

The Seal of יהוה (Yahuah)

A "Seal" is arguably the most important part of a legal document. Without the Seal, the words on the paper would be, well, just words on paper. They would have no power. With a seal attached, however, the words become law. The Seal carries the full weight of Authority and Power which belongs to the (1) One which owns the Seal.

All Seals contain (3) three elements. Without these, a Seal could not function; it would not represent the one it is supposed to symbolize. These (3) three key elements are:

- 1.The Name of the Law giver;
- 2.The Title of the Law giver;
- 3.The Authority of the Law giver; the dominion over which he rules.

The Ruler of the Universe also has a Seal. This seal, like the Seals of Earthly Kingdoms, is found in His Torah (law). In fact, it is part of His Torah (law). The Divine Law that is to govern all is the (10) Ten Commandment Law. The (1st) first (4) four Commandments cover man's responsibility to his Maker; the last (6) Six govern man's actions toward his fellow Man.

Of all the Commandments, only the (4th) fourth Commandment contains the name, title and authority of the Great Lawgiver.

Remember the Sabbath day to keep it Kadosh (Holy). (6) Six days shall you labour, and do all your work: But the (7th) Seventh day is the Sabbath of יהוה (Yahuah) your Alahym: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: For in (6) six days יהוה (Yahuah) made Shamyim (Heavens) and Earth, the Sea, and all that in them is, and rested the (7th) Seventh day: wherefore יהוה (Yahuah) Baruch (Blessed) the Sabbath day, and Set it Apart it. **Exodus 20:8-11**

Thus, the (4th) fourth Commandment is itself the seal of יהוה (Yahuah) because it contains the (3) three elements necessary for all seals - plus (1) one - it also has a DATE!

•**NAME:** יהוה (Yahuah)

•**TITLE:** Aluah/Alahym

•**AUTHORITY & DOMINION:** Shamyim (Heavens) and Earth, the Sea, and all that in them is

•**DATE:** Day 7 - that was the date on Earth - right after Creation.

The Sabbath, which contains the Seal of יהוה (Yahuah), is ultimately a Sign

of Loyalty. It differentiates between those who serve **יְהוָה** (Yahuah) and those who do not.

Rebellion and Disobedience to the Torah (law) has always been the Mark of HaSatan's kingdom. On the other hand, loyalty to the Torah (law) is a Sign that distinguishes the chosen believers of **יְהוָה** (Yahuah)'s Kingdom. **וַיְהוָה** (Yahushua) clearly explained that real proof of love for **יְהוָה** (Yahuah) was found in the heart-response to His Torah (law): "If you love Me, you will keep My Commandments." **John 14:15**

For the Son of Man is Master of the Sabbath." **Matthew 12:8**

יְהוָה (Yahuah)'s people, as subjects of his Kingdom, love the Law Giver. Thus, they obey the Great Law of Love. Worship on the true Sabbath is their pledge of allegiance to their Creator. Scripture even states that the Sabbath was given to be a Sign between **יְהוָה** (Yahuah) and His people. Surely My Sabbaths you shall keep, for it is a Sign between Me and you throughout your generations, that you may know that I am . . . [**יְהוָה** (Yahuah)] who sanctifies you." **Exodus 31:13**

So set yourselves apart to be Kadosh (Holy), for I am **יְהוָה** (Yahuah) your Aluah (God). You shall keep My statutes and practice them; I am **יְהוָה** (Yahuah) who makes you Kadosh. **Leviticus 20:7**

And he said to them, "The Sabbath was made for man, not man for the Sabbath. **Mark 2:2**

(3) THREE COVENANT SIGNS BETWEEN יְהוָה (YAHUAH) AND THE YISRAEL (HEBREWS)

1. Circumcision a Sign between **יְהוָה** (Yahuah) and his People (Children): "And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the Covenant between Me and you." **Genesis 17:11**

2. Passover blood a Sign between **יְהוָה** (Yahuah) and his People (Children): "And the blood shall be a Sign for you on the houses where you live" **Exodus 12:13**

3. Sabbath a Sign between **יְהוָה** (Yahuah) and his People (Children): **Exodus 31:13-17; Ezekiel 20:12**

יְהוָה (YAHUAH)'S GIFT OF PROTECTION

The promise of protection, spiritual protect given to those that are willing to follow and obey the divine directions given within the Torah & the whole of the Tanakh. This protection is guaranteed to those that keep (honor) and worship on the 7th Day Sabbath, the New Moon (The New Month) and the (7) Seven yearly feasts.

From New Moon (Month) to New Moon (Month), and from Sabbath to Sabbath

(7th Day), all flesh shall come to worship before me, declares אַיָּהוָה (Yahuah).

