KJV Old English (but not GV) they were often used interchangeably.

Also, the KJV “i” replaces the GV “y” (“dies” for “dye”; Deut. 24:2; “hid” for “hyd”; Josh. 2:6), and the “y” for “i” (“eyes” for “eies”; Deut. 29:4); to name a few places.

These “i” and “y” switches are especially important because *both* versions render the divine name as **Iehouah** (Psa. 83:18) instead of “Yehouah” for example. More on this later.

Why the switches if the sounds are not connected?

Such changes indicate *vocalization* of these letters *is also* interchangeable. Even modern technology which provides the Old English letter *sounds* appears to allow this.²

PHONETIC CONNECTIONS

Letters “i” and “j” and “i” and “y” were clearly given some phonetic connection by the translators of the KJV. And all alphabets show “y”, used in *both* versions, that even then was apparently the Hebrew, *yodh*, (divine name first letter).

“...brutal reign of...Queen Mary I,...
forced hundreds to flee her
“burn or recant”...decree.”

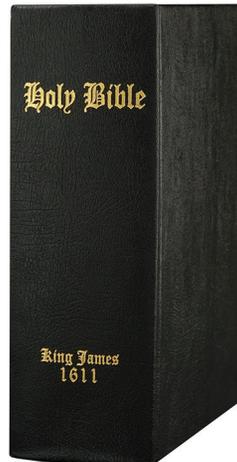
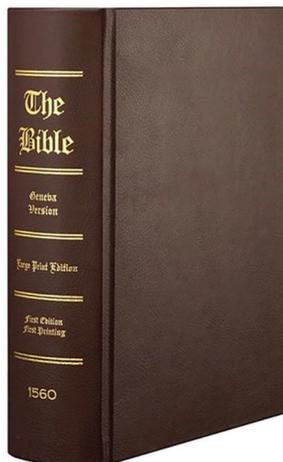
Why, then, was the letter “y” not used in the divine name since it was clearly connected centuries ago with “i” phonetically and was *not* a “j” (“jay” sound)?

Well, as shown later the “y” could have been used on phonetic grounds. Perhaps the letter “J” (“jay”) was gaining some acceptance, and the KJV translators were influenced by social familiarity; as did the much later Jehovah Witness writers.⁷

The current “dominance” the letter “j” and “J” has in many Biblical proper names continues: *Jerusalem* versus *Yerushalem* (or ---*Yahrushalem* as it should be).

THE GENEVA VERSION: BRIEF LOOK BACK

Let us take a breather from “grammareese” to the older Geneva Version’s origin printed fifty-one years before the KJV. The brutal reign of Roman Catholic Queen Mary I, queen of England, forced hundreds to flee her “burn or re-



The Bible has been published throughout history in several different versions and languages. The Geneva 1560 Version and the King James 1611 Version were two of the original Old English records, which still differ from Modern English in some respects. thekjvstore.net

cant and return to the Mother Church” decree.

Fleeing England to the Continent during this era, known as the Marian Exile (1553-1558), many “protesters”, protestants, were breaking from Catholic rule and beliefs (such as selling indulgences). This was known as the Reformation.

Protesting “the false authority of Rome, and her false gospel” and denying its “apostolic succession” doctrine, they fled mainly to Geneva, Switzerland and Germany seeking religious freedom. The largest concentration of refugees

“...Jehovah...was *not used as the sacred name at that early date...*”

was at Geneva during the Reformation’s darkest hour.

The Church at Geneva was very sympathetic to the English refugees, and determined to produce a Bible for those who continued there in exile, publishing the Geneva Version in 1560.

Used by the Puritans, Pilgrims, and Shakespeare, it was the *first Bible brought to America*. In those trying times the Geneva Bible emerged, and remained the *preferred Bible for over 150 years*. “...Examination of the King James Bible of 1611 shows its translators were influenced more by the Geneva than by any other English version...”

TECHNOLOGICAL ADVANTAGE

The GV, by *never using the letter “j”* in proper and ordinary nouns, plus its antiquity deserves a closer look.

Since the “J” and “I” were often interchanged in the OE 1611 KJV, was the KJV “I” perhaps a special case pronounced as our modern “J” or do those “J” names have a different OE sound than in Modern English?

The older Geneva Version sheds some light on that question.

One way we know is through the power of new information technology that allows us to *hear* Old English consonants, vowels, and words pronounced.²

Besides scholars’ advancing expertise in grammar, such technological advantage provides convincing evidence that “*Jehovah*” (with the “J”) *is not the divine name’s true pronunciation*.

OE sounds of these earlier Bible versions also *shows the modern “J” sound is a relatively recent addition to the English language*, and was *not generally used* as late as the KJV 1611. As a “late-comer”, the modern “J” sound could hardly be the original part of the divine name, יהוה that goes back thousands of years.

MORE ON “I” AND “J”

Interchanging “I” and “J” in common and proper nouns

requires knowing the OE sounds of both the “J” and “I” in proper nouns. The OE of the 1611 KJV spells “Jehovah” as “*IEHOVAH*” (all capitals) (Ex. 6:3; Psa. 83:18; Isa. 12:2; 26:4). The Older English of the Geneva Bible here reads virtually the same, “*Iehouah*”, with the “u” and *without all capitals* (Psa. 83:18).

ORIGINS TELL THE STORY

Notice the central role of the North Semitic *WAW*. Both “I” and “Y” came from the North Semitic consonant “*yodh*” (y), now the Hebrew *yodh*.

And what was the origin of the “J”? It developed as a form of “I” while the “Y” form *in the Greek* descended as a variant of the North Semitic “*WAW*”, the predecessor of F, W, U and V.⁸ Recall the “W” as in the Divine Name’s accepted form “*Yahweh*.” (See “*His Name is Yahweh*”; *Insight*, Vol. 10, No. 1; www.icyahweh.org; *Insight*).

OLD ENGLISH “J”, “I”, AND “Y”

Clearly, the 1560 Geneva Version shows in the “Older” Old-English, *the “J” was not commonly written*. Proper names beginning with “I” were replaced by “J” as in Modern English, and used only sparingly in the 1611 KJV.

For the record, here are approximations for Old English j, i and y vocalization. The consonant “j” was pronounced “yeh” as “yehard.” The short “i” like “bit” or “scip” [like “ship”]. The long ī was like “ee” as in ‘seen’ and “isen” [pronounced “ee’-sin”].^{2,3}

But the short “y” in Old English is like “ew” as in “few” as in “kening” (modern English short “e” sound.). The long “y” [“u” in “mule”] as in *fyr* sounded out like “*fewr*”.^{2,3}

Implications for names like *Jacob* (Heb. *Yaaqobh*) are in the GV *Iaakob*: something like “*Eh-a-kob* or *Ee-ah-kob*.” and in the KJV *Iacob* similarly *Eh-a-cob* or *Ee-ah-cob*. These Old English “y” variations, both written and vocalized, are closer to the Hebrew names than modern English.

Numerous 1560 GV and 1611 KJV cases of “I” instead of “J” are: “*Iofhua*” for “*Joshua*” (Josh. 1:1); and “*Iesus*” for “*Jesus*” and “*Ioseph*” for “*Joseph*” (Matt. 1:18). The KJV interchanges “I” and “J” for the *same word* in different verses [*Japheth* (Sec 3315); Gen. 5:32; 6:10; *Iaphet* later in Gen. 9:23, 27].

The Old English is clearly closer to the Hebrew than the modern “J”, and clearly, the Old English “j” is not even close to the modern English “j” (“jay”) used in “*Jehovah*”. The *Old English “Iehovah” is not the modern English form “Jehovah” and could not be the divine name*.

CONCLUSION TO “I” RESULTS

The evidence plainly shows even at the late date of the mid-1500s the GV Old English “J” was not used in proper names—at least not *written*, but instead the “I” (a long “ee”, the short “i”).

In the early 1600s of the KJV, Old English “J” is found

sparingly but was *still replaced by “I” spellings and pronunciation in most cases of proper names.*

These ancient records provide concrete evidence “Jehovah” (with “J”, “jay” long “a”) was **not used as the sacred name at that early date** and modern inventions’ attempts to justify it are on shaky theological grounds.

Veering from the Hebrew pronunciation to suit changing linguistic *trends* has led many to accept false names and titles in place of the Divine Name whose pronunciation cannot be compromised. To repeat Yahweh’s comment: “...for how should My name be polluted? And *I will not give My glory unto another.*” (Isa. 48:11; [refers to Yahweh’s name, v. 9]; italics mine).

