

NURSERY MINISTRY WORKERS
FOR THIS WEEK

Sunday School -----	Mary Byars & VOLUNTEER NEEDED
10:50 a.m. Service -----	Shirley White & Christy Davis
6:30 p.m. Service -----	Hannah White & Brenda White
Wed. Evening Service -----	Derek Quinnelly & Harrison White

AND THE PEOPLE CAME...

- Week of September 13, 2026 -

Sunday School -----	21
Sunday Morning Service -----	41
Sunday Eve. Service -----	23
Wednesday Eve. Service -----	10

AND THE PEOPLE GAVE...

- Week of September 13, 2026 -

<u>Undesignated</u> Tithes & Offerings -----	\$	1,420.97
Auditorium A/C Replacement Fund -----	\$	116.22
TOTAL RECEIVED FOR WEEK OF 09/13/26:	\$	1,537.19

- Week of September 6, 2026 -

<u>Undesignated</u> Tithes & Offerings -----	\$	2,823.06
Love Offering, Bro. Daniel Charland -----	\$	1,700.00
Auditorium A/C Replacement Fund -----	\$	116.22
TOTAL RECEIVED FOR WEEK OF 09/06/26:	\$	4,639.28

- Week of August 30, 2026 -

<u>Undesignated</u> Tithes & Offerings -----	\$	1,636.50
Auditorium A/C Replacement Fund -----	\$	116.22
TOTAL RECEIVED FOR WEEK OF 08/30/26:	\$	1,752.72

- Week of August 23, 2026 -

<u>Undesignated</u> Tithes & Offerings -----	\$	3,506.95
Auditorium A/C Replacement Fund -----	\$	116.22
TOTAL RECEIVED FOR WEEK OF 08/23/26:	\$	3,623.17

- Week of August 16, 2026 -

<u>Undesignated</u> Tithes & Offerings -----	\$	1,921.56
Auditorium A/C Replacement Fund -----	\$	125.93
TOTAL RECEIVED FOR WEEK OF 08/16/26:	\$	2,047.79

Average amount of Undesignated Offerings needed for
church operating expenses EACH WEEK,
as a minimum = \$ 1,800.00



WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

LISTEN TO -



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SOUTH HEIGHTS BAPTIST CHURCH
23 EAST WELLS BOULEVARD
SAPULPA, OKLAHOMA
SOUTHHEIGHTSBAPTIST.COM

SCHEDULE OF ACTIVITIES:

Sundays -

9:45 a.m. ----- Sunday School

10:50 a.m. ----- Morning Service

6:30 p.m. ----- Evening Service

Wednesdays -

7:00 p.m. ----- Evening Service

Bi-Monthly -

11:00 a.m. or 3:30 p.m. ----- Ladies Bible Study
- 1st & 3rd Thursday of each month

Church Directory

Todd W. White -----	Pastor
Debra Carlton, Mickie Shatwell -----	Pianists
Derek Quinnelly -----	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars -----	Teachers
Larry & Mary Byars -----	Outreach
GinaMarie Shufelt -----	Ladies Bible Study
Hannah Dietrich -----	Flowers
Seth White -----	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery -----	Trustees

SOUTH HEIGHTS BAPTIST’S WEEKLY

REMINDER

Volume XXXII

September 20, 2026

Number 36



Refuting the Great Lie About
Our "Blessed Hope"

by Jonathan Brentner

It’s the most persistent lie concerning the Rapture. I have either read or heard it more times than I can count. Though it’s been debunked countless times, a great many saints remain convinced that the doctrine of the pre-Tribulation Rapture originated with

a man named **John Darby**. Although they insist that no one believed in such a thing before him, **it’s simply not true**.

