



## Mark of the Beast or the Mark of YAHUAHA: Which Will You Choose?

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<sup>16</sup> And he made for them all – the great ones and the small ones, the rich ones and the poor ones, the slaves and the freed ones – a **sign** on his right hand or on their forehead, <sup>17</sup> that **no one is able to buy or to sell, unless he has this sign on his hand or on his forehead, or the name of the animal, or the number of his name.** <sup>18</sup> Here is wisdom and understanding: whosoever has insight needs

to reckon the number of the animal, for it is the number of a man, and the amount is found, six hundred and sixty and six.

The Confidential Counsels (Hebrew Revelation) 13:16-18

THE trouble we find ourselves in has more to do with the sad fact that nearly everyone interprets Revelation on its own without ever thinking it necessary to cross-reference with the rest of the Bible. Yochanon (he would be John) wasn't simply making this stuff up. He wasn't introducing new concepts either. No, he was confirming details which had already been established in The Book. Take the 666 Number for example. I just gave you the famed passage from which it derives. The decision to go with the Hebrew text rather than the Greek in this instance was to make a very specific point. The Hebrew refers to a 'sign' rather than a 'mark'. Whoop-de-doo, not that it makes a difference. A 'sign' and a 'mark' is the same thing. It is the transition however from the Old Testament Hebrew to the New Testament Greek which can be disorienting, creating all sorts of cognitive dissonance.

Look it up on YouTube. Perform an Intel-net search. You'll find hundreds, *no*, thousands of explanations for the Mark of the Beast, hardly any of them using Scripture to interpret Scripture. They're all imaginative. The Mark is nearly always the next thing in politics, the latest technology coming down the pipeline. It will be *something* which is soon introduced, via Politics, Religion, and Science, which will damn everyone eternally who takes it, and that's a long time. You'll hear countless individuals telling you they won't be deceived when *whatever it is* finally appears on the world stage, whereas nearly everyone else and their pastor will be deceived, and what the people need is a healthy dosage of warning regarding *whatever it is*.

Well, I happen to wholeheartedly agree with those sentiments. People should be warned. It's why I devote my life to giving unpopular opinions. Reading their Bibles is a good habit also. Even more important is doing what it says. Right there, that is trouble we find ourselves in. The misdirection derives from a lack of knowledge, and a lack of knowledge leads to destruction. Understand what I'm trying to tell you. People won't be deceived, they're already deceived. The Mark is here. It's been here our entire lives. Even more-so, it been here for many millennia, even before

Revelation was written. And as proof of that claim, it most certainly can be found in other places within Scripture. Here, let me show you.

And YAHUAHA, the EVER-LIVING, He declared toward Al Mashaha, to say: “And *ath*-you will set words in order toward the sons of Yashar’AL to say, ‘Certainly *ath*-**My Shabbaths you will guard, for this is a powerful sign between Me and between you,** for generation circling to generation, for acquiring knowledge. For I, YAHUAHA, the EVER-LIVING, as setting you apart. And you shall guard *ath*-the Shabbath, for it is established, powerful, *qudash* set-apart to you. Any who profanes, wounds, destroys or breaks her shall be executed! Executed! For all that fashion in her any prescribed service (especially the work of the artisan), that *naphash* shall be cut off from the midst of his people. Six days he may fashion a prescribed work or service, but on the seventh—shabbath—his shabbath of rest, is set-apart to YAHUAHA. All who fashions work or service on this shabbath day, dying, he shall be executed. **Between Me and between the sons of Yashar’AL this shall be a sign** to time of long duration. For six days, YAHUAHA fashioned *ath-ba’Shamayam* and *ath-ba’Aratz*, and in the seventh day, He rested (shabbath) and took a breather.”

Shama’uath (Paleo Exodus) 31:12-17

There is the word again, *sign*. We have already encountered the Sign of the Beast in Revelation’s Hebrew transcript and, as a reminder, a ‘*Sign*’ is the same thing as a ‘*Mark*’. Tell that person who is going on and on and on about the techno Mark of the Beast that YAHUAHA also has a Mark of salvation and that it’s the **Shabbath** and quite suddenly everyone, even the self-declared watchmen on the wall, begins losing their mind. That’s what I love about Scripture. Mind you, I’m not the one taking a baseball bat to the hornets’ nest, the Bible already does a fine job of that without my added commentary. All I’m doing is pulling a pencil out from my pocket and connecting the dots.