We cannot make the divine name a “vain thing” (Ex. 20:7) by substituting other deities’ names for the Creator’s name. Remember that is one of the “Big Ten” commandments.

A SHORT NOTE ON “W” VERSUS “V”

(SEE ALSO SECTION “ORIGINS TELL THE STORY”)

Now to the last syllable, *vah*, in the transliterated *Jehovah*. Does the divine name, יהוה have a “v” as the third letter, ׀? Remember, the North Semitic “waw” was the predecessor of the “v”. In Hebrew the letter “beth”, ב, is a “v” (or “b”) depending on its position in a word.

For, instance, Tel Aviv, Israel (with the “v”) is the same word translated “Abib” in several places such as Deut. 16:1: “...in the month of Abib...”¹ When the first letter of a

“...“v” sound as a separate sound...
came about 400 years after
the “w”...sound...”

word, “beth”, is usually sounded as the English “b” (Gen. 12:8, etc.). Of course, there is no “beth”, ב, in the divine name, יהוה, even though the Hebrew, ׀, is often debated as either “w” or “v”.⁵

But note this distinction. In *modern* Hebrew writings “w” is usually translated as the English “v”, but in **Biblical Hebrew** “w” is sometimes pronounced “w”.⁶

However, the historical evidence tends toward the “w” for ׀ based on the following.⁴ The “W”, called “double-u” was created about the 11th century A.D. to distinguish two U’s from a U and a V. The *w*-sound was represented in the North Semitic by *waw* (the “w” sound as in *water*) that predates many letters derived from it. Our “y”, “w”, “u”, “v” and “f” are all formed from the North Semitic “waw”.⁴

The “V” originated in Etruscan where it signified the *u*-sound as we saw in both the GV and KJV. Etruscan is the extinct language of Etruria.

The use of “V” for the *v*-sound as in modern English, dates from the end of the Middle Ages (late 1500s). Separate usage of U and V occurred **after the Middle Ages**.⁴

Notice the modern “v” sound as a separate sound ap-

parently came about 400 years after the “w” sound which was created about the 11th century.

The final syllable becomes *wah* (not *vah*). More like *Yahweh*, pronounced *Yah-weh*’ (not so much the English long “a” as in “*way*” but more like a short “e” *well*) letting the final syllable fall in tone opposite to the stronger *Yah* giving *Yahweh* where the “eh” is sounded like the short “e” as in “wet”.

CONCLUSION

The history of the “I” and “W” provides further evidence the form *Jehovah* is *not* the correct pronunciation of the Creator’s Divine Name, יהוה. Based on this brief study the correct form is *Yahweh*. (See “*His Name is Yahweh*”; *Insight*, Vol. 10, No. 1; www.icyahweh.org; *Insight*).

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Jones’ Dictionary of Old Testament Proper Names, Alfred Jones, (1990), ‘Comparative Table of Ancient Alphabets’.
- 2 - <https://oldenglish.info>; good source of linguistics on pronunciation.
- 3 - Old English short vowel, “a”, was the “ah” sound; the long “ā” was like “aw” (as in “law” of ME). At those earlier dates the Modern English long “ā” (as in “make”) was apparently *not used in proper names*. See reference 2 above.
- 4 - *Random House Dictionary of the English Language The Unabridged Edition [1966], p. 1603*
- 5 - Ben Yehuda “*English-Hebrew Dictionary*”, p. 3, shows a “w” as separate from “v”.
- 6 - *M. Mansoor’s “Do It Yourself Greek and Hebrew” (1976), lesson 3, p. 18.*
- 7 - For an example of cultural influence on translation see article *HIS NAME IS YAHWEH, Insight* Vol. 10 No. 1; p. 6.
- 8 - *The Random House Dictionary of the English Language* (unabridged 1967 edition); letter inserts beginning each letter section.
- 9 - Extensive use was made of the **original Old English versions of the** Geneva Bible and King James Bible; *Geneva Edition: 1st Printing, 1st Edition: 1560; Copyright © 2006 The Bible Museum (ISBN 1-14243-0567-5), Litchfield Park, Arizona;*
King James Version: A word-for-word reprint of the First Edition of the Authorized Version 1611, Thomas Nelson Publishers, Nashville 1990.

★★★★★★

Sacred Calendar

The true sacred calendar of the Bible is vitally important to salvation. Most professing Christians have been lead to believe all they have to do is “believe” in the Messiah and their eternal life is assured; that all the “Old Testament” observances of holy days have been “done away.” Nothing could be further from the clear teachings of Scripture. “Belief” without obedience to the Law of Yahweh is contrary to the true Gospel Yahshua came preaching (Luke 6:46; Matt. 7:23).

The sacred calendar is a central part of the true Gospel,

because it determines the true Sabbath days which are crucial signs of Yahweh (Ex. 31:13; Ezk. 20:12, 20). By these Sabbath signs Yahweh shows who He has personally sanctified. True, we are sanctified through the offering of the body of Yahshua the Messiah (i.e. His sacrifice; Heb. 10:10), but the evidence that we are in fact sanctified by Yahweh, is that we keep Yahweh’s true Sabbaths (See again Ex. 31:13; Ezk. 20:12, 20). The restoration of Yahweh’s calendar system is, therefore, a top priority of the International Congregation of Yahweh.

2023 Sacred Calendar	
Pocahontas, AR Lat: 36d 14m N / Long: 90d 57m W	
Passover Festival	April 4 - April 10
Passover Sabbaths	April 4 & April 10
Passover Supper	Night of April 4
Feast of Unleavened Bread	April 5 (Unleavened Bread eaten April 4 - April 11)
Wavesheaf Offered	April 30
Feast of Weeks	April 30 - June 17
Feast of Weeks Annual Sabbaths	May 6, 13, 20, 27 June 3, 10, 17
Pentecost	June 18
Shoutings (Trumpets)	September 15
Pre-Atonement Sabbath	September 23 Noon-to-sunset
Atonements	September 24
Feast of Tabernacles	September 29 - October 5
Sabbaths	Sept. 29 & October 6
Last Great Day	October 6

2024 Sacred Calendar	
Pocahontas, AR Lat: 36d 14m N / Long: 90d 57m W	
Passover Festival	April 22 - April 28
Passover Sabbaths	April 22 & April 28
Passover Supper	Night of April 28
Feast of Unleavened Bread	April 23 (UB eaten April 22 - April 29)
Wavesheaf Offered	May 5
Feast of Weeks	May 5 - June 22
Feast of Weeks Annual Sabbaths	May 11, 18, 25 June 1, 8, 15, 22
Pentecost	June 23
Shoutings (Trumpets)	October 3
Pre-Atonement Sabbath	October 11 Noon-to-sunset
Atonements	October 12
Feast of Tabernacles	October 17 - October 23
Sabbaths	October 17 & October 24
Last Great Day	October 24

New Moons Month		
January	22	11
February	20	12
March	22	1
April	20	2
May	20	3
June	18	4
July	18	5
August	16	6
September	15	7
October	15	8
November	13	9
December	13	10

Sabbaths and New Moons are observed from Dawn-to-Dark

(Note: New Moons may vary with Longitude and Latitude.)

Head of the Year
Feb. 15
End of the Year
Oct. 28
Seven-Year Cycle
3rd year
Jubilee Cycle
45th year

New Moons Month		
January	11	11
February	10	12
March	10	13
April	9	1
May	8	2
June	7	3
July	6	4
August	5	5
September	3	6
October	3	7
November	2	8
December	1	9
December	31	10

Sabbaths and New Moons are observed from Dawn-to-Dark

(Note: New Moons may vary with Longitude and Latitude.)

Head of the Year
Feb. 15
End of the Year
Oct. 27
Seven-Year Cycle
4th year
Jubilee Cycle
46th year

TITHING ON THE “INCREASE”



What is Biblical “increase”? Money earned, agricultural produce? The most common belief is that any money earned is Scriptural increase and must be tithed on; ten percent given to someone or group. This belief crosses most religious lines, and is often emotionally charged when challenged.

Another, perhaps not as well publicized view, directly affects agriculture by teaching that tithes of produce (animal or plant) can be sold and the money given as the tithe.

A third minority belief says Scriptural increase refers only to agricultural products, and only they must be given as tithes.

Once that old Middle English word “increase” (*KJV*; Strong’s Lexicon #8393), is Biblically defined, then we can decide which of these three beliefs is Scriptural.

