Why No One Noticed the Rapture?

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Why did no one notice the rapture? This is a great question. We will look at several factors which might have made it difficult for non-Christians to see the rapture when it happened, or to even know that a rapture occurred.

When we ask this question about why no one noticed the rapture, it implies some unawareness of the actual historical circumstances surrounding the Neronic persecution and the nature of fulfillment not only of the rapture, but of the Parousia, Resurrection, and Judgment as well. So we will look at some of those things here in this article.

This is the same question that futurist critics ask all of us full preterists: “If the Parousia, Resurrection, and Judgment really happened in the way those pre-70 saints were expecting it to happen, then why didn’t anyone notice it, and why didn’t the remaining Christians claim it was fulfilled afterwards?” So this is not just a documentation problem for us rapture preterists. It is a documentation problem for all preterists. So whenever fellow preterists ask us why no one noticed the rapture, they have three fingers pointing back at them. When they demand documentation for the rapture, they are placing upon themselves an even greater burden of producing documentation for the Parousia, Resurrection, and Judgment. Notice what Don Preston says about this:

Stevens is correct to say that we have no [patristic] authors who point to AD 70 as the time of Christ’s final coming, the judgment, and resurrection of the dead. This silence is indeed perplexing . . . for which we have no easy answer. . . . how in the name of reason did they fail to see that the Parousia had indeed occurred? . . . Are we to suppose that the post 70 saints were so ignorant that they could not see that connection? [Don K. Preston, We Shall Meet Him in the Air, pp. 286, 287, 291, 299]

Preston is right. Without a rapture, we have no easy way to explain that failure of post-70 Christians to document the BIG THREE eschatological events. So we see that ALL preterists (not just rapture preterists) have a documentation problem. But we rapture preterists have an easy explanation for that lack of documentation – a rapture! They could not talk about it because they were no longer on earth. However, the way that rapture occurred without any non-Christians noticing it is NOT as easy to explain, hence the purpose for this article.

No Bodies Floated Up Into the Air

As a result of thinking that the preterist concept of rapture is the same as Tim LaHaye’s Left Behind fiction, some fellow preterists who are critics of the rapture have asserted, “If there was a rapture of hundreds of thousands of bodies floating up into the air leaving their clothes behind, then surely someone would have seen it and talked about it. That would be hard to miss.” Indeed, it would be hard to miss. However, that is not the kind of rapture the Bible is talking about.

First of all, there were not hundreds of thousands of Christians left alive on earth after the Great Tribulation and Great Apostasy. All preterists agree that the majority of Christians were either killed in the Neronic persecution, or fell away in the Great Apostasy. But even though most of the pre-70 saints were killed in the Neronic persecution, or fell away in the Great
Apostasy, there was still a significant number of “elect” saints left alive at the time of the Parousia. Jesus promised that His elect would not all be killed (Matt 24:21-22 - "cut short for the sake of the elect"). And Apostle Paul taught that “we shall not all sleep” (1Cor 15:51), and that there would be some who “live and remain until the Parousia” (1Thess 4:15, 17). He told the Philippians that those who were still alive in their bodies at the Parousia, would have their mortal bodies changed to be like Christ’s glorious body (Phil 3:21). In the book of Revelation, Jesus told some of the seven churches that some of them would escape the great persecution that was coming, and that they would walk with Him in white garments at the Parousia.

Secondly, their bodies did not float up into the air, nor did they leave their clothes behind. When Enoch was snatched away into the unseen realm, his clothes went with him. One second he was visible, the next instant “in the blink of an eye” he was gone. He did not float up into the sky. When Samuel appeared to the necromancer at Endor, he had his robe on. When Elijah was caught up by the angelic chariot, his clothes went with him. When Jesus was transfigured with Moses and Elijah, all three of them had their clothes on. So there is no biblical warrant for the suggestion that they left their clothes behind.