Isaiah 66:23

Worship of our creator אַיָּהוָה (Yahuah) is far more important than people realize. "You are to speak to the people of Yisrael and say, 'Above all you shall keep my Sabbaths, for this is a Sign/Mark between me and you throughout your generations, that you may know that I, אַיָּהוָה (Yahuah), Kadosh you. You shall keep the Sabbath, because it is Kadosh (Holy) for you. **Exodus 31:13-14**

WHAT IS THE SEAL (SIGN/MARK) OF אַיָּהוָה (YAHUAH)?

Within the Torah, which is **Genesis** through **Deuteronomy** (Hebrew word Torah means "Instruction" or "Teaching") we read the following: And it shall serve as a Sign/Mark to you on your hand, and as a reminder on your forehead (Mind), that the Torah (law) of אַיָּהוָה (Yahuah) may be in your mouth; for with a powerful hand אַיָּהוָה (Yahuah) brought you out of Egypt. **Exodus 13:9**

It shall serve as a Sign on your Hand and as an emblem on your Forehead (Mind) that by strength of hand אַיָּהוָה (Yahuah) brought us out of Egypt.

Exodus 13:16

SIGN in the Hebrew means אוֹת oth Oth Mark or Sign.

Hand in the Hebrew mean yad (yawd), left hand, Hand means left hand.

Frontlets (Mind) in the Hebrew Strongs # H2903 תֹּפָפֹהֶת tophaphah (to-faw-faw) From an unused root meaning to go around or bind; a fillet for the forehead: - frontlet. frontlet means forehead (Mind). **Deuteronomy. 6:7**

And YOU shall teach them diligently unto your children, and shall talk of them when YOU sit in your house, and when YOU walk by the way, and when YOU lie down, and when YOU risest up. **Deuteronomy 6:8**

Therefore shall you lay up these, my words in YOUR Heart and in YOUR Soul, and bind them for a Sign (MARK) upon YOUR hand (LEFT HAND), that they may be as frontlets (FOREHEAD/MIND) between YOUR eyes.

What we immediately notice from these passages and leaps from the pages is almost the exact same phrase is used with respect to a Mark or Sign!

However, the passages from Torah show the Mark to be the Mark/Sign of אַיָּהוָה (Yahuah) and is upon the Left hand, whereas the passage from **Revelation** refers to the Mark of the Beast and the Mark is upon the Right hand (Opposite).

The Hebrew word rendered "Sign" is presented by the Enhanced Strong's Lexicon to be a Sign, a distinguishing Mark, an Omen, a Token, etc. The root word from which it derives implies "to consent" or "to agree." This is almost certainly the word John was considering when he wrote Revelation, since John was a Hebrew man that spoke Hebrew as his native tongue and lived,

thought, and wrote entirely from his Hebraic world view.

So, what we have here is the equivalent word used in Revelation. They both mean exactly the same thing! The word translated as "Mark" in Revelation and "Sign" in Torah are the same word that has simply been written in the separate languages of Hebrew and Greek and translated into English. Unlike the Mark of the Beast, the Mark of אַיָּהּ (Yahuah) is easily grasped from the direct reading of the passages in which it is mentioned.

There is no need for speculative theories to determine the definition of the Sign or Mark of אַיָּהּ (Yahuah).

Lets let אַיָּהּ (Yahuah) Alahym (God) - the Almighty Creator - tell us from His ETERNAL Torah what the Mark/Sign is that those devoted to Him will choose to accept of their own free will.

אַיָּהּ (Yahuah)'s Mark or Sign, his Seal - is obvious. All that is required for one to determine the meaning is to simply read the Scripture. And it shall be for a Sign unto YOU upon YOUR hand, and for a memorial between YOUR eyes, (alternate rendering of "on your forehead" in your Mind) that אַיָּהּ (Yahuah)s Torah (law) may be in YOUR mouth: for with a strong hand has אַיָּהּ (Yahuah) brought YOU out of Egypt. ... 16 And it shall be for a token upon YOUR hand, and for frontlets between YOUR eyes (alternate rendering of "on your forehead" in your Mind): for by strength of hand אַיָּהּ (Yahuah) brought us forth out of Egypt. **Exodus 13:9-16**

So, here in **Exodus 13** אַיָּהּ (Yahuah) presents us with a Sign (Mark) that we may choose to accept or reject. However, as you will see with your continued study of this topic, Passover is actually a sign WITHIN a much broader and central Sign or Mark of אַיָּהּ (Yahuah).

The Sign of **Deuteronomy 6:1** Now this is the Commandment, and these are the Statutes and Judgments which אַיָּהּ (Yahuah) your Alahym (God) has Commanded to teach you, that you may observe them in the land which you are crossing over to possess, 2. that you may fear אַיָּהּ (Yahuah) your Alahym (God), to keep all His statutes and His Commandments which I Command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. 3. Therefore hear, O Yisrael, and be careful to observe it, that it may be well with you, and that you may multiply greatly as אַיָּהּ (Yahuah) Alahym (God) of your fathers has promised you - a land flowing with milk and honey. 4. Hear, O Yisrael: אַיָּהּ (Yahuah) our Alahym (God), אַיָּהּ (Yahuah) is (1) one! 5. You shall love אַיָּהּ (Yahuah) your Alahym (God) with all your Heart, with all your Soul, and with all your Strength.