THE WORD

The Hebrew (תְּבוּאוֹת *tebuaw*; SEC #8393) is translated in the *KJV* as “increase” (23 times; Deut. 14:22, 28; 16:15; 26:12,...; *KJV*); “fruit” (6 times as produce and 1 time as “efforts of the wicked”), “gain” (1), and “revenue” (5).

When translated as “increase” and “fruit” those 29 times, it always refers to *agricultural produce*. The other seven [fruit (1), gain (1), revenue (5)] do not refer to produce of the land.

Clearly, in the *KJV* *tebuaw* is translated “increase” and “fruit” over eighty percent of the time and refers to agricultural produce.

Typically, verses using “increase” are interpreted as, “any gain gotten by productive effort.” Money is nearly always included as “gain” in such discussions of Biblical tithing. Usually the caveat is added that “increase” means the profit, the gain, after costs are deducted.

For example, the farmer would tithe (give ten percent) only on the net crop value after deducting all expenses incurred. Or perhaps the wage earner could deduct such work expenses as travel, clothing, food.

Is this the Biblical meaning of “increase” in such verses as: “You shall truly tithe all the increase (SEC #8393) of thy seed (SEC #2233), that the field (SEC #7704) bringeth forth year-by-year.” (Deut. 14:22; or v. 28; and Deut. 26:12; *KJV*)?

Compare this King James Version translation using “increase” (SEC #8393), with these translations of the same word: “produce, crop” (*Moffat*); “yield, produce, fruit” (*RSV*); “what your fields produce” (*NJB*); “produce” (*NAS*).

CORRUPTING THE SCRIPTURES

The word “increase” used in the King James Version and the earlier Geneva Bible is from the Old Middle English used during the period from c. A.D. 1150 to c. A.D. 1475. It meant exclusively *agricultural produce*. Old English word meanings did not suddenly change when the Geneva Bible (A.D. 1560) or the later King James Version (A.D. 1611) were published. Both are clearly Old Middle English versions and their use of the Old English word, “increase”, meant only agricultural produce.

Expanding the meaning to “any gain gotten by productive effort” corrupts the meaning of “increase” to include... *money*. In doing so, this misuse of the term opens the treasure chests of millions of bank accounts of unsuspecting followers who are fleeced with every paycheck.

This corruption is not without consequences. Religion is now more about big business, opulent buildings and colleges, and a privileged class of elite preachers, and less about the true gospel and the faith once delivered to the saints. This statement could be tested by simply drying up the money pipeline and observing the result: Quit writing tithing checks, and see how unwelcome you become.

Modern scholars, knowing whereof they speak from their knowledge of language, leave no doubt that *agricultural produce* is the proper translation of “increase” (SEC #8393) when referring to tithing.

GENESIS RECORD CLARIFIES

But if there is an account comparing “increase” (*KJV*) with other facts related to crop production, the caveat that “increase” means profit can be decided right or wrong.

There is such a record in Genesis showing the truth about the Hebrew word translated “increase” (SEC #8393): “Here is seed (SEC #2233) for you, and you shall sow the land (v. 23)...And it shall come to pass in the increase (SEC #8393)...give the fifth part to Pharaoh, and four parts shall be your own, for the seed of the field, and for your food...(v.24).” (Gen. 47:19-24).

Clearly, the “increase” included the total yield ($1/5 + 4/5 =$ the whole). No “profit margin.” The source of the “increase” divided between Pharaoh and people working the land was the *seed* and *sowing the land*. The “gain from productive effort” was the total yield of produce.

Obvious too, is that *money is in no way stated nor implied* in the term “increase”; only what the land produced from the seed planted. This account is clear. We just have to accept what it says.

TITHING ON MONEY

One correspondent, who tithes on his paycheck, stated that tithing on money was no burden because it was Scriptural. Those receiving the money simply convinced him they have the right to tax him ten percent.

The group taxing him calls those “misguided”, who teach that only agricultural produce is to be tithed on. Is the Bible misguided? The record is plain: “...the tithe of the land (SEC #776),...seed of the land (SEC #776) or,... fruit of the trees... herd...or the flock...is holy to Yahweh” (Lev. 27:30, 32), — agricultural produce. Again, where is money mentioned?

PRODUCTIVE EFFORT: BIBLE’S COMMAND OR MAN’S DEMAND?

That expression, “productive effort”, is often used with a non-Biblical definition of “field” as the primary basis of teaching tithing on money as “increase.” It goes something like this, “People work in many fields such as electronics, factory work,...and the Bible demands a tithe of their productive effort, their produce, of that field.” So their “increase” becomes their earned income. This usually refers to Deut. 14:22:

“You shall truly tithe all the increase of thy seed, that

the field bringeth forth year by year.” (cited earlier). Clearly, one contemporary meaning of the word “field,” [“a realm of knowledge or special work”; *Webster*] is ap-

“...the Old English word, “increase”, meant only agricultural produce.”

plied to a Hebrew word (“field”; SEC #7704), that simply means “a plot of ground.”

LAWS OF TITHING: FIRST LAW NEVER MENTIONS MONEY

This misunderstanding about tithing is clarified by using definitions from Yahweh’s Law that will free us from manmade rules. We can then see *His laws* of tithing for ourselves. Scriptural tithing is a multiple-tithe system, (for proof see, “*Biblical Tithing is NOT on Money*”, pp. 9-21; www.icyahweh.org).

The first-tithe law is found in Leviticus 27:30, 32:

“And all the tithe (SEC #4643; a tenth) of the land (SEC #776), whether it be seed (SEC #2233) of the land (SEC #776) or of the fruit (SEC #6529) of the trees (SEC #6086), is Yahweh’s, it is holy to Yahweh” (v. 30). “And concerning the tithe (SEC #4643) of the herd (SEC #1241), or the flock (SEC #6629), even whatsoever passes under the rod, the

Tithing on livestock and produce are examples of what the Scriptures refer to as Biblical Increase. Tithing on one’s paycheck is man’s demand; not Yahweh’s. *shutterstock.com*



tenth (SEC #6224) is holy to Yahweh” (v. 32).

Notice *nowhere is money* (SEC #3701; silver) mentioned in these laws defining tithing. Not even once. Land, trees, seeds, flocks and herds are not money; not silver. Agricultural produce certainly has value, but it is not Biblical money [See next section].

WHEN MONEY IS MENTIONED

Did Yahweh forget to include money in the tithing commands? Hardly. Money is very much a part of the Biblical record, but it never means seed of the land, fruit of trees, flocks, or herds; what is tithed on.

Notice several examples: “...I bought the field and weighed...out the money (SEC #3701; silver): seventeen silver shekels” (Jer. 32:9). “...So David bought the threshing floor and...oxen for fifty shekels of silver [SEC #3701]”

“The most common belief is...money earned is Scriptural increase.”

(II Sam. 24:24). [A shekel is 0.552 oz.]. By Law money was paid in silver shekels.

Abraham bought a field with silver money: “...I will give you money [SEC #3701] for the field” (Gen. 23:13). Money was used to pay wages and make purchases: “...paid this money...to the masters of works... and these in turn spent it on carpenters and builders...on masons...stone-cutters, and on buying timber and dressed stone...” (II Ki. 12:12-13).

Clearly, the use of money as a medium of exchange is in the Biblical record. But no command required those wage earners to give a tenth of their money earned to *anyone* as Biblical increase. The distinction between land, fruit trees, flocks, seeds, herds and Biblical money could not be more clear.

TITHE EXCHANGED FOR MONEY

Notice how the Bible contrasts the two; showing they are not the same:

“And you shall eat in the presence of Yahweh... the tithe of your grain, your new wine, your oil...And if the distance is so great...you are not able to bring the tithe....[notice] then **YOU SHALL EXCHANGE IT FOR MONEY** (SEC #3701) and bind the **MONEY** in your hand and go...” (Deut. 14:24-25; NAS).

No other verse links tithing with money; only this lone verse. Clearly, if the tithe was money, it would not be exchanged for money.

This tithe is a second tenth of produce, **used by the grower**, that can be sold, and the money spent at Yahweh’s festivals (See “*Biblical Tithing is Not on Money*”; section ‘B. The Second Tithe’; p. 15-17; www.icyahweh.org). However, there is no law that allows exchanging a

first tithe of produce for money. So farmers could not legally sell their first tithe of produce (required: Lev. 27:30,32), and give the money as their “tithe”. That would be adding to the law (Deut. 12:32).



Only the second-tithe command (Deut. 14:24-25), allows exchanging agricultural produce for money which belongs to the grower for *his use* at annual festivals; not handed over to some religious group.

