

Premier Issue!

Welcome to the first issue of the PreWrath Ministries.org newsletter. It is our initial design to publish this newsletter bi-monthly and to include articles on new insights into the prewrath view, new features on the website and new materials that are available from PreWrathMinistries.org and others. We also will include information about the growth of the prewrath view and what others are saying about it—positively and negatively. To subscribe to this e-mail newsletter in PDF format, visit <http://prewrathministries.org>.

New Features on Prewrathministries.org

Now available at Prewrathministries.org - We have finished compiling the complete 10 session study "In View of the End" in 10 PowerPoint files that include presentation notes. There are 472 slides in 10 files. Each session is designed to last approximately 30 minutes. The PowerPoint presentation can be purchased as a web download or on CD delivered by USPS Priority Mail.

What Others Are Saying

The research on this site includes looking at what some of the pre-trib sites have to say about the PreWrath view. There are some sites which describe the PreWrath view inaccurately as the 3/4 rapture view. They conclude that it is a modified mid-tribulational position where the rapture takes place 3/4 through the 70th week. They miss that the PreWrath view is nothing more than a literal, chronological reading of Matthew 24. The scripture declares that no man knows the day or the hour. To be more accurate these other sites would have to describe PreWrath as the "somewhere in the second half" view. It cannot be an adaptation of the mid-tribulation view because the entire underlying theology behind the two views is completely different. The mid-tribulation view is a reactionary view contrasted against other views. The basis for the PreWrath view is to understand exactly what scripture teaches. It

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Feature Article: The Mark of the Beast... When?

By Elbert Charpie

One of the great events of end-time prophecy is the Mark of the Beast. Many have ventured as to what the mark will be or how it will be applied. But there are a couple of strategic points regarding the mark of the beast that must be understood. First, we need to understand that this mark is more than simply an identification mark. The mark seals the eternal destiny of the one who receives the mark. The scripture tells us, (Rev 14:9 NIV) "*A third angel followed them and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand, 10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. 11 And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."* Therefore, to receive the mark of the beast is to reject God. Secondly, the mark serves as a sign for judgment as God's final wrath is poured out upon the earth. We are told that the first two bowl judgments are directly aimed at those who have received the mark of the beast.

Now, as we contemplate the mark of the beast, there are a couple of questions that come to mind for which there are no explicit answers. First, can a Christian be forced to take the mark and would that cause him to lose his salvation? And second when, during the unfolding of events, will the mark of the beast take place?

In answer to the first question, the scripture would seem to indicate that the mark is forced upon people according to the NIV, (Rev 13:16) "*He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, 17 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.*" But the word "forced" is the word "poieō" which means "to make, do, cause, effect, bring about..." Even though the word means "to make" it is more along the meaning of "to bring about" rather than "to force." The word translated "to receive" is the word "didōmi" which means "to give." Therefore a more accurate rendering might be like the KJV "he caused... to give them a mark." Also, in Rev 14:9 it says "...If anyone worships the beast and

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The Mark of the Beast (cont'd)

his image and **receives** his mark on the forehead or on the hand..." there seems to be the sense that the mark has to be taken willingly. Furthermore in the first bowl judgment it says that "painful sores broke out on the people who had the mark **and** worshipped his image." There is a sense where these two activities of worshipping the beast and receiving the mark go together. In the passage we quoted earlier where it said, (Rev 14:9 NIV) "...*If anyone worships the beast and his image **and** receives his mark on the forehead or on the hand, 10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath.*" - again the receiving of the mark is linked to worshipping the beast. It may be that the mark itself, even if it were forced, would not be enough to condemn a soul. The scripture does say in Rev 14:11 (NIV) "...*There is no rest day or night for those who worship the beast and his image, **or** for anyone who receives the mark of his name.*" The "or" would lead one to believe that the mark would be enough, but the word "or" here is "kai" normally translated "and." So, it may very well be that the mark alone would not be enough and that may explain why the mark could not be forced. Now we come to the question, when will the mark of the beast take place in the unfolding of events?

There is some evidence, in this writer's opinion, that the mark of the beast may not be instituted until after the rapture takes place. Therefore much of the question of a Christian receiving the mark may not apply. First, the mark of the beast is not mentioned in any of the judgments of God's wrath until the bowl judgments take place which happens at the end of the 70th week. Second, the description of the beasts and the mark are in Rev. 13. We are told of a first beast that arises and has the authority of the dragon. We are told "the whole world was astonished and followed the beast" (verse 3). In verse 5 it says that "the beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months." This coincides with 2 Thess 2:4 (NIV) "He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God." So, this would be the Abomination of Desolation which will happen at the mid-point of the 70th week or the beginning of the final 42 months. At this point we are told in the last part of verse 10: "This calls for patient endurance and faithfulness on the part of the saints." In various scriptures God's people are told to be patient until His coming. James 5:7 (NIV) "Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. 8 You too, be patient and stand firm, because the Lord's coming is near." Rev 3:10 (NIV) "Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth." This also seems to coincide with the martyrs being told to wait a little longer until the full number of those who were to be killed is fulfilled in Rev. 6:11. Immediately after that is the sixth seal where the sign of the Day of the Lord appears and the rapture takes place and the multitude appears in Rev. 7:9. Back in Rev. 13, the word "Then" is used to start the next verse in Rev. 13:11 about a second beast who uses miraculous signs and sets up an image of the first beast and then institutes the mark of the beast. This flow of events seems to lend itself that the mark may not be instituted until after the rapture. Last, as Jesus is telling his disciples about what will happen at the end of time in Matthew 24, Mark 13, Luke 17 and 21, and Paul describes it in 1st and 2nd Thessalonians, no mention is made of the Mark of the Beast. Although persecution of God's people is described, it seems a terrible omission if God's people were to have to make that choice as they waited for the Lord to rescue them from the persecution of the Antichrist.

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What Others Are Saying (cont'd)

is pre-millennial in scope and utilizes a literal, face-value hermeneutic. For this writer, the PreWrath view was the first perspective of end-time theology where all the prophecies naturally fit together and made sense.

These other sites use Matt 24:9 to prove that persecution or tribulation happens before the mid-point of the 70th week - and therefore that the entire 70th week is the "Tribulation Period." But verse 9 begins "Then" and verse 15 about the Abomination begins "So." The "then" and "so" link these verses together to show that they are describing the same period of time.

Coming Soon to PreWrath Ministries.org

Coming soon to PreWrath Ministries.org is a one-session study on the seven churches of Revelation. This is a refreshing look at a scripture that is puzzling. It answers questions like - "Why are the churches described at the beginning of a book describing the Day of the Lord?" and "What do the seven churches have to do with end-time prophecy?" It also shows how the seven churches support the PreWrath view of the return of Christ.

Keep watching for new studies coming soon!