The comparisons are unmistakable on this one. Nobody is able to buy or sell unless he has the Sign of the Beast on his hand or on his forehead, but then, contrarily, everyone who accepts the Sign of YAHUAHA cannot buy or sell on the Sabbath. A further clue happens to rely upon

the consequences of taking or rejecting either Mark. Those who reject the Sign of YAHUAHA in buying or selling on the Sabbath will be destroyed, executed, cut off from Yashar'el, whereas those who take the Sign of the Beast will experience the same fate. Hmmm, it's almost like Yochanon is attempting to tell us something, but I wonder what it is. Well, let's keep putting our heads together and see if we can figure this one out. Are we looking at a literal exchange, removing the Sign of YAH for the Sign of the Beast, so that buying and selling can commence on his Sabbath day—could it be? Perhaps what we need is a second witness. Will you be happy to note that I found one?

Moreover, **I also gave them my Shabbaths, to be a sign between me and them**, that they might know that I am YAHUAHA that sanctify them.

Yechezq'el (Ezekiel) 20:12

The theme that is so far developing happens to rely upon who our Alahayam truly is. Taking the Mark of YAHUAHA in keeping his Shabbaths is a good indication that we know him and, far more importantly, that he knows us, whereas the person who aligns himself with the Beast in rejecting the Shabbaths may attempt to convince himself and everyone around him that he is not deceived, but does YAHUAHA and the Beast see it that way? They are well aware of what their own Mark looks like, which reminds me, many of you will protest on the basis that the Mark of the Beast is worn on the hand or their forehead, whereas the Mark of YAHUAHA is apparently not. Oh, is that so? Well then, let's look another Bible memory verse, shall we?

<sup>4</sup> Hear, O Yashar'el: YAHUAHA Alahayu, YAHUAHA is one (*echad*): <sup>5</sup> And thou shalt love YAHUAHA Alahayu with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup> And these words, which I command thee this day, shall be in thine heart: <sup>7</sup> And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit in thine house, and when thou walk by the way, and when thou lie down, and when thou rise up. <sup>8</sup> **And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets**

**between thine eyes.** <sup>9</sup> And thou shalt write them upon the posts of thy house, and on thy gates.

Devariym (Deuteronomy) 6:4-9

And not just any Bible memory verse, either. This is the Big One. The Shema you've all probably heard about. It's the passage of Scripture which isn't simply memorized, it's inscribed on small scrolls and stored in boxes called a mezuzah, which is then fastened to the doorpost of homes.

Look, all I'm doing is showing you the location of YAHUAHA's Mark. It can be found on the hand and the forehead, precisely where the Mark of the Beast is located, not a coincidence. And of course, 'between your eyes' reminds us of the pineal gland, speaking of its spiritual nature as well as the communication receiver with our alahayam of choice. All Yochanon was attempting to do is warn the covenant members of the fig tree generation not to break their marriage vows with YAHUAHA, the Alahayam of Yashar'el, and go whoring after Babylon. Not just his generation though. And he certainly wasn't writing something down as a warning for a segregated generation thousands of years removed, don't be ridiculous. Taking the Mark of YAHUAHA or rejecting it in favor of the Mark of the Beast has been a decision which every generation has been prompted to make. It is a decision, and a divisive one at that, which we are faced with, *continually*, week after week. Keep the Shabbath as a set-apart day from the rest. And then keep it again, and again, and again. Don't go whoring after other Alahayam. Don't take the Mark.