FREEWILL OFFERINGS

There are commanded freewill offerings, however, that can be given in money (silver, gold or other currency), but no set percentage is stated (Ezra 8:28; Deut. 16:10; See, “*Freewill Offerings on the New Moon*”; p.1-3; www.icyahweh.org). Scripture clearly separates freewill offerings from tithes on produce, firstlings, etc. (Deut. 12:5-6). Recall Malachi 3:8-9: “...Yet you have robbed me...In tithes and offerings...even this whole nation.”; including farmers and others.

Freewill offerings are given on the New Moons and other occasions in the year. For example, in the three annual Festivals *all* males must appear before Yahweh, not appearing empty, but giving (no set percentage), as they have been blessed (Deut. 16:16-17; “*Biblical Tithing is Not on Money*”; p. 42-43). If not blessed with agricultural produce, then giving from blessings of money earned is acceptable.

Also, during the Feast of Weeks, freewill offerings are required once each week of that seven-week feast as clearly shown in Deut. 16:10: “And you shall celebrate the Feast of Weeks to Yahweh your Elohim with a tribute of a freewill offering of your hand just as Yahweh your Elohim blesses you.” (NAS).

CONCLUSION

Twisting and redefining Scriptures to push the tithing-on-money doctrine is common, and big business. Collecting illegal “tithes” on money gotten from the sale of agricultural produce rather than the produce itself is one example. Then, of course, there is the unscriptural demand that all money earned as wages, salaries, commissions, or from retirement accounts, social security, investments, etc. must be tithed on.

Peter warns us that some will pervert Scripture: “...they that are unlearned and unstable wrest (*twist, turn around*) [referring to Paul’s writings], as *they do also, the other scriptures*, unto their own destruction.” (II Pet. 3:16).

When money is involved, beware, especially when tithing is the subject (Matt. 7:15).

Now you know that Biblical increase is not money. You have read the Bible *facts*. So you decide if you owe ten percent of your paycheck to some religious group. Is tithing on your paycheck Yahweh’s command or man’s demand? After all, it’s *your money*.

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Baptism in Yahshua's Name

יֵשׁוּעַ

COMING IN YAHSHUA'S NAME

Are all who come in the names of Yahweh and Yahshua their disciples? And if they baptize in those names, does Yahweh honor it? *A spirit* is transferred at *any baptism*, but is it from Yahweh?

Coming in **Their** names is no proof baptizers are Yahshua's true disciples:

"...take heed that no man deceive you. For *many* shall come in *My Name*, saying, I am the Messiah; and shall deceive many" (Matt. 24:4-5).

"Many will say to Me in that day, Master,...have we not prophesied in your name....and in your name done many wonderful works. [notice] And then I will profess to them, I never knew you [why?]: depart from Me, you that work *iniquity*." (Matt. 7:22-23).

Those wonderful works in His name, prophesying, and casting out demons in Yahshua's name, will deceive many (See Matt. 7:22; Matt. 24:11). These verses leave no doubt someone using Yahweh's and Yahshua's names definitely is not a decisive test he is truly their disciple. There *must be something more to look for*.

Baptism is mentioned 100 times in the New Testament, and frauds coming in Yahshua's name could hardly sell their false doctrines while excluding these obvious baptism references. Part of that deception will be baptizing in Yahshua's name. It is no accident that virtually *ALL* churches professing the Bible, Sacred Name believers or not, require baptism.

SPOTTING THE FRAUDS

What more should we look for? How will those false prophets deceive? They will profess Yahweh's and Yahshua's names, but teach and practice lawlessness, working iniquity. The Greek word translated "iniquity" in Matt.

7:23 means: "...every kind of deception of **wickedness**..." (Bauer, Arndt, Gingrich Lexicon; p. 17). Clearly, the clue is not just the Sacred names, but their stand on all of Yahweh's Law that identify Yahweh's disciples. Do they teach and practice the pure Law or tradition? Do they ignore it? This is the place to look.

Sacred name believers use Yahweh's and Yahshua's names (or slight variations), but differ-not so much on the weekly Sabbath (*nearly* always the Babylonian sunset-to-sunset), but on the annual Sabbaths and land Sabbaths (See "*The Scriptural Weekly Sabbath is Not from Sunset-to-Sunset*"; www.icyahweh.org; "store" for free pdf download). The church's mission, baptism, redemption, Paul's writings are generally agreed on. Of course there are always some exceptions.

WHY THE SABBATHS?

Why do you suppose that is? Why are the Sabbaths an issue? Because, by Yahweh's clear statements, the Sabbaths are that *one sign* by which we *know* a person is sanctified. This separates His disciples from the rest: "...Verily My Sabbaths [plural], you shall keep: for it is a Sign between Me and you that you may know that I am Yahweh that does sanctify you (Ex. 31:13).

"...I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am Yahweh that sanctify them...hallow My Sabbaths; and they shall be a sign between Me and you, that you may know...I am Yahweh your Elohim." (Ezk. 20:12, 20).

The seventh-day Sabbath was sanctified (Gen. 2:3), and all His Sabbaths are a sign He sanctifies a person (Ex. 31:13; Ezk. 20:12, 20). Knowing Yahweh requires observing them at the correct times to keep that essential part of the greatest commandment to Love Yahweh with all our heart, soul and mind (Matt. 22:37-38; Deut. 6:5). The conclusive evidence a person **is** sanctified by Yahweh, is

observing His Sabbaths. These verses leave no doubt, and none can in truth deny it.

SACRED NAMES ARE NOT THE SIGN

Important as Yahweh's and Yahshua's names are (Ex. 20:3-4), and their importance must not be underestimated, knowing and using them is not, however, the sign of being sanctified by Yahweh.

Yahshua himself, who taught Yahweh's name gave only *One sign* from heaven of His Messiahship, and it was not coming in Yahweh's name (Matthew 21:9; Hebrew: "... He who comes in the name of Yahweh..."; quote of Psa. 118:26). That sign was knowing the difference between day and night: The sign of Jonah; as unemotional and irreligious that may seem. The period Jonah was in the fish's belly (Jonah 1:17; three days and three nights), was also to be His time in the grave (Matt. 12:9-40; Gen. 1:4-5). The Sabbath laws also require distinguishing day from night.

FOUR TO LOOK FOR ONE: LIBERAL THEOLOGY

Those coming in Yahshua's name without the true Sabbath, will invariably present one or more of four guises. The Sacred Name movement is viewed as legalistic for its Old Testament teachings, but some few of their minorities adopt liberal Protestant or Catholic tenets. Surprising but true.

For example, some variation of "keeping the Law is impossible or not intended for man to do" is taught. But Yahshua said to have eternal life, keep the commandments (Matt. 19:17), and scores of verses command us to observe the Law: Ex. 20:1-17; Deut. 26:16-18, etc.

Also, we find in that minority the standard Protestant view that the Old Testament Law was done away with a New Covenant. But Yahshua said the Law cannot perish (Luke 16:17), and we know the new covenant puts the Law in our heart and mind....not abolish it (Heb. 8:10).

Then, there is the "Law was replaced by grace" mantra when Paul and Jude say the opposite (Rom. 6:1 and Jude 4); that under the new covenant we live, not by works of Old Testament laws, but the "law of faith" or the "law of the Messiah" (both meanings left Biblically undefined). The truth that faith without works is dead is often ignored (Ja. 2:17-18).

Final examples of this liberal theology are the rather vague "works of faith", "righteousness of faith", "a moral life" and similar phrases also left undefined by Scripture.

USING OR ABUSING PAUL'S WRITINGS? TWO: TWISTING

Once the ties are cut with the precise commandments of Yahweh's Laws of His Sabbaths, other heretical anti-laws replace them. Those not sanctified by Yahweh often rely heavily on some of Paul's writings which appear to

support those beliefs. One example, among many, is using Gal. 2:16 [not justified by works], while making no attempts to reconcile any verses that refute it such as Rom. 2:12, 13 [not...hearers... but...doers of the Law are justified] and Jam. 2:24 [faith without works is dead]. Recall, Yahshua said, "...if you believe not his writings [Moses; v.

"Why are the Sabbaths an issue?"

46] how shall you believe my words?" (John 5:47). "They have Moses and the prophets...hear them." (Luke 16:31).

Many biases made in the name of Paul's writings to reshape and twist them, are the result of not being sanctified by Yahweh. Peter warned us:

"...in all his [Paul's] epistles, speaking in them... things; in which are some things hard to be understood, which they that are unlearned and unstable wrest (Gr. *to twist...turn around*), as they do also the other scriptures, to their own destruction." (II Pet. 3:16). It seems rarely is this verse taken seriously.

