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 “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 a 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
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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.

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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

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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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