

**Does Revelation 3:10 teach a
Pretribulational Rapture?**

“Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.”

(Revelation 3:10)

**The first problem for the
Pretibulational interpretation is
that the promise is conditional:**

“Since (or because) you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.”

(Revelation 3:10)

If this passage is speaking of the rapture, then it is only speaking of a partial rapture in which only those who are holy enough will be raptured, whereas those who are unworthy will be left behind.

The second problem for the Pretribulational interpretation is the simple context of the passage. This promise was first and foremost given to one particular Church in the 1st century — not to all Christians universally.

“And to the angel of the church in Philadelphia write,
‘These things says He who is holy, He who is true...

Because you have kept My command to persevere, I
also will keep you from the hour of trial which shall
come upon the whole world, to test those who dwell
on the earth. Behold, I am coming quickly! Hold fast
what you have, that no one may take your crown.”

(Revelation 3:7–11)

The Seven Churches of Revelation



A map of the Aegean region in Asia Minor, showing the locations of the seven churches mentioned in the Book of Revelation. The cities are marked with dots: Pergamum, Thyatira, Sardis, Philadelphia (highlighted with a red dot), Smyrna, Ephesus, and Laodicea. A light-colored line traces a path connecting these cities in a roughly circular route around the coast of the Aegean Sea.

Pergamum • Thyatira • Sardis • Philadelphia • Laodicea • Ephesus • Smyrna

The original context is to the first century church of Philadelphia. But no one in the 1st century church of Philadelphia was raptured to heaven!

**The third major problem for the
Pretribulational interpretation is that
consistency demands that if Revelation 3:10
applies to all Christians, then all of the other
verses also apply too. Pretribblers however,
never use a consistent hermeneutic here.**

“Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.”

(Revelation 2:8–11)

**The fourth problem with the
Pretribulational interpretation of this verse
is that there is not a single witness among
the early church writers who take a
Pretribulational view.**

“Although the church is constantly put to the test by both internal and external conflict, and either individuals partially or the whole generally are attacked by various temptations, yet the hour of temptation may also refer to the time of the antichrist who will come in the future. From this hour Christ the Lord promises that he will free every church that remains firm in his commandments, so that the temptation to ruin might be recognized to be a deception.”

—Tyconius, (4th C.)

“By the ‘hour of trial’ he speaks either of the persecution against the Christians that occurred almost immediately by those who ruled Rome badly at that time, from which he promised that the church would be freed, or he speaks of the universal coming of the antichrist against the faithful at the end of time... He says well, ‘I am coming soon,’ for ‘after the tribulation of those days, the Lord will immediately come,’ as it says. Therefore, he exhorts them to keep the treasure of their faith safe, so that no one lose the crown of endurance.”

—Andrew of Caesarea, (5th C.)

“Because you have kept the word of my patient endurance, I will keep you from the hour of temptation that is coming on the whole world to tempt those who dwell on the earth. Behold, he declares with the utmost clarity that he is speaking not only to his own times but also to future ages. Moreover, he promises that he will preserve his church in the last times, when the demon, the enemy of the human race, will come to tempt those who live on the earth.”

—Aspringius of Beja (6th C.)

“Since, therefore, you have in patient suffering preserved my faith, also I will keep you from the hour of the evil trial. He is speaking of the persecution that occurred against the Christians under the emperor Domitian.”

—Oecumenius, (7th C.)

“Because you have kept the word of my patient endurance, I will keep you from the hour of trial that is coming. Because you have kept my example in enduring adversaries, I will also preserve you from the impending sufferings. This does not mean that you will not be tempted but that you will not be overcome by your adversaries.”

—Bede the Venerable (7th C.)

The fifth problem with the Pretribulational interpretation is that it violates the words of Jesus in His High Priestly prayer.

“I do not ask that you take them out of the world, but that you *keep* them from the evil one... I do not ask for these only, but also for those who will believe in me through their word...”

(John 17:15–20)

Canned foods “keep” or are “preserved” through the Winter, but still pass through it.

“keep”

tēréō:

“to watch over, to guard”



The Goshen Pattern of Preservation:

“But I will not treat the Israelites the same as the Egyptians. There will not be any flies in Goshen, where my people live. In this way you will know that I, the Lord, am in this land.”

(Exodus 8:22)

“These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

(John 16:33)