THREE: TRADITIONS

The fact is unscriptural traditions find their way into Sacred Name teachings. Jewish traditions are the most common, and are mixed with other traditions contrary to the plain teachings of the Law. Tithing on money, a sunset-to-sunset day [most common], ignoring the cleanness laws, replaying many private interpretations of prophecy, and unscriptural Holy Days, are all common traditions. Some teachings from the Pharisees and Sadducees are found as well (Matt. 16:12; "*Two Common Mistakes made about Pentecost.*"; www.icyahweh.org).

FOUR: IGNORE THE LAW

Although it happens, you would think those coming in Yahshua's name would not *ignore Yahweh's Law*; not mention its details. Yahshua rejected frauds coming in His name (Matt. 7:22; 24:11) who obviously did not teach the Law-did not talk about it-*the deception of silence*. They apparently emphasized everything but the Law. In its place, we find a rather vague "spiritual application" doctrine; mentioning sin, but not defining it (transgression of the Law; I John 3:4).

Censoring the Law in speech and writing by *silence*, was addressed by prophet Isaiah long ago: "That this is a rebellious...lying children...that will not hear the Law." (Isa. 30:9). He further sounds the alarm that they will ignore the Law or twist it into lawlessness:

"To the Law and to the Testimony: if they speak not [never mention it], according to this word [pervert it] it is because there is no light in them." (Isa. 9:20;

no Law [light] in them: Prv. 6:23).

OLD-NEW TESTAMENT

The Hebrew “sanctify” קָדַשׁ , (“qadash”: kaw-dash’; SEC 6942) and the New Testament Greek word for sanctify, $\acute{\alpha}\gamma\acute{\alpha}\zeta\omega$ (“hagiazo”: hag-ee-ad’-zo; SEC 37), have the same meaning (Thayer’s *Greek-English Lexicon of the New Testament*, p. 6). The Hebrew means “be pure, clean...” (Gesenius’ *Lexicon*, p. 725); “to make, pronounce,

“...what is a person to do if baptized by a false prophet?”

or observe clean...” (Strong’s *Concordance*).

These terms must include the Sign of sanctification given in Ezk. 20:12 “...I gave them My Sabbaths, to be a Sign between Me and them, that they might know that I am Yahweh that **Sanctify** them.” (Ezk. 20:20; Ex. 31:13, 17).

Further proof from the Greek Old Testament (LXX) shows the Hebrew ‘sanctify’ (קָדַשׁ Sec 6942; Ex. 31:13; Ezk. 20:12), is translated in the LXX of those verses with the Greek $\acute{\alpha}\gamma\acute{\alpha}\zeta\omega\upsilon$ (plural of $\acute{\alpha}\gamma\acute{\alpha}\zeta\omega$, Sec 37; Bauer-Arndt-Gingrich’, p. 8). These terms are clearly interchangeable.

So when New Testament verses speak of “sanctified”, the *Sabbaths sign of sanctification* (Ex. 31:13, 17; Ezk. 20:12, 20) also applies:

II Tim. 2:21: “If a man...purge himself from those [sins listed in vv. 15-20]...shall be...sanctified for the Master’s use...”;

I Cor. 1:2: “...to them that are sanctified,...called to be saints..”;

Heb. 2:11: “He who sanctifies and they who are sanctified are one..”

But *why* can they be called *sanctified* “saints”? They have the Sabbaths sign that they are sanctified by Yahweh (Ex. 31:13, 17; Ezk. 20:12, 20). That sign is easy to see.

Numerous other verses reveal in a similar way, those with the sign of sanctification, Yahweh’s true Sabbaths, are sanctified, called, qualified, to do Yahweh’s and Yahshua’s work.

BAPTISM EXAMPLES

Apart from spotting frauds and the Hebrew-Greek, many examples show *who* must baptize: Yahshua’s disciples only. The evidence could not be more certain. Not that it places them on a pedestal, but are qualified to do so. These examples cannot be ignored or dismissed to favor some cherished belief to the contrary: “After these things came Yahshua and His disciples into...Judaea; and there...baptized.” (John 3:22). “...the Pharisees... heard...Yahshua made and baptized more disciples than John (though Yahshua himself baptized not, but His disciples).” (John 4:1-2).

John, Yahweh’s servant [spirit-filled from birth: Luke

1:14-17] who doubtless observed Yahweh’s true Sabbaths, baptized many, including the Great Yahshua (Matt. 3:14-16; Mark 1:4-5). Notice He was baptized by John, a person He knew had Yahweh’s Eternal breath (“Holy Spirit”; *KJV*). These are His examples we must follow (I Pet. 2:21). His disciples baptized.

Phillip, a disciple of Yahshua, convinced the Eunuch [Acts 8:27-29] of baptism which he performed. Not others, but Phillip baptized him. Another example: “...they...said unto Peter and the rest of the apostles...what shall we do? Then Peter said, be baptized in the name of Yahshua...” (Acts 2:37-38). Clearly, Peter and the apostles there baptized them (about 3000; v. 41).

POINT OFTEN IGNORED: TEST THE SPIRITS

To ensure *Yahweh’s Spirit* is transferred to the new convert when speaking Yahweh’s and Yahshua’s names at baptism, there is another reason only Yahshua’s disciples can legally baptize.

What is that essential ingredient in the baptism process? The true breath, spirit, of Yahweh. Acts 2:38 is not a foolproof method for receiving Yahweh’s *Pure Breath* [“Holy Spirit”; *KJV*] even when done by those coming in Yahshua’s name.

Why not? Because, the fact is *not all spirits are of Yahweh*. Some spirits coming in Yahshua’s name (Matt. 24:5)

“...seducing spirits,...lead many to disobey...teaching grace without works”

are *seducing spirits* (I Tim. 4:1-2).

“...believe not every Spirit, but try the Spirits whether they are of Yahweh [“God”; *KJV*]: because many false prophets are gone out into the world.” (I John 4:1; also Matt. 7:22; 24:4-5, 11). We must “test the spirits” to avoid those “with no light in them” who ignore the Law and Testimony (Isa. 9:20 quoted earlier). False prophets, proclaiming Yahshua’s name, breathe out the unclean seducing spirit of deception: “...if you receive *another spirit*...” (II Cor. 11:4).

Those seducing spirits, false prophets, lead many to disobey or ignore Yahweh’s Law, teaching grace without works [Jam. 2:17], “turning the grace...into licentiousness” [‘lawlessness’; Jude 4].

THE POWER OF WORDS

Just as words we speak can defile us (Matt. 15:11), inhaling breath from the spoken words of others can affect us. Recall, Yahshua *breathed on the disciples*: “...He



Miracles mean? “Many will say in that day, Master...have we not... in your name done many wonderful works? And then I [Yahshua] will profess to them I never knew you, depart from me you that work iniquity” (Matt 7:22-23).

(top left)

Baptism washes away confessed sin. (Acts 22:16). The convert is then receptive to any spirit spoken over them—good or evil. Beware, “if you receive another spirit...” (II Cor. 11:4).

(bottom left)

Vain worship? Pray to the creator Yahweh. Use his name and obey his Law. Otherwise “...in vain do they worship me, teaching for doctrines the commandments of men” (Matt. 15:9). (bottom right)



breathed on them and said, to them, Receive you the *pure clean Eternal Breath.*”(John 20:22; “Holy Ghost”; *KJV*).

They inhaled that Eternal Breath. That is *how* a spirit (Gr. *pneuma*; “*breath*”; SEC 4151), holy (clean) or evil (unclean), is transferred. Mysterious perhaps, but is actually a natural process.

This is why only those with Yahweh’s Pure Clean Eternal Breath must baptize. The right *spirit*, (breath), must be exhaled by the baptizer and inhaled by the convert at baptism.

WHAT HAPPENS AT BAPTISM: A TRUTH RARELY TOLD

The reason all churches require baptism is the little-known fact of what happens in the baptism process. First, baptism *washes away sins* which have been confessed prior to baptism; even though it may be a few confessed sins; the sinner being unaware of many other sins, he is cleansed somewhat (Acts 22:16). Confession is essential before salvation (Matt. 3:6; Mark 1:5; Prv. 28:13); “...with the mouth confession is made unto salvation.” (Rom. 10:10).

Clearly, to confess sin we must know what it is; know the Law *first*. Otherwise, a deeply sincere person can be deceived and baptized into false beliefs (Matt. 24:4-5).