THE TEST OF LOVE FOR אַיָּהּ (YAHUAH) IS OBEDIENCE TO HIS ETERNAL TORAH!

6. And these words which I Command you today shall be in your Heart. 7. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and

when you rise up. 8. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. (alternate rendering of "on your forehead" In your Mind) 9. You shall write them on the doorposts of your house and on your gates. (אֲיָאֵל (Yahuah)'s Torah - teachings - shall be the focus of your life) 10. So it shall be, when אֲיָאֵל (Yahuah) your Alahym (God) brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, 11. houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant - when you have eaten and are full. 12. then beware, lest you forget אֲיָאֵל (Yahuah) who brought you out of the land of Egypt, from the house of bondage. 13. You shall fear אֲיָאֵל (Yahuah) your Alahym (God) and serve Him, and shall take oaths in His name. 14. You shall not go after other Alahym (gods), the Alahym (gods) of the peoples who are all around you. 15. for אֲיָאֵל (Yahuah) your Alahym (God) is a jealous Alahym (God) among you, lest the anger of אֲיָאֵל (Yahuah) your Alahym (God) be aroused against you and destroy you from the face of the earth. 16. You shall not tempt אֲיָאֵל (Yahuah) your Alahym (God) as you tempted Him in Massah. 17. You shall diligently keep the Commandments of אֲיָאֵל (Yahuah) your Alahym (God), His testimonies, and His statutes which He has Commanded you. **Deuteronomy 6:1-17**

To further impress upon you the full meaning of the Sign/Mark (Seal) of אֲיָאֵל (Yahuah) we will include the crucial context in which **Deuteronomy 11:18** resides. 18 Therefore you shall lay up these words of mine in your Heart and in your Soul, and bind them as a Sign on your hand, and they shall be as frontlets between your eyes. ("on your forehead", in your Mind) 19 You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 20 And you shall write them on the doorposts of your house (Your Temple) and on your gates (Your Eyes), (אֲיָאֵל (Yahuah)'s Torah - teachings - shall be the focus of your life) 21 that your days and the days of your children may be multiplied in the land of which אֲיָאֵל (Yahuah) swore to your fathers to give them, like the days of the Shamyim (Heavens) above the earth. 22 For if you carefully keep all these Commandments which I Command you to do - to Love אֲיָאֵל (Yahuah) your Alahym (God), to walk in all His ways (obedience is the test of true love for אֲיָאֵל (Yahuah), and to hold fast to Him. 23 then אֲיָאֵל (Yahuah) will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves. 24 Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory. 25 No man shall be able to stand against you; אֲיָאֵל (Yahuah) your Alahym (God) will put the dread of you and the fear of you upon all the land where you tread, just as He has said to you. 26 Behold, I set

before you today (אֱלֹהִים (Yahuah) gives you a choice) a Barachah (Blessing) and a Curse: 27 the Barachah (Blessing), if you obey the Commandments of אֱלֹהִים (Yahuah) your Alahym (God), which I Command you today; 28 and the Curse, if you do not obey the Commandments of אֱלֹהִים (Yahuah) your Alahym (God), but turn aside from the way which I Command you today, to go after other Alahym (gods) which you have not known. **Deuteronomy 11:18-28**

As we see, the Sign of אֱלֹהִים (Yahuah), which He tells us to bind as "a Sign on YOUR hand, and they shall be as frontlets between YOUR eyes" (on YOUR forehead" In YOUR Mind) is TORAH (10 Commandments and Kadosh (Holy) Festival Days).

So, here we see a verse which shows Torah (Hebrew for Instructions or Teachings) is The SIGN or MARK accepted by those that are the True Chosen Children of אֱלֹהִים (Yahuah)!

How can anyone with the ability to read (or hear) not see the obvious message presented in these verses. The Mark of אֱלֹהִים (Yahuah) is unmistakably and repeatedly stated to be HIS Eternal Torah (Law)!

In both contexts of **Deuteronomy**, which define the Sign (Mark) of אֱלֹהִים (Yahuah) , we find:

1. אֱלֹהִים (Yahuah) GIVES US A CHOICE!
2. we are to obey the Torah (Instructions or Teaching)
3. we are to teach the Torah (Instructions or Teaching)
4. we are to talk of the Torah (Instructions or Teaching)
5. we are to show that we love אֱלֹהִים (Yahuah) through obedience to Torah (Instructions or Teaching)
6. we are to LIVE the Torah by sincerely striving to obey אֱלֹהִים (Yahuah) whom we claim to love.
7. we are given the chance to accept the Mark of אֱלֹהִים (Yahuah), which is undeniably the Eternal Teachings given through Moshe (Moses) - THE TORAH!!!