In 1Cor 15:51-52, Paul says that at the same moment (twinkling of an eye) when the disembodied souls of the dead were raised out of Hades in the unseen realm, the living saints were changed from mortal to immortal. This bodily change took them out of the visible realm, just like the disappearance of Enoch when God took him into the unseen realm. Therefore, they were no longer in the visible realm when they were caught up. So it was the bodily change which removed them from the SEEN realm first, then they were caught up together with the resurrected dead saints to remain with Christ in the UNSEEN realm forever afterwards (1Thess 4:17-18). No bodies were seen floating up into the air. That idea is pure futurist fiction. The reason no one saw the rapture occur is simply because it happened in the unseen realm. But it is still reasonable to think that someone might have noticed one of the Christians disappear when their bodies were changed, or at least to notice their absence afterwards. How do we account for that?

**Great Tribulation and Great Apostasy**

Too many of us are unaware of the real historical circumstances that were current at the time of the Parousia. The Neronic persecution (AD 64-66) was the major factor at that moment in history. It was a time of great tribulation. Most of the pre-70 saints were either killed in that Great Tribulation, or fell away in the Great Apostasy, so that by the time of the Parousia there were not many true Christians left alive. It was only a small remnant of elect saints who still “lived and remained.” Notice what Jesus and Paul said about this:

**Matt. 24:21-22** “For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. Unless those days [great tribulation] had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

**Matt. 24:10** “At that time many will fall away [great apostasy] and will betray one another and hate one another.

**1Tim. 4:1** But the Spirit explicitly says that in later times some will fall away [great apostasy] from the faith, paying attention to deceitful spirits and doctrines of demons,
Not ALL Were Killed or Fell Away

Indeed, most of the pre-70 saints died in the Neronic persecution, or fell away back into paganism or Judaism. Those who deserted Christianity and went back to Judaism thought they were escaping all the tribulation. They did not realize they were setting themselves up to suffer a much worse tribulation, and a long drawn-out slow painful torturous death at the hands of the Zealots and the Romans in the war with Rome shortly afterwards. They gained nothing by going back to Judaism. Instead, they lost everything, physically and spiritually. The suffering in the Neronic persecution was indeed intense, but it was quickly over. They did not have to suffer a long time, in comparison to the starvation and other horrors the Jews suffered during their protracted war with Rome and for decades afterwards.

The seven churches of Asia (Turkey), mentioned in the book of Revelation, vanished from the historical scene during the Neronic persecution (AD 64-66). My historical book, Final Decade Before the End, examines both the biblical and historical evidence to show that those churches in Asia Minor were wiped out by the Neronic persecution. Only a small remnant of those Christians were able to flee for refuge and go into hiding so that they could live and remain until the Parousia. They could no longer assemble together as a church, nor do any missionary work, nor write any more epistles. It was not safe to do so. But after AD 70 the Gentile Christians could have resumed doing those things, if they were still alive on earth. However, for some reason we do not find any of that kind of activity for over two decades after AD 70. It appears that the Christians were nowhere to be found for about twenty years after the destruction of Jerusalem. That absence of the Christians not only left a void of orthodox Christian writings, but it also allowed a proliferation of unorthodox writings by the Gnostics, Judaizers, and other heretics during those first few decades right after AD 70.

So if any of those pre-70 saints were still around after AD 70, we have to wonder why they did not speak up to refute the false teachers and set the record straight about the occurrence of the Parousia? There is a strange silence here at the very time they should have been dancing in the streets and proclaiming it from the rooftops!

And even though most of the Christians died in the persecution, or fell away, there were still a significant number of them left alive at the time of the Parousia. Jesus and the apostles had promised this very scenario: (1) “Some of those standing here will not taste death” (Matt 16:28); (2) “the elect” would survive the great tribulation (Matt 24:22); (3) “we who are alive and remain” (1Thess 4:15-17); (4) “when he comes to be glorified in his saints on that day and to be marveled at among all who have believed” (2Thess 1:10); (5) “we will not all sleep” (1Cor 15:51); (6) “we will see him as he is” (1Jn 2:28; 3:2); (7) “who will transform our lowly bodies in conformity with his glorious body” (Phil 3:21); (8) as well as what Jesus promised to the living and remaining saints among the seven churches addressed in the book of Revelation (Rev 2:18-29; 3:1-22). So there were some “elect ones” who survived the Neronic persecution and remained alive until the Parousia. Nor did they all fall away or get confused by the false teachers (Judaizers, Hellenizers, Gnostics, and other heretics). A remnant of “elect” saints remained alive and faithful unto the very end. Paul even said that they would experience the arrival of the Perfect, after which they would understand all these things clearly as if “face to face”, and would “know fully” (1Cor 13:12). Note what one scholarly critic of preterism said about this:

In 1 Corinthians 13:12, Paul avers that the ignorance that he then experienced would be remedied when the perfect would come. His dim vision would then cease; he would then
“understand fully, even as I have been fully understood.” Where then is the perfection of knowledge that Paul so earnestly expected? How paradoxical it is that the very generation which attained consummate fullness of knowledge when the perfect came, saw that knowledge evaporate virtually overnight [after AD 70]! . . . The irony is astounding. [This darkness of understanding] struck the church, according to [preterism], concurrently with the church’s attainment of its ultimate state of perfection. It does not seem to me that one can have it both ways. If one wants to argue for a radical nosedive of the church as soon as the Apostles left the scene somewhere around A.D. 70, then I do not see how one can argue that it was precisely then that the church also attained the consummation of its hope, its full measure of knowledge and sanctification, [which was] its final state of conformity to the image of Christ. [Charles E. Hill. “Eschatology in the Wake of Jerusalem’s Fall” chapter in Keith A. Mathison’s multi-authored book, When Shall These Things Be? A Reformed Response to Hyper-Preterism. Phillipsburg, New Jersey USA: P&R Publishing Co., 2004. ISBN 0875525520. pp. 108-109]

They could not have been left in the dark, ignorant and confused about what had just happened. So there is no excuse for their silence and confusion about the fulfillments if they were still around on earth after the Parousia.

So the Neronic persecution (great tribulation) and its associated great apostasy is not an adequate explanation for the silence and absence of Christians right after AD 70. There were some survivors of that persecution and apostasy, who had experienced the Parousia, and who would have been able to bear witness to it later, if they were still around afterwards. The rapture easily explains why they never reappeared after AD 70 to correct the false teachers and claim the fulfillment of the Parousia.

Why No Unbelievers Saw the Rapture

But why didn’t the unbelievers notice this disappearance (bodily change) of the Christians? According to Josephus, Tacitus, Yosippon, Hesegippus, and Eusebius, they did see and hear some incredible things at that time, but they did not understand what it was all about. The Christians knew what was happening, and experienced all the benefits of it, but the unbelievers did not understand it.

It was very much like the ascent of Elijah on an angelic chariot. Elisha was allowed to see it because he was spiritually tuned in like Elijah was. But the other fifty prophets who were watching that event did not see the angelic chariot. All they saw was a tornado whisk Elijah up into the sky. They thought he was killed by the tornado, and went looking for his body around the countryside for three days. Elisha told them that Elijah had been taken to heaven, but they did not believe him.

That is a good example of what happened in AD 70. The unbelieving Jews and Roman world saw and heard some things, but they were not allowed to see into the UNSEEN realm like the Christians were. Therefore, they did not understand what all these things meant. But the Christians got all of the heavenly rewards, and relief from the persecution, that they were expecting to receive at the Parousia. It was a very experiential event for them. The dead saints were raised out of Hades in the UNSEEN realm, while the living saints had their bodies changed from mortal to immortal, which put them into the unseen realm, where they were then caught up together with the resurrected dead to be with Christ forever afterwards.
Why No One Saw the Rapture

So how do we explain the failure of non-Christians to notice the rapture? Here is how J. Stuart Russell explained it in his little leaflet entitled, *The Rapture of the Saints*:

We have to consider the peculiar circumstances of the time, of the country, and of the people as they then existed. We are apt to measure things by the standard of our own time, and of our own experience, and to suppose that the same rule will apply to all times and circumstances. We naturally enough say, were such an event as the sudden and simultaneous disappearance of a number of prominent persons from our town, or village, or neighbourhood, to take place, what a sensation it would cause, what alarm and consternation. It would be reported all over the land, it would be the topic of conversation in every company. Very true; but suppose all this occurred when the country was in the occupation of a foreign army, when the invaders were marching through the land, leaving devastation and ruin everywhere in their track. Suppose the metropolis in a state of siege, captured, burnt to the ground; fire, famine and slaughter raging in every quarter; all social order convulsed amid the agonies of an expiring nation. What sensation would the disappearance of some of the members of a despised sect excite in such circumstances? Would they be missed? Or if missed, would it be thought unaccountable? Amidst the fearful signs and portents of that tremendous crisis, the disappearance of the Christians might pass without notice.