Then, since baptism is a cleansing process (Heb. 6:2:

“washings”, NAS; “baptisms”; *KJV*), the baptized, at least partially cleansed, convert is receptive to any spirit. If an evil seducing (unclean) spirit is *breathed over him at baptism*, the person inhales it, and becomes susceptible to enslaving false beliefs that are hard to get rid of. It nearly takes a miracle to do it! This is the *real reason* baptism is so heavily emphasized by every Bible professing group. The widespread deception of baptized, sincere people is proof something questionable happens in virtually all baptisms. Seducing, unclean spirits of false prophets are transferred to the unsuspecting persons they baptize.

Recall Paul’s caution: “...if you receive *another spirit*...” (II Cor. 11:4) not of Yahweh.

WHAT NEXT?

The facts are in. So what is a person to do if baptized by a false prophet? He has a decision to make. Rebaptism is scriptural (Acts 18:4-5), but of course, that is his personal choice to make. No one said the path to salvation would be easy or without deceptions along the way: “Enter you in at the strait gate...for strait is the gate, and narrow [*troubled*] is the way that leads to life, and few there be that find it.” (Matt. 7:14-15). Proper baptism is the beginning of that journey.

★★★★★★

WEIGHTIER MATTERS OF THE LAW



From the 600 plus laws in the Torah's five books, do all have equal consequences, or are some more fundamental than the others? Yahshua indicated some laws are heavier—weightier—than others. When talking with the Scribes and Pharisees, who added tradition and opinion, He said, “Woe unto you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the Law, **JUDGMENT, MERCY, and FAITH**: these ought you to have done, and not leave the other undone.” (Matt. 23:23).

Notice Yahshua said, “matters of the Law”. So the Law is the basis for all three. Remember the Law is Light (Prv. 6:23).

JUDGMENT

Making the right decisions is easier when we understand and apply those weightier laws, making a big difference in the outcomes.

In this section, definitions of those words are gathered from Biblical sources.

The word translated “judgment” (Sec. 2290), as Thayer's Lexicon breaks it down (p. 361) is: “1, **a separating, sundering, separation; a trial contest...judgment; i.e. opinion or decision given concerning anything esp. concerning justice and injustice, right and wrong;...right, justice**: Matt. xxiii.23...” (Sec 2920) *decision* for or against...”

And how does the Bible define it? Notice in Psalm 72:1-2: “Give the king thy judgments, O Elohim...he shall judge thy people with righteousness, and the poor with judgment.”

Truly righteous judgment requires discernment. As Paul said, “For everyone that uses milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongs to...those who by reason of use have their senses exercised to *discern* both Good and Evil.” (Heb. 5:13-14).

Discernment separates the two. The word *discern* in Heb. 5:14 (Sec 1253) means, “*distinguishing*”, and is from a word meaning *to separate thoroughly...*” (Thayer's Lexicon).

Another word for this is “analysis, to break into parts.”

Analyzing is sort of like using a “mental” magnifying glass to see the finer details.

So the first step to righteous judgment is breaking the problem down into its parts so we can see differences. Continue breaking it down until all the parts are clear to us.

The prophet Ezekiel weighs in on judgment, “separating thoroughly”: “Her priests have violated my Law,...profaned my holy things: they have put no *difference between* the holy and profane, neither have they shewed no difference between the unclean and the clean, and have hid their eyes from my Sabbaths...” (Ezk. 22:26). It is clear that discernment, proper judgment, is our ability to *see and apply the parts of the Law correctly*. Of course, we must first know what it says.

WHAT IS JUSTICE?

Although Yahshua did not use the word, justice, as one of the “big three” it must be part of the process. Why distinguish the parts of a situation if not to render a fair decision?

Gesenius Lexicon of Old Testament words says for “justice” (Sec 6666, p. 703): “*rectitude, right.*”

A dictionary definition of justice, of rectitude is “right principal or practice; moral virtue.” (*Random House Unabridged dictionary*). In other words, **using the right principle in a particular situation**; knowing what law to apply.

BASED ON YAHWEH'S ORDINANCES

Notice that justice is truly based on Yahweh's ordinances; exactly what the prophet Isaiah tells us: “...they ask of me the Ordinances of Justice” (Isa. 58:2). He clarifies this even more: “...*justice* stands far off...*truth* is fallen...and *equity* cannot enter.” (Isa. 59:14).

Where there is no truth, where people lie and deceive, jus-

tice cannot be executed fairly as lies distort reality and mislead.

Too, since equity is “the quality of being fair or impartial”; “principles of natural justice”; (*Random House Unabridged Dictionary*), as the prophet said, the “equity [equality] cannot enter. Loss of freedom, the right to choose, results when the Law is not applied equally. This is the first and obvious effect of inequity as those misled to believe lies, become enslaved to more trickery, and tyranny.

Notice Jeremiah’s view: “...a King shall ...execute judgment and justice...”; (Jer. 23:5). And that “...by me [wisdom]...princes decree justice.” (Prv. 8:15). Also, “Justice and judgment are the establishment of your throne; mercy and truth...” (Psa. 89:14).

SOME COMFORT

Events globally over the last two years almost defy belief. Rampant inequity, false news reporting, bias on the left and the right, “virtue signaling” dividing friends and families, truly stagger the imagination.

There is some comfort for the disturbing injustices we see daily found in Ecclesiastes 5:8:

“...mercy is conditional...”

“If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they.”

Hang on. Yahweh’s laws of justice will eventually right the ship!

WHAT EQUITY REALLY MEANS

Justice or Equity is a two-edged sword. That is, equity involves **equal treatment** for both rewards *and* consequences based on people’s actions: merit...or lack of merit.

Trying to get something for nothing, privilege, “cutting in line”; wanting equal prizes, rewards, whether actions deserve it or not are all inequity.

As Henry Ford observed, “Both success and failure are the strictest of justice.”

Inequity also includes trying to manipulate others by clever ruses, and ploys making them believe one thing when actually it is something else (unequal), guile [deception: I Pet. 2:22]. That is, what is said or done is not the same as how things really are. Usually this is about trying to gain advantage that is not deserved.

PHYSICS:

NATURE DOES NOT ALLOW CHEATING

In physics an example of this is a “principle of natu-

ral justice”, the rule that for every action there is an equal and opposite reaction. Try to violate that law. It cannot be done. Perfect balance happens...no crowding ahead, no cheating. You receive exactly what you give. Push and you get pushed. Give and you receive.

Scripture agrees: “...whatsoever a man sows, that will he also reap.” (Gal. 6:7). Give a little. Receive a little. Sow a lot of good or evil and you will reap a lot of good or evil. (II Cor. 9:6). It’s a Law.

MERCY IS CONDITIONAL

Mercy is often defined as “unmerited pardon”, a phrase that actually misses the point. The fact is there is no such thing as “unmerited pardon.” It *is merited* only IF the guilty meets certain conditions. Men often pardon for the wrong reason...eventually causing bad results.

Notice Yahweh’s law of mercy: “He that covereth his sins shall not prosper: [notice] but whoso confesseth and forsaketh them shall have mercy.” (Prov. 28:13).

Yahweh reveals the same in Exodus 20:6: “And showing **mercy** unto thousands [Why?] of them that love me and keep my commandments.”

And in Exodus 34:5-7:

“...Yahweh...merciful and gracious...Keeping mercy for thousands, forgiving iniquity and transgression and sin [notice] and that will by no means clear the guilty [how]: visiting the iniquity of the father upon the children and upon the children’s children, unto the third and to the fourth generation.”

Here is that two-edged sword of equity. And in II Chronicles 7:14 He says, “...turn from their wicked ways... **then** will I hear from heaven, and will forgive their sin, and will heal their land.”

Mercy is pardon, but certain conditions must be met first. However, once he “confesseth and forsaketh” his sin, meets these conditions, does this mean there is no penalty whatsoever? Are all the justifiable *consequences* for the evil done in the past muted? The guilty pays nothing? Is he now scot-free, owing nothing, because he has decided to confess his guilt and decided not to commit the same sin again? Who pays for the losses incurred by the injured party? What about the victim or victims? The fact is, in one way or another we have to pay for everything in this life.

FAITH

Then there is that much used word, *faith*. Is it only a belief, a feeling? Does it involve actions?

A look at several righteous men reveals the true faith. Their *actions* of faith (notice “*actions*”) showed faith has *two parts*:

- (1). Believing what Yahweh says is true even though there is no immediate evidence that it is true, and
- (2). Acting on the knowledge that Yahweh cannot lie; believing Him.