Note: With both the Mark of אֱלֹהִים (Yahuah) and the Mark of the Beast we are given a choice. From the beginning of time - the exact same choice has existed. The "Mark of the Beast" is nothing new! The choice was, is, and will be whether to choose and accept the Mark of אֱלֹהִים (Yahuah) or the Mark of the Beast.

אֱלֹהִים (YAHUAH) COMMANDS US TO WORSHIP HIM AS A COVENANT SIGN

Weekly 7th Day Sabbath. "Remember the Sabbath day, to keep it Kadosh (Holy). 9"(6) Six days you shall labor and do all your work, 10but the (7th) seventh day is a Sabbath of אֱלֹהִים (Yahuah) your Aluah (God); in it you shall

not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. **11**“For in (6) six days אַיָּאָל (Yahuah) made the Shamyim (Heavens) and the earth, the sea and all that is in them, and rested on the (7th) seventh day; therefore אַיָּאָל (Yahuah) Baruch (Blessed) the Sabbath day and made it Kadosh (Holy).

Exodus 20:8

Therefore the people of Yisrael shall keep the Sabbath, observing the Sabbath throughout their generations, as a COVENANT forever. **Exodus 31:16**

Monthly New Moon. On the Sabbaths and New Moons (beginning of the New Month) the people of the land are to Worship in the presence of אַיָּאָל (Yahuah) at the entrance of that gateway. **Ezekiel 46:3**

Seven Annual Feast Days.

We are Required to keep some FOREVER as a Sign/Mark.

- (1). Passover (Pesach)
- (2). Feast of Unleavened Bread. “This day shall be for you a Memorial Day, and you shall keep it as a feast to אַיָּאָל (Yahuah); throughout your generations, as a statute FOREVER, you shall keep it as a feast. **Exodus 12:14**
- (3). Feast of Firstfruits (Wave Sheaf)
- (4). Pentecost (Shavuoth)
- (5). Feast of Trumpets (Yom Teruah)
- (6). Day of Atonement (Yom Kippur)
- (7). Feast of Tabernacles (Sukkot). You shall Celebrate it as a feast to אַיָּאָל (Yahuah) for (7) seven days in the year. It is a statute FOREVER throughout your generations; you shall celebrate it in the (7th) seventh month. **Leviticus 23:41**

Feasts of אַיָּאָל (Yahuah) Leviticus 23:1-44

אַיָּאָל (Yahuah) spoke to Moshe (Moses), saying, **2** “Speak to the people of Yisrael and say to them, These are the appointed feasts of אַיָּאָל (Yahuah) that you shall proclaim as Kadosh (Holy) assembly (convocations); they are MY Appointed Feasts.

The Sabbath (Covenant)

3 “(6) Six days shall work be done, but on the (7th) seventh day is a Sabbath of solemn Rest, a Kadosh (Holy) convocation. You shall do no work. It is a Sabbath to אַיָּאָל (Yahuah) in all your dwelling places.

The Passover (Blood Seal, Covenant of Protection)

4 “These are the appointed feasts of אַיָּאָל (Yahuah), the Kadosh (Holy)

assembly, which you shall proclaim at the time appointed for them. **5** In the (1st) first month, on the (14th) fourteenth day of the month at twilight, is אַחֲרֵי (Yahuah)'s Passover. **6** And on the (15th) fifteenth day of the same month is the Feast of Unleavened Bread to אַחֲרֵי (Yahuah); for (7) seven days you shall eat unleavened bread. **7** On the (1st) first day you shall have a Kadosh (Holy) convocation; you shall not do any ordinary work. **8** But you shall present a food offering to אַחֲרֵי (Yahuah) for (7) seven days. On the (7th) seventh day is a Kadosh (Holy) assembly; you shall not do any ordinary work.”

The Feast of Firstfruits (Thanksgiving)

9 And אַחֲרֵי (Yahuah) spoke to Moshe (Moses), saying, **10** “Speak to the people of Yisrael and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, **11** and he shall wave the Sheaf before אַחֲרֵי (Yahuah), so that you may be accepted. On the day after the Sabbath the priest shall wave it.

The Feast of Weeks (Remembering and Counting down)

15 “You shall count (7) seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. **16** You shall count (50) fifty days to the day after the (7th) seventh Sabbath. Then you shall present a grain offering of new grain to אַחֲרֵי (Yahuah). **17** You shall bring from your dwelling places (2) two loaves of bread to be waved, made of (2) two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to אַחֲרֵי (Yahuah). **18** And you shall present with the bread (7) seven lambs a year old without blemish, and one bull from the herd and (2) two rams. They shall be a burnt offering to אַחֲרֵי (Yahuah), with their grain offering and their drink offerings, a food offering with a pleasing aroma to אַחֲרֵי (Yahuah). **19** And you shall offer (1) one male goat for a Sin offering, and (2) two male lambs a year old as a sacrifice of Shalum (Peace) offerings. **20** And the priest shall wave them with the bread of the firstfruits as a wave offering before אַחֲרֵי (Yahuah), with the (2) two lambs. They shall be Kadosh (Holy) to אַחֲרֵי (Yahuah) for the priest. **21** And you shall make a proclamation on the same day. You shall hold a Kadosh (Holy) assembly (convocation). You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations. **22** “And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am אַחֲרֵי (Yahuah) your Aluah (God).”

