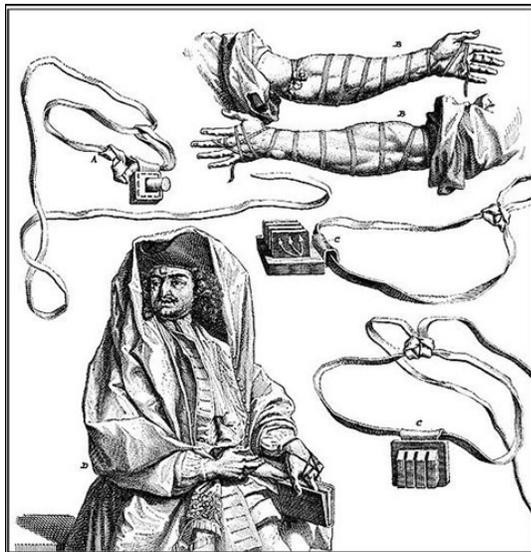


#1296 The Mark of the Beast – Seen Phylacteries vs. the Unseen Mark of the Lord, part 2, The Hand Phylacteries and the Forehead Phylacteries

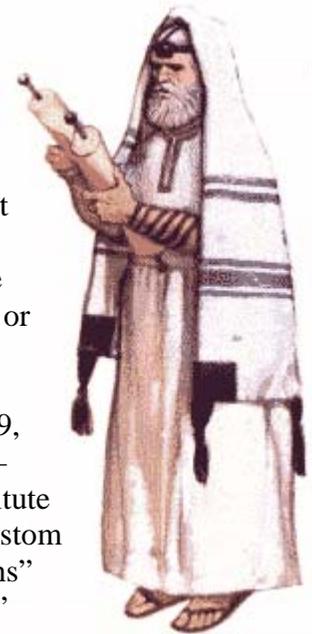
Key Understanding #1: Phylacteries are entirely connected with the theme of the Mark of the Lord and the Mark of the Beast and whether those marks are *seen* or *unseen*.

Phylacteries. The phylactery was a leather box, cube shaped, closed with an attached flap and bound to the person by a leather band. There were two kinds, the hand phylactery and the head phylactery:

The hand phylactery – One to be bound to the inner side of the left arm, and near the elbow, so that with the bending of the arm it would rest over the heart. The end of the string, or band, finally wound around the middle finger of the hand, thus “a sign upon the hand.” This box had one



compartment containing one or all of four main passages – Exodus 13:1-10, Exodus 13:11-16, Deuteronomy 6:4-9, and Deuteronomy 11:13-21 – which were deemed to constitute the warrant for the Jewish custom of using phylacteries as “signs” upon the hand and “frontlets” between the eyes.



The forehead phylactery – The head phylactery was fitted to the wearer’s head by having its strap tied at the back of the head into a knot. The phylactery was bound to the center of the forehead “between thine eyes.”

Here are the four primary passages of the **signs** upon the **hand** and **forehead** that were the basis for the phylacteries:

*Exodus 13:9 (NIV) This observance [the Feast of Unleavened Bread] will be for you like a [figurative] **SIGN** on your **HAND** and a reminder on your **FOREHEAD** that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.*

*Exodus 13:16 (NIV) And it [the Consecration of the Firstborn (representing the event of the Passover), either through sacrifice or through obtaining release by means of payment] will be like a [figurative] **SIGN** on your **HAND** and a symbol on your **FOREHEAD** that the LORD brought us out of Egypt with his mighty hand."*

*Deuteronomy 6:8 (KJV) And thou shalt bind them [the words of Jehovah] for a **SIGN** upon thine **HAND**, and they shall be as frontlets **BETWEEN THINE EYES**. [NIV . . . Tie them as **symbols** on your **hands** and bind them on your **foreheads**.]*

Deuteronomy 11:18 (KJV) Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. [NIV . . . Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads.]

Key Understanding #2: It would seem to most Bible commentators that the words in Exodus concerning the signs upon the hand and forehead are figurative, and that the passages in Deuteronomy regarding signs upon the hand and forehead as well are probably figures of speech not to be taken literally so much, but to be applied figuratively. For example, the figurative application in both Deuteronomy 6:8 and 11:18 is essentially that of fixing the words of the Lord in one's heart and mind, whether or not one wears a phylactery containing those verses.

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