Let me be clear: *If anyone tells you that this teaching originated with John Darby, they are either purposely misleading you or have themselves been the victim of someone deceiving them about the origin of our “blessed hope.”*

If the Bible Is True, There Must Be a Rapture

Regardless of the timing of the Rapture, the teaching that Jesus will someday appear and catch-up both dead and living saints to meet Him in the air is biblically-based. Scripture provides several details regarding the sequence of events that we now refer to as the “Rapture.” The late Dr. Ed Hindson, former professor at Liberty University, beloved Bible scholar, and author, put it this way:

“If you disagree on the timing of the rapture, please don’t tell people, “There’s never going to be a rapture.” No, there must be a rapture or the Bible is not true. There must be a time when the archangel shouts, when the trumpet sounds, and the dead in Christ are raised and the living are caught up (I Thessalonians 4:13–18). We may differ on the timing of the rapture but not the fact of the rapture.”

We find references to the “Rapture” in John 14:2–3; I Corinthians 15:50–55; Philippians 3:20–21; Romans 8:23–25; Titus 2:11–14; and Colossians 3:4. Putting these passages together, we arrive at a series of events that comprise our “blessed hope.”

If the Bible is true, there must be a still future time when Jesus appears, raises the dead in Christ, and catches living believers up to meet Him in the air (I Thessalonians 4:13-17; I Corinthians 15:47-55). Since the words of these texts have never reached fulfillment anytime in the past, they point to a yet future reality, which we call the Rapture. It’s the time the Lord gives us our immortal and glorified bodies, the essence of our future experience of eternal life. Because the Bible is true, the event we now designate as the Rapture awaits a future and certain fulfillment.

The Origin of the Word

Many people object to our hope of meeting Jesus in the air because the word “Rapture” doesn’t appear on the pages of Scripture. However, that’s not true; it appears in a previous version of the Bible. Long ago, it appeared in a Latin translation from about AD 400 called the *Vulgate*. The Vulgate used the Latin word **rapturo** to translate the Greek word *harpazo* in I Thessalonians 4:17. The words “caught up” in our English translations capture the essence of the Greek *harpazo* in the text just as the Latin *rapturo*, the origin of our word “Rapture,” did when Jerome and others translated the Bible into Latin.

In his book *Dispensationalism Before Darby*, Dr. William C. Watson lists ten instances of Bible scholars using the word the word “Rapture” beginning with Joseph Mede in 1627 through the time of Thomas Broughton, an English pastor, in 1768. In the centuries after the Reformation, the usage of the word “Rapture” to describe the event depicted below in I Thessalonians 4:17 became commonplace in many protestant churches. In a letter that he wrote about these verses, Joseph Mede used the word “Rapture” six times when referring to this verse.

(continued inside)

Even though Joseph Mede didn’t place Jesus’ appearing before the start of the Tribulation period, his usage of the word “Rapture” establishes a four-hundred-year history of Bible students using the word “Rapture” to refer the event that the Apostle Paul wrote about in I Thessalonians 4:17.

So - two centuries before John Darby was born, the word “Rapture” was already commonly use in Bible-believing churches.

Early Beliefs In a Rapture Before a Time of Tribulation

The belief that Jesus would take His saints out of the earth before a time of Tribulation on the earth dates back to the first centuries of the church. In AD 180, Irenaeus wrote Against Heresies to refute the errors of Gnosticism, which posed a great threat to the church at the time. In Against Heresies, Book 5, Chapter 29, he wrote:

“ ***And therefore, when in the end the Church shall be suddenly caught up from this, it is said, ‘There shall be Tribulation such as has not been since the beginning, neither shall be.’***”

In the above quote, Irenaeus used the same Greek word for “caught up,” *harpazo*, that Paul used in I Thessalonians 4:17 for the Lord catching up living believers to meet Him in the air. Irenaeus specifically placed the fulfillment of this verse ahead of the time of “Tribulation” that Jesus referred to in Matthew 24:21 and thus before the Second Coming, which the Lord said would happen after this time of judgment on the earth (Matthew 247:29).

