

The "Mark of the Beast" Now Offered in Metro Schools

report by Glenn H. Kailer

Prophecy students have been warning for years it was coming. Finally, in our own day, students are being imprinted without parental consultation. Your children and others in your circle of acquaintance are easily secretly imprinted since the mark is, as was formerly suspected, invisible to the naked eye. Even so, the mark and its influence can be detected by almost anyone with discernment. Also, many adults have already gladly received the mark, because it was offered on the basis of its future benefits, without any accompanying warning of its broader ramifications.

As alarming as this is, there is also great news. It is apparent to this writer that, at least in the early stages after the imprint, the mark can still be removed from the carrier. Removal of the mark requires a somewhat uncomfortable and fairly costly procedure, but the technique for removal is little understood even by practitioners. Worse yet, most marked individuals will not seek relief, nor will they know where to get the help they need. If you are willing to be discerning, you may be just the one who can assist in getting these folks the aid they require. Time is critical!

In an effort to inform, educate, and equip the reader, we will give some background on the idea of the "mark of the beast," explore some of the Biblical imagery which reveals the essence of forehead and hand marking, and lastly, discuss implantation and replacement of the forehead marking.

The passage which is most often cited in this context is Revelation 13:16-17. "[A deceiving beast who spoke like a dragon] forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name." (NIV)

Some things about this mark are obvious, others require a moment of reflection. It is clear that the mark has to come from a perceived source of authority — The beast is capable of mass deception and expresses himself in an intimidating way. The mark is designed to be imposed on all classes (and ages) of people — we take the description of "everyone, small and great, etc." to imply every other description of every sort of people group. The mark has significant social ramifications — buying and selling is such a basic activity in society that one could say that having the mark makes one part of the prevailing social structure and the lack of the mark makes one an outsider to the basic fabric of culture. The most important question for us right now, though, is this: What does the mark look like, i.e., what is the nature of the mark?

It has long been a respected principle of hermeneutics (a fancy Greek derivative for "interpretation"), that one should let an author interpret himself whenever possible. Specifically, if the Bible contains a phrase or an idea in various contexts, the way

that phrase is used in the Bible as a whole sets a standard for meaning in each of the several contexts. Though the phrase "mark of the beast" occurs only in Revelation, the idea of a mark on the hand or on the forehead is employed in many contexts. A study of these other passages produces great insight for the student of prophecy. You may be surprised to discover that almost every forehead and hand marking mentioned in Scripture, from Moses through John's Revelation, is imposed by or for God on God's own people.

The basic idea of a mark or image on the forehead and hand first appears in Exodus 13:9. "This observance [Passover] will be for you like a sign on your hand and a reminder on your forehead that the law of the LORD is to be on your lips." (NIV) Notice that it is not an implanted microchip or other high-tech device which is being discussed. The "sign," the "mark," is a ritual, an observance, a pattern of behavior.

A similar use of the imagery is found later in the same chapter of Exodus, verses 15 & 16: "'When Pharaoh stubbornly refused to let us go, the LORD killed every firstborn in Egypt, both man and animal. This is why I sacrifice to the LORD the first male offspring of every womb and redeem each of my firstborn sons.' And it will be like a sign on your hand and a symbol on your forehead that the LORD brought us out of Egypt with his mighty hand." Here, the Passover event is again in view, but now the "sign," the "symbol," is the commitment made to the offering of the firstborn. The forehead-symbol is the attitude, the willingness and commitment to the sacrifice in response to the Lord's deliverance. The hand-sign is the follow-through, the action which accompanies the mind-set.

In a rather recondite excerpt from the prophet Ezekiel, we learn of a mark ordered by God upon a group of individuals segregated by *attitude*: "Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the LORD called to the man clothed in linen who had the writing kit at his side and said to him, 'Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.' As I listened, he said to the others, 'Follow him through the city and kill, without showing pity or compassion. Slaughter old men, young men and maidens, women and children, but do not touch anyone who has the mark. Begin at my sanctuary.' So they began with the elders who were in front of the temple." Ezekiel 9:3-7, NIV God's mark on the foreheads of these denotes an attitude of hatred toward sin. Interestingly, without the mark, there was no hope. Unmarked individuals were summarily destroyed. Notice that the annihilation began with the church leaders who did not bear the mark on the forehead.

Before we move on in our survey of "mark" passages, we should do well to remind ourselves that these references *cannot* be to visible, physical markings. God himself strictly prohibits the marking of the body. A clear passage to this effect is Leviticus 19:28. I quote from 2 different translations for clarity. "Ye shall not make any cuttings in your flesh for the

dead, nor print any marks upon you: I am the LORD,” (KJV), and “Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD,” (NIV). The Hebrew word used here is qa`aqa`. A quick check of Strong’s offers a basic meaning range of “incision, imprintment, tattoo, or mark.”

