

removed, God turns His focus and purposes to dealing with His ancient people Israel and the Jews—a fact that many Pre-Tribulationists themselves admit.

Exegesis seeks to draw *out* of a text what is contained in it; eisegesis, however, reads things *into* a text. Pre-Tribulationism has issued itself a bogus theological license to assign to those calculating the number of the Beast an identity of their own design custom fit to accommodate their own faulty non-exegetical and non-inductive presuppositions. A solid doctrinal position can be predicated only on exegetical induction, not on eisegetical deductive opinion.

Jesus Himself warned us of false Christs and false prophets in the Olivet Discourse, yet just as Preterists falsely teach it no longer applies to Christians because it has all (instead of partially) transpired in the events surrounding A.D. 70, Pre-Tribulationists are left agreeing with them that it does not apply to us because we will have already been raptured before the Antichrist and False Prophet become an issue. This in itself creates an exegetical quagmire in their overall treatment of the Olivet Discourse. Their case depends on an assumption which by their own admission is never plainly taught in Scripture.

Fortunately the Holy Spirit is illuminating more of these deeper biblical truths as we get closer to the Lord's Return (Dan. 12:4), and more pastors and individuals are progressively realizing the erroneous nature of Pre-Tribulationism and the need to understand how to properly identify the final Antichrist and False Prophet—the Beasts of Revelation 13.

The heart of the issue itself is found again in 2 Thessalonians 2. Taken literally and in context, Paul states that the Rapture and Resurrection and the consequent "Day of the Lord" (when God pours out His wrath on the kingdom of Antichrist) will not occur until the "man of lawlessness" is revealed.

The argumentation that some Pre-Tribulationists resort to in order to circumvent the clearly stated implications of this text can at times be virtually implausible. Some even venture so far as to identify the apostasy (*apostasia*) as the Rapture, not, as the context dictates, the departure from the truth when a delusional judgment comes upon those rejecting the truth they once professed (2 Th. 2:10-11). To state as some have that the apostasy is not the departure from the truth but the Rapture is an interpretation eluding the context and ignoring the co-texts addressing the apostasy of the Last Days.

*Shadows of the Beast*

Indeed, whole-scale denominations which had biblically Evangelical origins—such as Reformed Anglicanism, Presbyterianism, Methodism, the Reformed Churches, etc.—have ventured so far into theological liberalism, interfaith ecumenism, and even the moral depravity of homosexual and lesbian ordination, that the prophetically foretold apostasy of the church is undeniable. But Pre-Tribulationists must ignore it with reference to the 2 Thessalonians passage foretelling it to support their "opinion" that is essentially void of inductive exegetical foundation.

We are reminded that a very good translation of Laodicea is as a compound Greek term *lao-dikaomai* meaning "people's rights" or "people's opinions." Pre-Tribulationists may have a right to their opinion, but they have no right to expect others to believe it when they themselves admit they cannot prove it with a single verse or passage by any inductive exegetical means.

This again returns us to the dilemma that most Pre-Tribulationists are solidly in the camp of scriptural orthodoxy representing firm biblical dogma in the face of what they themselves quite properly comprehend to be Last Days apostasy. Yet when it comes to this central New Testament passage of 2 Thessalonians elaborating on this End Times apostasy, they scramble—seemingly pseudo-logically and eisegetically—to redefine Paul's use of the very term "apostasy" in this vital passage. Thus they are resorting to *reductio ad absurdum* argumentation in the process. This exercise is of course pursued not in the name of defending a clear inductively stated doctrine such as the Rapture itself, but rather an unstated deductive presuppositional opinion about its timing.

***The Rapture and Resurrection cannot and shall not take place until the faithful believers can identify the ultimate two Beasts of Revelation Chapter 13.***

The popular myth asserting the contrary as if it were an exegetical fact is a dangerous myth which must be debunked as a deception perpetrated against the Elect. Tragically, many good believers accept this error. And many otherwise good Bible teachers, theologians, and pastors have been wrongly directed (often by their own theological professors) into teaching it, howbeit with good yet misguided intentions.

The faithful Church will know and will need to know the true identity of the Beast before Jesus comes. The great myth that we do not need to concern ourselves with biblical passages alerting and instructing as to the

A dangerous deception perpetrated against the Elect? Really? So we are not the Elect if we believe in this teaching. Christians would not deceive Christians, only false Christians would do that. And according to you, if you don't turn away from this great myth, you are not part of the 'faithful Church'.

*The Great Myth*

Jacob Prasch calls Pre-Tribbers false Christs/false prophets. He says we agree with Preterists who preach a false doctrine. False doctrine is that which is not plainly taught in scripture. And only false prophets/false Christs preach that which is not taught in scripture. Jacob Prasch did not call us heretics, but he may as well have because he is saying that we preach a teaching that is not found in the Bible.