**[UPDATE:** 3/11/24: EXCUSES are a dime a dozen, which is to say, the mental gymnastics employed by those who attempt to weasel their way out of the fourth commandment is cheap currency. I have heard dozens if not hundreds of rebuttals from those who refuse the Mark of YAHUAHA, and probably not the last. Some of them are at least imaginative. My absolute favorite of the bunch, though it is the least original, are those who claim they don't have to keep the Sabbath anymore because Jesus is their Sabbath rest. Uh-huh, does it sound familiar to you too? I like chapter and verse addresses, myself. And so, if I had to guess, here is where they're nabbing their doctrine from.

<sup>8</sup> For inasmuch as on this day Yahusha rested; he would not have spoken of a different day. <sup>9</sup> There remains, then,

a Shabbath rest for the people of ALAHAYAM; for anyone who enters ALAHAYAM's rest also rests from their works, just as ALAHAYAM did from his. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

Ivriym (Hebrews) 4:9-11

Well, I'll be. There it is. The Bible memory verse that is all the rage. Yahusha rested. You don't say. Praise YAH, I guess...? As there are now millions of people on this spinning, wobbling Copernican planet making their 584-million-mile trek around the sun through the vacuum of space and no longer needing sleep or rest, apparently, because Yahusha rested. Gravity probably has something to do with it. Their 9-to-5 is a literal 24/7 because Jesus nailed their need for a Sabbath rest to the cross, or so I hear. Do they also realize that Jesus is their bread and water? I don't want to assume. The bread and water claim derives from at least two passages. Here, let me show you.

<sup>13</sup>Yahusha answered, "Everyone who drinks this water will be thirsty again, <sup>14</sup>but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to everlasting life."

Besorah Yochanon 4:13-14

**I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst.**

Besorah Yochanon 6:35

And now, I am wondering: Do the same people who have no need for a Shabbath rest, seeing as how Yahusha Ha'Mashiach is their Shabbath rest, not eat or drink as well? Because he is their bread and water, you know. Teach me, breatharian. Take me to the mountaintop and show me how it's done. Or maybe, just maybe, there's some Scripture twisting going on?

All I'm reading in Ivriym (Hebrews) 4:9-11 is that Yahusha rested on the Shabbath day. Now, finish the sentence. The writer is speaking of no other day but the Shabbath, as evidenced by his keeping it on that day. The next sentence is just as important. The writer says: "There remains,

then, a Shabbath rest for the people of ALAHAYAM.” I take that to mean the Shabbath remains for anyone who claims to be a child of ALAHAYAM, but that is not all. The writer even defines what rest is on the Shabbath. Entering ALAHAYAM’s rest means resting from our work, just as ALAHAYAM did from his, say what!? That’s a reference to the creation week. But then the final sentence is the best part. The writer states: “Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.” Did the writer of Ivriym just go there? Did he or she claim the person who snubs the Shabbath is a naughty little child, and that they will perish due to their disobedience? Is nobody else seeing this? That’s yet another reference to the Mark of the Beast. Anyone who takes the Mark of the Beast will perish, whereas those who have the Mark of YAHUAHA will be saved. How in the world do so many people read a passage like this one and claim the takeaway is that Jesus is their Sabbath rest so that they don’t have to keep it?

<sup>8</sup> **Remember** the day of the **Shabbath**, to keep it holy. <sup>9</sup>

Six days shall you labor, and do all your work: <sup>10</sup> But the seventh day is the Shabbath of YAHUAHA Alahayu: 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: <sup>11</sup> For in six days YAHUAHA made the heavens and the earth, the sea, and all that in them is, and rested the seventh day: wherefore YAHUAHA blessed the day of Shabbath, and hallowed it.

Shama’uath (Exodus) 20:8-11

A straightforward reading of Hebrews, when paired with Shama’uath (Exodus), has the writer quite literally establishing the fourth commandment. It’s a repeat. I’m not seeing anything here regarding continuing in your work because Jesus is resting in your place, nor did I in Hebrews in case you’re still attempting to beat that dead horse. I will remind you this is the TEN COMMANDMENTS we’re talking about. The disobedient children can argue until the cows come home regarding how the Torah is for Yashar’el rather than them, but what is this nonsense, crossing out whatever commands are inconvenient for them among the ten. What next, giving false witness against our neighbor is kosher? How ironic, among all the Commands of YAHUAHA, and

we're talking the **613** in the Torah, keeping the Shabbath is the only one which YAHUAHA tells us to REMEMBER, do not forget. And yet, it is the only command which has been forgotten, snubbed, rebelled against, and altogether redefined in favor of taking the *other* Mark.