The Feast of Trumpets (Blowing of the Shofar declaring the return of Messiah)

23 And אַחֲרֵי (Yahuah) spoke to Moshe (Moses), saying, **24** “Speak to the people of Yisrael, saying, In the (7th) seventh month, on the (1st) first day of the month, you shall observe a day of solemn rest, a Memorial proclaimed with

blast of Shofar (trumpets), a Kadosh (Holy) assembly (convocation). **25** You shall not do any ordinary work, and you shall present a food offering to אַיָּאֵל (Yahuah).”

The Day of Atonement (Reconciliation of אַיָּאֵל (Yahuah) and Humankind)

26 And אַיָּאֵל (Yahuah) spoke to Moshe (Moses), saying, **27** “Now on the (10th) tenth day of this (7th) seventh month is the Day of Atonement. It shall be for you a time of Kadosh (Holy) convocation, and you shall afflict yourselves and present a food offering to אַיָּאֵל (Yahuah). **28** And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before אַיָּאֵל (Yahuah) your Aluah (God). **29** For whoever is not afflicted on that very day shall be cut off from his people. **30** And whoever does any work on that very day, that person I will destroy from among his people. **31** You shall not do any work. It is a statute FOREVER throughout your generations in all your dwelling places. **32** It shall be to you a Sabbath of Solemn Rest, and you shall afflict yourselves. On the (9th) ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

The Feast of Booths (Dwell/Reside with Oוַיָּאֵל (Yahusha) Forever!

33 And אַיָּאֵל (Yahuah) spoke to Moshe (Moses), saying, **34** “Speak to the people of Yisrael, saying, On the (15th) fifteenth day of this (7th) seventh month and for (7) seven days is the Feast of Booths to אַיָּאֵל (Yahuah). **35** On the (1st) first day shall be a Kadosh (Holy) assembly (convocation); you shall not do any ordinary work. **36** For (7) seven days you shall present food offerings to אַיָּאֵל (Yahuah). On the (8th) eighth day you shall hold a Kadosh (Holy) assembly (convocation) and present a food offering to אַיָּאֵל (Yahuah). It is a solemn assembly; you shall not do any ordinary work. **37** “These are the appointed feasts of אַיָּאֵל (Yahuah), which you shall proclaim as times of Kadosh (Holy) convocation, for presenting to אַיָּאֵל (Yahuah) food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, **38** besides אַיָּאֵל (Yahuah)'s Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to אַיָּאֵל (Yahuah). **39** “On the (15th) fifteenth day of the (7th) seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of אַיָּאֵל (Yahuah) (7) seven days. On the (1st) first day shall be a solemn rest, and on the (8th) eighth day shall be a solemn rest. **40** And you shall take on the (1st) first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before אַיָּאֵל (Yahuah) your Aluah (God) (7) seven days. **41** You shall celebrate it as a feast to אַיָּאֵל (Yahuah) (7) for seven days in the year. It is a statute FOREVER throughout your generations; you shall celebrate it in the (7^t) seventh month. **42** You shall dwell in booths for (7) seven days. All native Yisraelites shall dwell in booths, **43** that your

generations may know that I made the people of Yisrael dwell in booths when I brought them out of the land of Egypt: I am אֲנִי (Yahuah) your Aluah (God)." 44 Thus Moshe (Moses) declared to the people of Yisrael the appointed feasts of אֲנִי (Yahuah).

THE MOST IMPORTANT OF ALL COMMANDMENTS!

The very words of **וְיָשׁוּעָא** (Yahusha) HaMaShiach (the Messiah) in the following passage as he quotes **Deuteronomy 6:4-5**. And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What Commandment is the foremost of all?" 29 **וְיָשׁוּעָא** (Yahusha) answered, "The foremost is, 'HEAR, O YISRAEL! אֲנִי (YAHUAH) OUR ALUAH (GOD) IS ONE; 30 AND YOU SHALL LOVE אֲנִי (YAHUAH) YOUR ALUAH (GOD) WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

Mark 12:28-30 A parallel passage from **Matthew 22:36-40** presents the (2nd) second most important Commandment. Adon, which is the Great Commandment in the Torah (law)? 37 **וְיָשׁוּעָא** (Yahusha) said unto him, YOU shall love אֲנִי (Yahuah) YOUR Aluah (God) with all YOUR Heart, and with all YOUR Soul, and with all YOUR Mind. 38 This is the (1st) first and Great Commandment. 39 And the (2nd) second is like unto it, YOU shall love YOUR neighbor as YOURself. 40 On these (2) two Commandments hang all the Torah (law) and the Prophets. **Matthew 22:36-40**

The "Shema" **וְיָשׁוּעָא** (Yahusha) is quoting in **Matthew chapter 22** and **Mark chapter 12** is inseparable from and included within the Mark of אֲנִי (Yahuah)!