Paul gave some cases of faith-in-action of those who lived by faith and not by sight (Heb. 11:1).

Hebrews 11:7:

“By faith, Noah being warned of Yahweh of things *NOT SEEN AS YET*, moved with fear, prepared an ark... v. 8: By faith, Abraham...was called to go out into a place...and he *went out* [did not stay home],

“...faith. Is it only a belief, a feeling?”

NOT KNOWING WHITHER HE WENT.
What they *did* was a measure of their faith.

And James, a pillar in the assembly, knew. He had studied the scriptures having Yahweh’s Holy Spirit: “...But wilt thou know, O vain man, that Faith without works is dead.” (James 2:20).

And (v. 22): “See you how faith...with his works, and by works was faith made perfect?” V. 24: “You see then how that by works a man is justified...and not by faith only.”

ANOTHER LOOK AT JUDGMENT

See if you can find any flaw, based on justice and discernment, in either the lawyer’s argument or the sheriff’s argument. Who was right, just, equitable? Both on some points or neither? Who made the right or wrong arguments and why? Discuss it with others.

CIVIL CASE: A man with two wives moved into a community and rents a farm. The Law says people must be arrested and evicted from a rental for violating laws against bigamy.

Arguing the Case:

“**Lawyer:** This will work a hardship on these people.

Sheriff: That’s not my problem and I might add it is not your problem either.

Lawyer: Maybe it is our responsibility when the law

works this kind of hardship on people.

Sheriff: You’re a lawyer. You know every law works a hardship on somebody. But that fact in itself isn’t enough *to keep us from doing the job we have to do!*

Lawyer: I’m talking about justice, Sheriff. How we *enforce* the law is a measure of our humanity.

Sheriff: But they are breaking the Law! That law against bigamy was passed two years ago.

Lawyer: But they were married two years before that law, now retroactive, was passed; before it was a crime. It will penalize a person for something that wasn’t even a crime when he did it.

Sheriff: I have to enforce the law. I can only give you a few more days.”

FINAL EXAMPLE SODOM AND GOMORRAH WAS THIS JUSTICE? INNOCENT CHILDREN KILLED!

Were the days of Sodom and Gomorrah that much different than now...or is it not more so now? “And Yahweh said,...their sin is great.” (Gen. 18:20). True today?

“...Yahweh rained upon Sodom and upon Gomorrah brimstone and fire out of heaven; And ...overthrew those cities...and *ALL* the inhabitants of the cities...” (Gen. 19: 24-25).

As the day dawned that fateful morning, it seemed like business as usual for the families of Sodom and Gomorrah, cooking breakfast, getting ready for the day’s activities...just like today.

But this time it was not business as usual...

Do you suppose those people thought they were good, righteous, kind and smart? Did they think the good times would never end?

After Lot left Sodom, why did every man, woman, teenager, toddler, statesman, preacher and derelict alike in the houses, streets, the churches and government halls...meet the same miserable fate?...” [An excerpt from an article in ICY’s *Insight* magazine (www.icyahweh.org)].

This was justice. Why?

mer•cy
noun
when the penalty, in part or whole, is paid by another

judg•ment
noun
being able to see a difference

faith
noun
believing what Yahweh says is true even though there is no immediate evidence that it is true



GREAT BRITAIN IN TRANSITION



THE RISE

The twentieth century saw a staggering rise of two superpowers as two “brother” countries, the US and Great Britain, skyrocketed to world dominance. That century, called the “Health Century”, gave us the wonder drugs of penicillin, aspirin, and the Salk poliomyelitis vaccine in 1954.¹

The creative energies and industrial might of American “Yankee Ingenuity” and the British Empire’s “can do” military prowess propelled both countries to become undisputed world powers.

Great Britain preceded the United States in a cultural refinement of royalty, and territorial influence. But how could a tiny island nation like Great Britain become an international commonwealth flying the “Union Jack” over British colonized territories so vast “the sun never sat on the territories” she controlled? Her influence and opu-

“...The Queen [or King]...is
Head of the Armed Forces...”

lence reached epic heights. And in WWII Great Britain, often outmanned and outgunned, continued to be delivered “as if by Divine Providence” even from powerful Germany.

Why? Destiny. Notice these prophecies we see fulfilled in the British Empire: “...a **company** of nations shall be of you...” (Gen. 35:11), and “...your descendants shall possess the gate of their enemies.” (Gen. 24:60).² “Commonwealth of Nations” is a phrase commonly applied to the British realm.

ENTER QUEEN ELIZABETH II

The twentieth century brought something else, someone, Queen Elizabeth II as part of destiny’s call.

Following the death of her father, King George VI in 1952, she was crowned Queen Elizabeth II in June 1953 at Westminster Abbey at age 25. Sitting on St. Edwards chair with the Stone of Scone beneath it, she entered the world stage in the post-war period.³

HER MAJESTY’S ROYAL SERVICES

The Queen as Sovereign is Head of the Armed Forces: Her Majesty’s Royal Navy, the British Army, and British Royal Air Force. “Royal” means in the service of a monarch, a sovereign. The HMS Dauntless or HMS Defender are examples of the monarch’s stamp: “Her Majesty’s Ship”.

The Queen of England also appoints ministers, judges, diplomats, bishops, governors and some officers in the armed forces.³

These responsibilities required a level-headed commander-in-chief, but her youth led many to be skeptical she could do the job, including Sir Winston Churchill who was credited with winning WWII. She had to prove herself, not only in ceremony and protocol, but other critical state issues.

DECLINING MILITARY; EXPANDING COMMONWEALTH

In 1939 at the beginning of WWII, the British Royal Navy was immense, the largest naval force in the world with 332 warships, and the largest global network of fortified bases and arsenals. As of October 2022, it has just 72 commissioned vessels and is ranked from fifth to eighth globally.⁴

Clearly when Queen Elizabeth came to the throne, Great Britain was a declining military power with eight Commonwealth nations. But under the Queen’s watch she built the Commonwealth to 56 member nations and many countries are applying for membership. Common values, common trading, and mutual respect are key. It should be noted that races of every nationality, social status, and religion from around the world came to show their respects

and love for the fallen monarch.⁵

Enlarging the Commonwealth was aided by the Queen's growing experience with world heads of state, and weekly audiences at Buckingham Palace with the Prime Minister.

Throughout her reign, the Queen worked with 15 prime

"...how could...tiny...Great Britain become an international commonwealth..."

ministers and her reign spanned seven U.S. presidencies from Ronald Reagan to Joe Biden.

Winston Churchill, her first prime minister (1955-1957), was followed by Sir Anthony Eden, Harold Macmillan, and later Margaret Thatcher (1979-90)-to list a few.

The expansion illustrates the Queen's amiable nature and savvy in affairs of state, and proves Great Britain has done and continues to do much good around the world. Some in foreign nations receive scholarships through the Commonwealth trust fund, for example.⁵

The following 1910 comments, seldom mentioned, give the British view of its colonization:

*"Great Britain has built up a great empire, because,....her influence....has planted the seeds of freedom, and as soon as a British colony is able to govern itself, the power to govern is given to it....the separate flags....over which they fly are separate colonies, under the protection of the British flag."*⁶

THE SLAVERY QUESTION

The first nation to abolish slavery was Great Britain. Some 2,000 British navy men died on the high seas trying to stop the slave traffic. All the buzz these days about "reparations" misses the point. If anyone should receive reparations, it should be the descendants of those brave men who gave their lives to stop the slave trade by African lords (one such had 12,000 slaves he "marketed").⁵

RELIGION: BREAKS FROM CATHOLICISM

Queen Elizabeth was also the Supreme Governor and Defender of the Faith of the Church of England (Anglican). Recall the monarch appoints church bishops.

The Church of England began when King Henry VIII of England (d. 1533) broke with Roman Catholicism in the 16th century over his divorce.

The breakup formed what became the Church of England, and though differing with Roman Catholicism on some points, many doctrinal beliefs are the same or similar.

Both the Church of England and Roman Catholicism use the same annual church calendar of religious observances (Lent, Easter, All Saints Day, Christmas). Both teach the unbiblical Trinity doctrine, heretical Sunday worship, and ignore Biblical Holy Day celebrations. And, both have simi-

lar worship service formalities and dress of priests. But contrary to Roman Catholicism, the Church of England allows women priests, bishops can marry, observes Epiphany, and renounces the Church of Rome's papal authority.