Oh, and that's the other thing. Did you notice how the number **6** kept coming up? "**Six** days shall you labor," and again, "For in **six** days..." That's the number of man. The Mark of the Beast is carrying the number of man over onto the set-apart day of YAHUAHA.

A lack of knowledge truly does lead to destruction.

My people are destroyed **for lack of the knowledge** because you have rejected the knowledge, I will also reject you, that you shall be no priest to me: **seeing you have forgotten the Torah of your ALAHAYAM**, I will also forget your children.

Husha (Hosea) 4:6

ANOTHER excuse is that Mashiach never said we were to keep Shabbath, apparently, indicating that the Mark of YAHUAHA is now optional. These are the same individuals who claim that Mashiach did away with the Torah anyways. Well then, let's see what Mashiach actually says regarding the keeping of the commands.

<sup>17</sup> Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For *amen*, I say unto you, 'Till heaven and earth pass, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

Mattithyahu (Matthew) 5:17-19

Mashiach begins by telling us what *not* to think. That he has come to destroy the Torah. A lot of good that does, apparently, because the Mark of the Beast people hear "destroy the Torah" and run with it. He even



says it *twice*, just to be certain that nobody misquotes him. “Think not that I come to destroy the Torah,” and, realizing the short-term memory loss among his political voter base, “I am not come to destroy the Torah.” But then, just to make certain that the “Torah is done away with” crowd doesn’t claim it he was speaking to an Old Testament audience, seeing as how the Torah was apparently destroyed on the cross afterwards, Mashiach asks everyone to look out their window. Perhaps you should too. You may need to lift the blinds. Are earth and sky accounted for? Then the Torah abides.

It’s the conclusion however that I wanted you to see. Mashiach warns that anyone who breaks the least of the commandments, teaching others to do the same, will be called the least in the Kingdom of Heaven. I mean if *that’s* your standard of admission. Forsaking the Mark of YAHUAHA and toying around with the Mark of the Beast. If you’re okay with that, playing Russian Roulette with your soul and barely making it in, then there’s nothing else I can do. And by the way, the Shabbath isn’t one of the least commands. It’s in the Ten Commandments.

By the way, Mashiach does talk about the Shabbath day. You have to step outside of Roman Canon but I’m okay with that if you are—or even if you aren’t. It derives from Besorah Ta’om. That would be the dreaded Gospel of Thomas. *Dub-dub-dub*. Hold onto something because we’re going in!

Yahusha said:

If you do not fast from the world,  
You will not find the Kingdom.

**If you do not celebrate the Shabbath as a Shabbath,  
You will not know the Father.**

Besorah Ta’om (Gospel of Thomas) 27

Oh gee, you have to wonder why Besorah Ta’om is so controversial. You have to wonder why our Controllers didn’t want it in the Bible. There are other *quote-unquote* “controversial passages” in the Gospel of Thomas, though time and again, I have shown them to be Biblical. Besorah Ta’om is a phenomenal read, deeply rooted in the mysteries of heaven, and I’m not taking that back.

Well, in this one, Yahusha straight up says you will never know the Father if you don't keep the Shabbath. Sounds serious. Seems to me like the entire expression can be cross-referenced with Besorah Yochanon 14:6 when stating: "I am the Way and the Truth and the Life. No one comes to the Father except through me." What Mashiach is saying is that he is the Torah made flesh. The Torah is all of those things, the Way (Psalm 119:1), the Truth (Psalm 119:142), and the Life (Deuteronomy 32:46-47). No man comes to the Father except through the Torah, as exemplified by Mashiach. That's why Yahusha can say the same thing regarding the Shabbath. No man will ever truly know the Father unless he has the Mark of YAHUAHA upon his hand and forehead.

The Mark of the Beast or the Mark of YAHAYAHA, which will you choose?