When John, the Revelator, first uses the imagery of a stamp, image, mark, he is referring to a mark placed upon the servants of God. e.g. Revelation 7:3 — “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” 9:4 — “They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads.” 14:1 — “Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads.” 22:3-4 — “No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads.” This image or stamp of the Lamb’s name on the forehead is a simulacrum of the “the mark, which is the name of the beast or the number of his name” we read about in Revelation 13.

If God’s mark is invisible, nonphysical, yet is described in essentially the same terms as the mark of the beast, we are led to infer that those things that the mark of God signifies in relationship to him, the mark of the beast also signifies in an analogous way.

Clearly, the marking of the forehead is symbolic of the attitude, the thought process of a person. The mark, image, stamp, of God is Godly, the mark of the beast is beastly. One who thinks like God (remember the Ezekiel passage), has his mark. One who thinks like a beast has that mark.

Why are we discussing this in a Creation Science forum? It is because the front line of spiritual warfare is the battle for God’s design and purpose for man. It is because God’s design for man is clearly revealed in the creation account in Genesis. It is because man was designed to bear the mark of God, not of the beast. Genesis 1:26-27 reads, “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God he created him; male and female he created them.” (NIV) Man was stamped, marked, imaged, to be like God in thought and behavior. Every expression of evolutionism denies the reliability of the Genesis record, therefore, impugns the very possibility of confidence in our design as expressed in Genesis (and our potential destiny as expressed in the Gospels). If we are not, in fact, bearers of the image of God, we are, in fact, like the animals, the beasts.

Let us return to the Apostle John’s summary remark on the subject of the mark of the beast. In Revelation 13:18, we read, “This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man’s number. His number is 666.” (NIV) I chose to consider this passage in the original language and offer this translation: “Now here’s wisdom: If you have a mind, figure out the bottom line for the animal, since it is a human number. His bottom line is six hundred sixty six.” (Kailer’s Own Version)

Allow me to explain my word choices. Mind, insight, or attitude could be used. I chose the most flexible. Mind suggests both the discernment and the inclination to discern. “The

bottom line for the animal” seems unusual, only in that it isn’t a popular translation (yet?) The Greek word, “arithmos” is related to our word, “arithmetic.” It might be used of a number as such, but seems to me usually to refer to the sum or total of a series or the final solution of a problem. It’s the final answer, the bottom line, if you will.

The term, “therion,” in Greek, is a general term for beast or animal. For instance, in Acts 28:3-5, we read of Paul shaking a “therion” off his hand. This beast or animal was specifically a viper, but you see how the word can be used. The bottom line for the animal is a human being marked by the image of the animal, unmarked by the image of God.

The mark of the beast is being implanted by an process of indoctrination designed to cleanse the mind of an “image-of-God mind-set.” The only hope for rescue is concerted education in creation principles. Those who understand, who have a mind, must strive to restore the image of God. The mark of the beast is replaced by the mark of God through knowledge and repentance. We teach and pray that the mind of man be repaired to reflect the image of God. We instruct and discipline that the hand of man be fixed to do the work of God.

The very question of the mark of the beast is a creation vs. evolution issue! It is a matter of how we think and act. What’s your “bottom line?”



Glenn Kailer's Speaking Engagements

October 15 - Mayetta, KS

October 20,21,23 - South Hutchinson, Ks.

October 28 - Adrian, MO

November 10, 11, 12 - Lebanon, MO

November 19,20 - Concordia, KS

For details on any of these engagements, call Glenn directly at (913) 842-8135

Quotable Quotes

"I asked Dawn, the wrangler, what those bumps on the inside of the horses knee were for. She said 'a long time ago when the dinosaurs lived, horses were very small and had more toes. Those are what's left of one of the toes.'" Laughter...

"David, the 'Dawn Horse'" was a rock badger, have you ever seen a rock badger, or any other animal, with toes growing out of its knee? ". More and harder laughter.