The Shema that **וְיָשׁוּעָא** (Yahusha) quoted here is from the verses previously quoted from **Deuteronomy**, which is itself part of Torah (Torah is **Genesis** through **Deuteronomy**).

Hear, O Yisrael! אֲנִי (Yahuah) is our Aluah (God), אֲנִי (Yahuah) is (1) One! 5 "And you shall love אֲנִי (Yahuah) your Aluah (God) with all your Heart and with all your Soul and with all your Might. **Deuteronomy 6:4-5**

אֲנִי (Yahuah) is One (1) The Shema, in the Hebrew actually emphasized that אֲנִי (Yahuah) A-L-O-N-E is the Eternal Aluah (God)! The Shema is The foundational element of the "Mark of אֲנִי (Yahuah)". Since traditional Christianity and Messianic Judaism have forsaken the truth of the (1) One Aluah (God), most reject, through their promotion of another Alahym (god), this "foremost Commandment". Here **וְיָשׁוּעָא** (Yahusha) is elevating the Shema - the recognition of the (1) One and ONLY Aluah, אֲנִי (Yahuah) - to the status of the most important Commandment of all. Most miss this entirely because of their failure to understand the exalted importance **וְיָשׁוּעָא** (Yahusha) places upon the recognition of (1) ONE (not 3 in 1) Alahym (Gods).

Sadly, most violate this "foremost" Commandment. There are those that twist

and stretch the Hebrew word for (1) One - echad - {ay-kod'} - into being a "compound unity". However, this desperate attempt at word games to "prove" the Trinity has been abandoned by many. More support for the (1) ONE Aluah (God) is found in this small sampling of the MANY other Scriptural passages: To you it was shown, that you might know that אַיָּהּ (Yahuah) Himself is Aluah (God); there is none other besides Him. ... 39 Therefore know this day, and consider it in your heart, that אַיָּהּ (Yahuah) Himself is Aluah (God) in Shamyim (Heavens) above and on the Earth beneath; there is no other.

Deuteronomy 4:35; 39

Therefore concerning the eating of things offered to Idols, we know that an Idol is nothing in the World, and that there is no other Aluah (God) but (1) One. **1 Corinthians 8:4**

There is (1) One Body and (1) One Ruach (Spirit), just as you were called in (1) One hope of your calling; 5. (1) One Adon, (1) One Amanah (Faith), (1) One Baptism; 6 (1) One Aluah (God) and Father of all, who is above all, and through all, and in you all. **Ephesians 4:4-6**

It is proven that this (1) ONE Aluah (God) is NOT a Trinity God and is NOT the Christ! This Aluah (God) is, instead, the very Auah (God) that **וַיָּהוּשָׁא** (Yahusha) HaMashiach (the Messiah) worshiped, promoted, obeyed, and died serving so that we can have the hope of a resurrection to eternal life by the very same (1) ONE Aluah (God) that resurrected him, his Father **אַיָּהּ** (Yahuah).

The (2nd) "second" most important Commandment according to **וַיָּהוּשָׁא** (Yahusha) is from **Leviticus 19:18**, which is also within Torah; therefore, it is also a component of the Mark of **אַיָּהּ** (Yahuah).

You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am **אַיָּהּ** (Yahuah).
Leviticus 19:18

וַיָּהוּשָׁא (Yahusha) was quoting and honoring Torah (**Leviticus 19:18**) when he said, "YOU shall love YOUR neighbor as YOURself". Virtually everything **וַיָּהוּשָׁא** (Yahusha) taught, came straight from Torah of the Tanakh, since **וַיָּהוּשָׁא** (Yahusha) - more than anyone in human history - gladly chose to accept the Mark of **אַיָּהּ** (Yahuah) by devoted obedience to TORAH!

WHAT IS MEANT BY THE TERM SEAL (SIGN/MARK)

The importance of understanding the true definition of this Seal (Sign/Mark) is obvious from passages in Revelation. If we do not grasp the actual Scriptural meaning we may unknowingly accept the Mark of the Beast and find ourselves in opposition to **אַיָּהּ** (Yahuah) when He pours out His wrath upon mankind and necessary justice is finally administered. Therefore, it is fair to say there are few issues for which a clear, Scriptural understanding is more crucial.

The following passages illustrate the seriousness of this issue as we read of the fate of those that choose to accept the "Mark of the Beast." And the (3rd) third Malach (angel) followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of אַיָּאֵל (Yahuah), which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Kadosh (Holy) Malakym (Angels), and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image (Jesus/Cross), and whosoever receives the Mark of his Name (Jesus/Cross). **Revelation 14:9-11**

And the (1st) first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the Mark of the Beast, and upon them which worshiped his Image. **Revelation 16:2**

And the Beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshiped his Image. These both were cast alive into a lake of fire burning with brimstone. **Revelation 19:20**

The context of Revelation from which these passages are found discusses the "Beast," and how that Beast will cause many to receive a Mark in their right hand or in their foreheads **Revelation 13:16**

The meaning of the Greek word charagma (khar-ag-mah), which is here translated as "Mark." The Enhanced Strong's Lexicon (Strong's # 5480) the Greek word charagma is translated as "Mark" (*8) eight times and "Graven" (1) once.