I think Russell was exactly right. We moderns simply do not understand what life was like for those pre-70 saints during the Neronic persecution. Consequently we impose our socio-politico-cultural situation back into their times, thinking that they lived under the same conditions that we do today. Not a wise thing to do! We preterists should know better. We pride ourselves on interpreting scripture from an audience relevance hermeneutic, but in this case we have left it out of consideration because of our ignorance of the real history of the first century. So the place to start in our recovery of a first century perspective is with the Neronic persecution. That was the key factor in their lives right before the Parousia. Knowing how that persecution affected them will help us understand both WHAT happened, and WHY it happened that way.

On July 19, AD 64, Nero ordered some of his ruffians to set fire to several of the neighborhoods in the section of Rome where he wanted to build his golden palace. The fire burned for six days, and then broke out again and burned for three more days. Of the fourteen sections of the city, only four remained intact after the fire (Tacitus, *Annals* 15:44). Many lives and much property was lost. Most of the precious antiquities and national treasures were destroyed. Numerous prominent figures pointed the finger at Nero. His approval ratings plummeted into the negative numbers. It was a political crisis. His throne was at stake.

Someone who was obviously an enemy of Christianity (motive), and who had significant influence with Nero (opportunity), suggested that the blame be placed on the Christians. That unleashed a holocaust upon Christianity, the terror and horror of which has never been seen before or since. Countless thousands died in Rome, but the carnage did not stop there. Orazio Marucchi (*Manual of Christian Archaeology*, p. 29) found evidence that the persecution “extended throughout the length and breadth of the Empire.” Philip Schaff (*History of the Christian Church*) likewise cited numerous ancient and modern historians who believed it was
much broader in scope than just Rome and Italy. For the details, see my book, *Final Decade Before the End*.

This was the *Great Tribulation* upon the Church about which Jesus had warned them thirty years earlier (Matt 24:21-31). Unless those days had been cut short, none of the elect would have remained alive until the Parousia. The persecution began in the late Summer or early Fall of AD 64 and continued until the Zealot rebellion broke out in the Spring of AD 66. When the war broke out in AD 66, both Jews and Romans turned their attention to the war effort, so that the Great Tribulation against the Church was cut short.

The Neronic persecution broke out suddenly and with such fury that it caught the Christians by surprise. There was no warning, and little chance to flee. Christian communities all over Palestine and the Roman world were devastated. Only a few of the “elect” managed to escape the notice of the Jewish informers and the Roman executioners. It was during this persecution and time of political turmoil that the Parousia, Resurrection, and Rapture occurred.

It was very much like the situation of the Jews in Nazi Germany during World War Two. Whole neighborhoods of Jews disappeared overnight. No one knew what happened to them. Did they flee the country, or were they were arrested in the night and taken away to be killed? They did not know for sure until years later when some of them resurfaced in foreign countries to tell their story. But no one thought they were raptured. And no one dared to go down to the local Gestapo to inquire about them, for fear of being arrested on suspicion. It was not safe to say anything about it, so they just looted the Jewish property and zipped their lip.

During the Neronic persecution, Christians were routinely disappearing, so the non-Christians would not have thought it was strange. Nor would they have gone to the local Jewish or Roman authorities to inquire about it for fear of being arrested under suspicion themselves. They were not associating with the Christians, nor living in the same quarters of the city with them. If they even noticed the absence of the Christians, they would not have thought they were raptured. The idea of a rapture would never have crossed their mind. They did not know there was supposed to be a rapture. They would only have thought that the Christians either fled in the night, or were rounded up and killed by the Roman and Jewish authorities. And since those pre-70 saints never resurfaced again, not even after twenty years beyond the destruction of Jerusalem, it appeared that they had all died in the persecution.

The church had to go into hiding. It was not safe to meet together as a church. It would have made them easy targets for arrest. This explains what happened to the seven churches of Asia, so that by the time of Trajan or Nerva (AD 95-98) there was no evidence of a church being in Thyatira at that time (according to numerous historians).