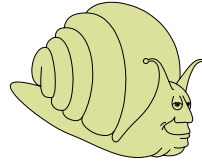
David Willis, 8 years, after a riding lesson at a "Christian" guest ranch in Colorado

Book of the Month:

**Proceedings of
The Third International Conference
on Creationism - 1994
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1995 Creation Safari's

Family Outings That Honor The Creator

Ozark Cave Outing (Camdenton, Mo.)	Oct 20-21
Astronomy Safari 7:00PM (See Note 2)	Oct 27
Astronomy Safari 7:00PM (See Note 2)	Nov 17
Squaw Creek Game Refuge (Mound City)	Dec 9

Audio/Video Tape of the Month:

**The Origin of Kinds -
The Great Proofs of Evolution**

by: Tom Willis, B.Sc., M.A.

The thesis of this presentation, based on Romans 1:18-25, is that the evidence that God created is so obvious that there is, and can be, no "scientific proof" of evolution. Furthermore that God does not require you have a Ph.D. in biology to withstand evolutionist arguments. Each "Proof of Evolution" is Internally Irrational, utilizes no accepted methods of proof, is the worst possible interpretation of the data, involves willful deception, and utilizes data that actually provides excellent evidence for Biblical creation.

Audio Tape: \$5.00 - Video: \$13.00 (Includes postage)

Important Safari Notes!!

1. For Safari Details, call or write to request a copy of the brochure: "1995 Detailed Safari Information," which will give you costs, meeting place, time of departure and return, what to bring, safari registration information, etc. **Costs: CSA does not charge for safaris.** However, some of the places we visit **do have entrance fees.** Obviously some of the safaris have other costs associated with them such as lodging.

2. Astronomy Safaris meet at The Berry Patch, 22509 S. State Line Rd. From KC, south on 69 Hiway or Holmes Road to 223rd St. Then to State Line, then South 1/4 mi. to entrance.

Please call or write to register the names of each adult and child safari participant.

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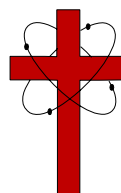
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CSA Meeting Location: Westbrooke Church 9898 West 95th, Overland Park, KS

Two blocks East of 69 Highway (or Switzer) on North side of 95th

Refreshments: 6:15PM - Meeting: 7:00PM Nursery Available: \$2.50 per child (Reservations required for nursery)

CSA Meeting Tuesday, November 7, 1995

The Basic Institute in Creation Science

The Gish - Awbrey Debate

by: *Duane Gish, Ph.D. vs Frank Awbrey, Ph.D.*

A couple years ago when we announced a video taped debate in which Dr. Duane Gish slaughtered his opponent, your editor apologized that it was so one-sided, but said if I knew of another we would use it. Shortly thereafter I received (from Dr. Gish) a copy of my remark, with a list of other video tapes. Awbrey does do a much better job in this debate. I still came away with the impression that Gish, quietly, and while hardly mentioning some of Awbrey's stuff, still slaughtered him, but Awbrey and some in the audience may not have figured it out. Come and form your own impressions. Because of Gish's reputation, fame and experience, there will be no "Advanced Institute" in November.

CSA Meeting Tuesday, December 5, 1995

The Basic Institute in Creation Science

What Does It All Mean?

by: *Ken Carlson, B.S., M.Sc., Bob Farwell, B.A., John Hauser, B.Sc., M.A., Jim Henderson B.Sc., M.Sc., Glenn H. Kailer, Cal Myers B.Sc., M.Sc., Ph.D., Larry Rink B.Sc., Tom Willis B.Sc., M.A.*

This is the last session in our second 24-month Basic Institute in Creation Science. Each of the CSA leaders who will spend about 10 minutes discussing what they have learned of significance in their studies that they feel will be most helpful to those attending. Because all the CSA leaders will participate in this session, and this has been a popular session, there will be no "Advanced Institute" in December.

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don't miss this seminar. It should be a real blessing.**

Recent Engagements of Interest

* In July, Glenn & Tom Willis Traveled to Pittsburg, PA, to tape 17 TV shows at Cornerstone TV. This was a grueling but rewarding trip. The tapes will soon be in the **CSA Library**, and on the book table.

* In June, Tom debated at the Kansas City Eupraxophy Center (The Good Life With Wisdom and Without Religion). A fair entourage of Christians accompanied us into the den. All seemed to feel we came away with the meal.

* September 8, Tom went before the lions at a Penn Valley College forum on "Teaching Darwin in a Creationist Culture." Tom carefully demonstrated that not one single proof method, including especially the scientific method, supports evolution. Therefore, if evolution is science, it is the only one in history with 100% experimental failure, and no support from any other proof method. Conversely, Biblical Creation is fully supported by all five major proof methods. Whereupon the head lion (Chairman of the biology department) rose to declare that evolution is science and creation is religion. He just declared it, he made no attempt to demonstrate it.

I think the students wondered if he had his hearing aid on.

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