Strong's further defines charagma as: 1. a stamp, an imprinted Mark. •of the Mark stamped on the forehead or the Right Hand as the badge of the followers of the Antichrist •the Mark branded upon horses 2. thing carved, Sculpture, Graven work. of Idolatrous Images. Interestingly, with one exception, the ONLY place in the New Testament where the Greek word charagma is used is with reference to the "Mark" of the Beast!

In Strong's we find a slight error. Sadly, this error appears in other sources and is commonly promoted from pulpits worldwide. It is with regard to the mention of the "Antichrist." Why does Strong's imply the "Mark of the Beast" is given by the "Antichrist?" The term "Antichrist" is completely absent from the Scriptural context in which we find the "Mark of the Beast" mentioned. In fact, the term Antichrist is found ONLY in the epistles of John; therefore, obviously the term "Antichrist" is nowhere found in the book of Revelation! So, I ask again, why mention the "Antichrist" as being the one that allegedly gives out the Mark?

NOTE: Antichrist means Anti-Messiah, which is a teaching that promotes a

replacement Messiah deception. So, Strong's accidentally provides us valuable insight, the result of this insight will become apparent as we continue in our discussion of the "Mark of the Beast." The New Strong's Dictionary of Hebrew and Greek Words defines charagma as: a scratch or etching, i.e. Stamp (as a badge of servitude), or Sculptured figure (Statue):- Graven, Mark.

The Theological Dictionary of the New Testament states the following with regard to this Greek word: charagma [Mark, Stamp] Marking is common in antiquity (cf. slaves, and the branding of devotees with the marks of deities). The Greek-English Lexicon of the New Testament Based on Semantic Domains gives us crucial insight into the meaning of charagma when it states: A strictly literal translation of 'the Mark of the Beast' might imply 'a picture of the Beast' or 'a Mark made by the Beast.'

The relationship between 'Mark' and 'Beast' would be 'a Mark showing one's relationship to the Beast' or 'a Mark of loyalty to the Beast' or 'a Mark of the party of the Beast.' A further insightful note can be grasped from another comment in the Theological Dictionary of the New Testament with regard to this mysterious Mark. In **Revelation 17:5** the harlot, who personifies all worldly abominations, whether concretely as Rome or abstractly as a demonic power, bears on her forehead the Mark of her true nature in a mysterious allusion to Babylon.

The basis is the popular custom of Roman harlots, who had their names on bands round their foreheads. What religious organization is most closely associated with Rome? What religion originated from this Roman empire? Roman Catholic Church?

Also, note in Revelation this Great Harlot is called the Mother of Harlots; thus, clearly implying many other Harlots sprang from her and still promote the foundational false teachings which she established. Who is the Great Harlot? Who are her daughters and thus Harlots themselves? Think on these things. They may very well set you free from the Harlot's embrace if you allow sincerity and truth to guide you instead of your own beliefs.

An important consideration most miss is the rendering of the Greek word epi (ep-ee'), which the King James Version translates as "in" in **Revelation 13:16** - "... in their Right Hand, or in their forehead ...". The Enhanced Strong's Lexicon (Strong's # 1909) shows epi can be rendered as "on," "in," "upon," as well as other possible renderings. Other versions render the word as "on," however, the point to remember is that it can be "in" or "on." So, don't allow yourself to stubbornly cling to an understanding that the Mark is applied ONTO something. It can just as well be applied INSIDE something. So, summarizing the information gathered from these sources we can state the following with regard to the deeper meaning of the Greek word that is translates as "Mark" (Seal) in Revelation:

1. This Seal is almost certainly a symbolic Stamp, Mark or Sign and is not to

be taken literally as many zealously and blindly claim.

2.This Seal (Sign/Mark) will be Symbolically placed on - or inside - the forehead and/or right hand.

3.The Mark historically symbolizes servitude or allegiance to the (1) One from whom the Mark is received.

4.The Mark symbolizes the relationship existing between those that decide to receive it and the Beast (or his agents) from whom it is received. It shows the recipients of the Mark to be loyal to the Beast and among his willful followers.

5.The Harlot of **Revelation 17:5**, historically and almost universally accepted as representing Rome and the evil Babylonian mystery religion that has continuously opposed the true teaching of scripture, "bears on her forehead the Mark of her true nature in a mysterious allusion to Babylon."