There were no unbelievers in their assemblies at that point. If they were not Christians, they would have backed away from any association with them for fear of being arrested and killed. Nor were there any half-hearted, luke-warm, or mere professing-only “Christians”. Those pretenders were not willing to go to the stake for something they were not totally committed to. Many of them fell away (great apostasy) and became informers against the Christians. Consequently, there were no unbelievers or mere pretenders around the Christians to see them when they vanished.

Since most of the Christians were either killed in the Great Tribulation or fell away in the Great Apostasy, there were not many true Christians left around by the time of the Parousia. And
the few that remained were hiding from the Jewish and Roman authorities. They were not out in the open where their disappearance could be seen. This is why their bodily change and rapture was not noticed by the unbelievers.

In Matthew 24:29-31, Jesus said that immediately after that tribulation (Neronic persecution), which was cut short by the outbreak of the Zealot rebellion at Passover (April 66), the Son of Man would appear in the sky with His angels. Josephus gives us “the day and the hour” when this occurred \([\text{Wars~6.5.3 (6:296-300)}]\). The angelic armies appeared in the sky a few days after Passover in April of AD 66. Jesus said that after they saw that signal of His presence appear in the sky, He would send forth those angels to gather the elect from the four points of the compass (Matt 24:31). Luke’s account says it this way: “When these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” Matthew calls it a gathering by the angels, while Luke instructs them to “look up” in the sky to watch for their redemption. So Josephus gives us all the documentation we need to pinpoint “the day and the hour” of the Parousia and the Rapture.

Some Folks DID Notice Something!

Interestingly, there are some historical sources which mention some peculiar events at that time which sound very much like a resurrection of some kind, but they did not know what it was. Here is what Josephus said about the Jewish priests and what they felt and heard in the Temple on Pentecost in the year AD 66, not long after they had seen the angelic armies appear in the sky, and at the very time when the Zealot rebellion had just begun:

... at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, “Let us remove hence.” \([\text{Wars~6.5.3 (6:299-300)}]\)

Notice there were no visuals here. It all involved hearing and feeling. This means that the multitude whom the priests heard were invisible. They were in the unseen realm. The priests were only allowed to hear what was said, but not allowed to see those speaking. And Josephus gives us the exact day and hour when this event occurred (on the day of Pentecost at the hour of the evening sacrifices), where it occurred (in the Jerusalem Temple), and who witnessed it (the officiating priests). Some of those priests survived the destruction of Jerusalem, and could have easily discredited Josephus’ account. Yet, as far as we know, this account was never challenged by them, but instead verified “at the mouth of two or more” reliable first-century eyewitnesses (Deut 19:15), and accepted as true by contemporary historians such as Tacitus (\textit{Histories}, Bk 5, “prodigies had occurred”).

This event occurred on Pentecost about 45 days after the angelic armies were seen in the clouds a few days after Passover \([\text{Wars~6.5.3 (6:296)}]\). If the angels were there, then Christ also was present with them in the unseen realm above. Jesus said that at His Parousia He would send forth His angels to gather together the elect (Mat 24:31). This transfer of a large multitude of souls from one place to another in the unseen realm sure sounds like the Resurrection of the Dead out of Sheol (Hades) and their entrance into the heavenly realm above. If this was in fact the Resurrection, then it was also the very moment “in the twinkling of an eye” when the living saints were “changed” into their immortal bodies (1Cor 15:52) and then “caught up together
with” the resurrected dead to be with Christ forever afterwards in the unseen realm above (1Thess 4:17).

**Why Didn’t Christians Claim the Fulfillment Afterwards?**

We also need to ask: Where is ANY documentation by ANY of those pre-70 Christians who were supposedly still left on earth after AD 70? If they were still around after seeing, hearing, and experiencing the Parousia, why were they so silent, especially in view of the post-70 Christians such as Papias, Polycarp, and Ignatius who were saying that the Parousia was still future? Why didn’t they speak up and inform Papias, Polycarp, and Ignatius that the Parousia had already occurred? If Apostle John was still around, why didn’t he speak up and remind them that his book of Revelation was already fulfilled? Why did John let those guys keep believing and teaching that the Parousia was still future and the book of Revelation was not yet fulfilled?