QUEEN MARY I: PRO-CATHOLIC

Following King Henry VIII's break with Roman Catholicism which continued through the reign of King Edward VI, and Lady Jane Grey (reigned nine days), things changed under Mary I Queen of England. During her short five-year reign (1553-1558; lived 1516-1568), she was determined to return England to the Catholic Church.⁷

Punishing those who refused conversion to Catholicism, and her marriage to a Spanish Habsburg prince, fomented widespread rebellion which she met with deadly force. She burned nearly 300 English Protestants at the stake for heresy which earned her the label "Bloody Mary."⁸

Hundreds fled England to escape her "burn or recant and return to the Mother Church" decree, going to the Continent in the Marian Exile (1553-1558). Many "protesters", protestants, broke from Catholic rule and beliefs. This became known as the "Reformation" (see article this issue "New Technology....").

CONTINUING RELIGIOUS STRIFE

Queen Elizabeth II's reign, too, had religious strife; again between Catholics and Protestants. British troops restored order in Northern Ireland in the 1960s and again in the 1990s. Still 3,000 people died in Pro-Catholic IRA (Irish Republican Army) clashes with Protestant paramilitary groups.⁹

Religious wars are a bloody stain on human history. The Crusades involved religious wars, and Charlemagne's earlier "holy war" was, in his words, "Our task [as secular ruler] is externally, with God's help, to defend with our arms the holy Church of Christ against attacks by the heathen from any side and against devastation by the infidels."¹⁰

Another religious war is coming when the returning Messiah, Yahshua, and His Army defeats a massive array of human armies at the Battle of Armageddon. This "Mother of All Battles" will not be just a regional war, but a battle for world supremacy. Scripture records: "...I saw the beast, and the kings of the Earth, and their armies, gather...to make war against Him..., and against His Army. And the beast was taken and with him the false prophet...and them that worshipped his image..." (Rev. 19:14, 19-20).

"...false prophet...and worshipped..." shows religious conflict will be at the heart of this war.

REST IN PEACE

Queen Elizabeth II's seventy-year reign, the longest in British history, was a privileged life of public and national service ending at age 96 on September 8, 2022, at Balmoral Castle in Scotland. As thousands lined the streets of London watching the funeral procession pass, commentators described the mood as a mixture of grief and gratitude in her loss. She was widely known for her concern for others' welfare.

A private funeral service was held at Windsor Chapel. The Queen was buried in St. George's Chapel at Windsor

Queen Elizabeth lying in state in Westminster Hall awaiting burial in St. George's Chapel. (bottom)
King Charles III and Queen Consort Camilla arrive at Buckingham Palace to admire the flowers from patrons. (right)



Castle along with her husband, Prince Phillip of Edinburg (d. 2021), parents and other monarchs including King Henry VIII and Queen Mary I (both d. 1550s).

WHAT NEXT? MORE DOWNSIZING OR MORE MEMBERS?

Her successor, formerly the Prince of Wales, 73-year old King Charles III's duties will likely be much the same as Queen Elizabeth II's since a succeeding monarch inherits certain roles. To illustrate, since his accession following the Queen's death, King Charles III has met with the Cabinet, opposition leaders, High Commissioners and the new Prime Minister Liz Truss; appointed by Queen Elizabeth on September 6, 2022, just two days before she died.¹¹

However, the shocking resignation of Liz Truss on October 20, 2022, after serving as Prime Minister just 45 days (shortest in history), has cast an unfamiliar face on monarchical rule with King Charles III at the helm. Truss's public statement left much to the imagination when she said, "I cannot deliver the mandate on which I was elected by the Conservative Party."¹²

Truss was replaced by former Treasury chief, Rishi Sunak, who she handily defeated September 5, with 57 percent of the vote in an election to determine the new leader of Britain's Conservative Party. New British Prime Minister, Sunak, was formally appointed to the post by Britain's King Charles III at Buckingham Palace Tuesday, Oct. 25, 2022.¹³

Are more surprises in store with the new reigning monarch, King Charles III, leading the way?

However, speculation is the King will make changes mainly to revising the royal family's role to a reduced number of working royals, patronages, and downsizing living quarters. He is expected to draw attention to himself and the Cambridge family. It is reported King Charles III has long wanted to slim down the number of working royals,

and thinks the financial strain a large monarchy imposes must be looked at. Indications are he also plans to make Balmoral Castle a public museum.

The King is also expected to focus much of his efforts on climate change and use the crown's global connections to advocate for sustainability. "He's very much trying to create a new global platform for the British monarchy," explains historian Ed Owens.¹⁴

Does a "new global platform" mean moving from British nationalism and its global commonwealth platform? And, will this be an international platform of equality and shared values on climate change and social issues? Will Britain have a role in the theorized "New World Order" and the "Great Reset" as some predict?

Many unanswered questions. Many answers yet to come.

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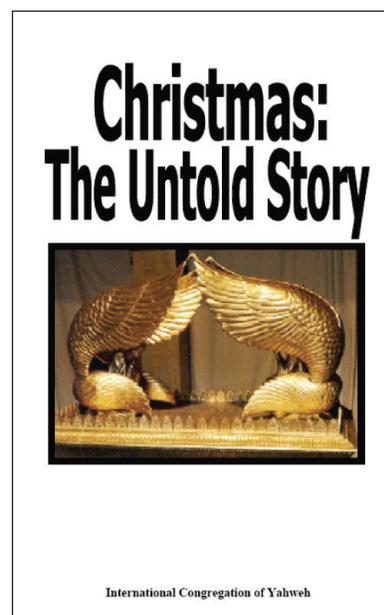
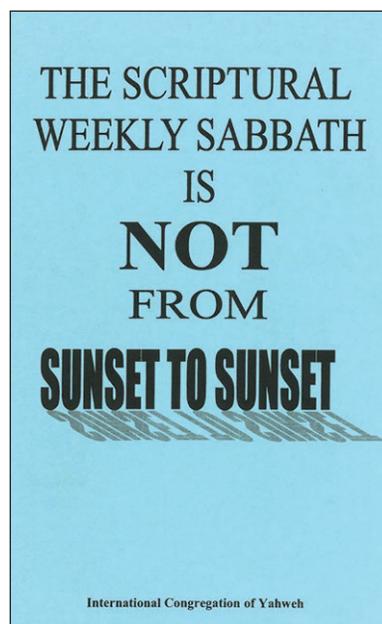
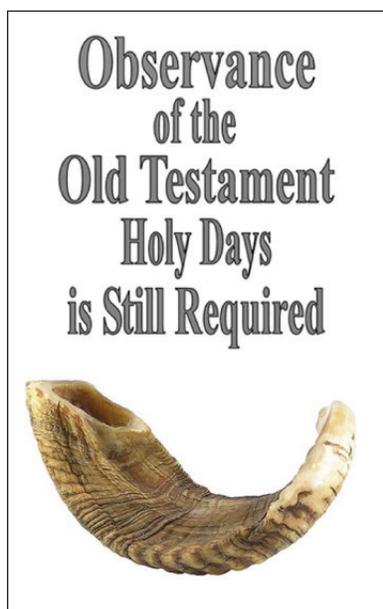
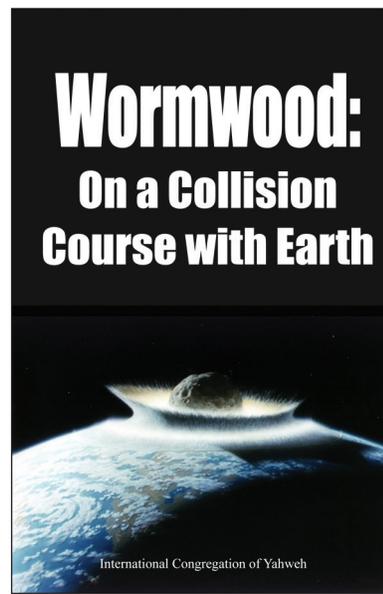
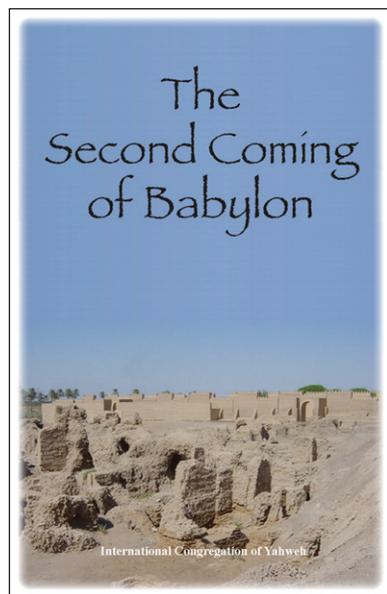
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