6.The verb translated as "receive" in **Revelation 13:16** is in the subjunctive mood, which implies uncertainty. One cannot "Receive" something unless they "Accept" it, which implies Willingness. Thus, the Mark is not forced, though there may be various levels of persuasion used. Ultimately, those that receive the Mark do so of their own free will. The overwhelming implication from all sources referenced clearly shows "Mark of the Beast" is NOT a physical Mark. Instead, by compiling the available information the clearest meaning of the Mark is as a FIGURATIVELY SYMBOLIC sign that distinguishes those having it as being followers of the Beast.

This shows that it is not a physical Mark but rather a Spiritual Mark, which exposes the Hearts and Minds of those receiving it. It shows that they willingly give their allegiance to this Beast Religion. And he shall speak Great words against the most High אַיָּאֵל (Yahuah), and shall wear out the chosen of the most High אַיָּאֵל (Yahuah), and think to change times and laws: **Daniel 7:25**

Note: that this Beast would change the Law of אַיָּאֵל (Yahuah). Did the Roman Catholic Church change אַיָּאֵל (Yahuah) Law and Times which meet this criteria? Does the Pope believe he can change the law of אַיָּאֵל (Yahuah) (God)?

“The Pope is of great Authority and Power, that he is able to modify, declare, or interpret even divine laws. The Pope can modify divine law, since his power is not of man, but God, and he acts as vicegerent of God upon earth...” — Lucius Ferraris, in “Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica”, Volume V, article on “Papa, Article II”, titled “Concerning the extent of Papal dignity, authority, or dominion and infallibility”, #30, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

“We may according to the fullness of our power, dispose of the law and

dispense above the law. Those whom the Pope of Rome doth separate, it is not a man that separates them but God. For the Pope holdeth place on earth, not simply of a man but of the true God dissolves, not by human but rather by divine authority....I am in all and above all, so that God Himself and I, the vicar of God, hath both one consistory, and I am able to do almost all that God can do... Wherefore, no marvel, if it be in my power to dispense with all things, yea with the precepts of Christ." Decretales Domini Gregori ix Translatione Episcoporum, (on the Transference of Bishops), title 7, chapter 3; Corpus Juris Canonice (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, Decretales, col. 205 (while Innocent III was Pope).

In 1562 the Archbishop of Reggio openly declared that tradition now stood above scripture. This is what he wrote. "The authority of the Church is illustrated most clearly by the scriptures, for on one hand she recommends them, declares them to be divine, and offers them to us to be read, and on the other hand, the legal precepts in the scriptures taught by **OWYAZL** (Yahusha) have ceased by virtue of the same authority. The Sabbath, the most Holy, Set Apart day in the law, has been changed into The Lord's day. These and other similar matters have not ceased by virtue of **OWYAZL** (Yahusha)'s teaching (for He says that He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the Church." Gaspare de Posso, Archbishop of Reggio, Council of Trent.

In the Roman Catholic Catechism we find the following questions and answers in regards the Sabbath:

Question: Which day is the Sabbath day?

Answer: Saturday is the Sabbath day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church in the council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday. -- Rev. Peter Geiermann, C.S.S.R., The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition, 195

THE MARK OF THE BEAST – THE SIGN/SEAL OF THE BEAST

The Mark that so many willingly accept, thus showing allegiance to the Beast Is Traditional Anti-Torah doctrine! Remember **OWYAZL** (Yahusha)'s words? Many will say to Me on that day, 'Adon (Lord), Adon (Lord), did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 Then I will tell them plainly, 'I never knew you; depart from Me, you workers of lawlessness (Breakers of the Commandments). **Matthew 7:22-23**

The greek term rendered "lawlessness" is the same one used in **1 John 3:4** to define Sin. It literally means "Violation of Torah (the Law)." There are

numerous similar verses in the Messianic writings (New Testament) that clearly show Lawlessness (Torah violation) is not a good thing.

Consider **OWYאז** (Yahusha)'s words in light of the passages in Revelation that describe the fate of those who accept the Mark and Worship the "Beast" and his Image. Then another Malach (Angel), a (3rd) third one, followed them, saying with a loud voice, "If anyone worships the Beast and his Image, and receives a Mark on his forehead or on his hand, 10 he also will drink of the wine of the wrath of **אזאז** (Yahuah), which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the Kadosh (holy) Malach (Angels) and in the presence of the Lamb.

Revelation 14:9-10

So, we can see that the same fate that awaits the "Lawless" also awaits those who willfully accept the Mark of the Beast. There are numerous similar warnings to avoid lawlessness (torah violation). So, since the fate of the Lawless and "Marked" is the same, an association can be clearly established between Lawlessness and the Mark. This provides strong evidence that the "Mark of the Beast" is something that furthers lawlessness. And of course, the TEACHING of Lawlessness (Anti-Torah), IS the "Mark of the Beast,"!

So breaking the Commandments and Sabbaths is breaking the Seal (Sign/Mark) of **אזאז** (Yahuah), honoring them is being Sealed in the Sign/Mark of **אזאז** (Yahuah).