This documentation problem has been mostly ignored by fellow preterists! Our New Testament lists over eighty individuals by name who worked with the apostles in spreading the gospel, including youngsters like Timothy who could easily have lived on into the first few decades of the second century, if there was no rapture. Yet not a single one of them ever reappeared after AD 70 to write anything, or to set the record straight with Papias, Polycarp, and Ignatius. It would be sinful negligence on their part (especially for Apostle John) to have heard the next generation of Christians after AD 70 saying that the Parousia was still future, and then not say anything to set the record straight! They knew that the Parousia had occurred. They definitely saw, heard, and experienced all the things that they had expected to occur. Why didn't they tell Papias, Polycarp, and Ignatius about it? Do you see the problem here?

**Which of these Three Options Best Explains their Silence?**

1. They did not speak up because they were **EMBARRASSED** about the non-occurrence of the Parousia. Obviously this is not an option for preterists. However, if the Parousia did not occur, we would have to wonder why they were not complaining about the non-fulfillment, if they were still around. They would have been bitterly disappointed about the failure of Jesus’ promises to return in their generation, and would have abandoned Christianity and openly ridiculed it and discredited it. But we see none of that. All we have is silence.

2. They did not speak up because they were **IGNORANT** about the occurrence of the Parousia, even though Christ and the Apostles had given them a bunch of signs to look for, and a bunch of things they were expecting to see, hear, and experience at the Parousia. Did they see the signs? Did they experience those things? Did they know that Christ came? There is no excuse for them to NOT know it happened, especially when we hear them saying beforehand, “Oh our Lord Come!” and “longing for His return” and “anxiously awaiting it” and “fixed their hope completely on it”! Their anticipation beforehand was fever pitch. If it did not meet their expectations, or happen in a way that they could recognize it, then they would have been disillusioned and complaining about it. Anything but silent.

3. They could not speak up because they were **ABSENT** from the scene (changed and raptured). They were gone! They did not say or write anything because they were no longer on earth. This is really the only reasonable explanation for a preterist to consider in view of the silence. If those pre-70 saints experienced the Parousia in the way they were expecting, and were still on earth afterwards, we would have heard about it. They would have been dancing in the streets and shouting from the housetops about it. They would have claimed that the Parousia
occurred, and set the record straight about it when they heard Papias, Polycarp, and Ignatius saying that the Parousia is still future. Yet all we have is silence. They could not have been silent unless they were absent. They were gone – gathered by the angels just as Jesus promised (Matt 24:31).

All Christian historians note the absence and silence of the first generation of apostolic Christians after AD 70. They all scratch their heads wondering how all that intense missionary activity and book-writing and establishment of new churches could come to such a sudden and complete halt. If any of those pre-70 Christians were still around, why didn’t they mention seeing the Parousia and getting the great relief, rescue, and reward that Christ promised to give them at His return? Why do all 80 of the Christians mentioned by name in the NT vanish without a trace after AD 70? All the historians are puzzled and frustrated by this absence and silence. I quote several of them in my podcasts and Garrettsville 2011 speech (First Generation After). The PDF for those lessons are available. Simply request it by email: (preterist1@preterist.org).

The only reasonable option for a preterist (number 3 above) is to believe that ALL of the “living and remaining” pre-70 elect saints were taken up in the rapture, and were therefore no longer around on earth after AD 70 to mention it and set the record straight for Papias, Polycarp and Ignatius. That is why we do not see any of those 80-plus individuals mentioned in the NT ever reappearing after AD 70 and doing any more mission work or writing any more epistles. They were SILENT because they were ABSENT.

So the next generation of Christians had no one to correct them. That is why they got so confused so quickly after AD 70. That kind of doctrinal confusion and eschatological error is inexplicable if any of those pre-70 saints were still around after AD 70. They would certainly have set the record straight if they were still on earth. Their silence is extremely problematic for all preterists, not just for the rapture preterists. It is a HUGE historical problem with which our futurist critics have relentlessly challenged us (e.g., Ken Gentry, Keith Mathison, Charles Hill, Jonathin Seraiah, and numerous others). The only satisfying solution I have found, is the rapture.

You are encouraged to read what I have to say about all of this in my rapture book (Expectations Demand a First Century Rapture) and my history book (Final Decade Before the End). These two books can be ordered from our website (http://preterist.org/store). You might also want to get my article entitled, Did John Live Beyond AD 70. Simply request the PDF by email: (preterist1@preterist.org).

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