This highly respected theologian of the early church envisioned a fulfillment of the harpazo followed by a time of extended Tribulation on the earth. ***He regarded the Rapture and Second Coming as two distinct occurrences separated by at least the second half of the seven-year Tribulation.***

Cyprian (AD 210-258), a bishop in the city of Carthage, guided his church through a period of intense persecution and suffering during which time he also became a martyr. In his book, Treatises of Cyprian, he wrote:

“*We who see that terrible things have begun, and know that still more terrible things are imminent, may regard it as the greatest advantage to depart from it as quickly as possible. Do you not give God thanks, do you not congratulate yourself, that by an early departure you are taken away, and delivered from the shipwrecks and disasters that are imminent? Let us greet the day which assigns each of us to his own home, which snatches us hence, and sets us free from the snares of the world and restores us to paradise and the kingdom.*”

Cyprian believed in “an early departure” of the Church before further disasters occurred on the earth. He believed the time of additional trouble was “imminent” and thus also a “departure.” He believed that the Lord would take believers out of the world so they wouldn’t experience the troubling times ahead for those left behind. His reference to “snatches us” sounds just like the catching up of the Church in I Thessalonians 4:17. Cyprian’s beliefs signify a ***third century*** AD belief in a pre-Tribulation Rapture .

Another unmistakable reference to the pre-Tribulation Rapture comes from Ephraim of Edessa (AD 306–373), who was a monk, a poet, a writer of hymns, and a preacher. The quote below comes from Ephraem’s sermon entitled “*On the Last Times, the Antichrist, and the End of the World.*” Some historians believe someone else wrote it in AD 622 and ascribed it to Ephraem in order to lend credibility to it. Dr. Grant Jeffrey, who did extensive research on this sermon and obtained a translation of it on his own from a Greek scholar, believes it’s more likely that Ephraem himself preached the sermon sometime around AD 323, just a couple years before the Nicene church council.

“*Believe you me, dearest brother, because the coming (advent) of the Lord is nigh, believe you me, because the end of the world is at hand, believe me, because it is the very last time. Or do you not believe unless you see with your eyes? See to it that this sentence be not fulfilled among you of the prophet who declares: ‘Woe to those who desire to see the day of the Lord!’ For all the saints and elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins.*”

The above quote dates back to the early **fourth** century AD. Even if we concede that someone wrote this sermon in AD 622, as some maintain, we still have a definitive adherence to it a pre-Tribulation Rapture **1,200 years before** the birth of John Darby!

The above sampling of quotes are valid and accepted translations that clearly establish early beliefs within the church of Jesus taking His church out of the world before a time of great tribulation on the earth and returning to the earth with His saints after this time of trouble.

Back to the Bible

This attempt to discredit the Rapture by making it seem as though it’s a relatively new and thus an unfounded belief is an effort to divert our focus from what the Bible teaches us about our “blessed hope” (Titus 2:11-14). The witness of church history confirms that the scripturally-sound doctrine of the pre-Tribulation Rapture existed in the earliest centuries of the church. More importantly than that, however, is what the Bible says. The Rapture is a clearly defined occurrence in such passages as I Thessalonians 4:13-5:11, John 14:2–3, I Cor. 15:50–55, Philippians 3:20–21, Romans 8:23–25, Titus 2:11–14, and Colossians 3:4.

The majority of Bible-believing churches during the twentieth century not only adhered to a pre-Tribulation Rapture, but its pastors also unashamedly proclaimed it to their parishioners. The widespread popularity of this belief resulted from the biblically-sound teaching of a great many devout men of God during the late 1800’s and early 1900’s. John Darby was one of many who taught and wrote about our “blessed hope.”

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NEWS OF INTEREST TO CHRISTIANS

☛ ***30% OF COLLEGE STUDENTS SAY VIOLENCE ACCEPTABLE WAY TO STOP SPEAKERS ON CAMPUSES*** - The following is excerpted from “*30% of college students,*” *Fox News, Sept. 11, 2026:*

“Thirty percent of college students nationwide believe using violence is an acceptable way to stop a controversial speaker at a campus event, according to a new survey from the Foundation for Individual Rights and Expression (FIRE). Specifically, 3% said it was always acceptable, 12% said it was sometimes acceptable and 16% said it was rarely acceptable to use violence as a means of prohibiting a speaker from appearing on a college campus ... The data comes a year after Charlie Kirk was assassinated during a college event held by his organization, Turning Point USA, on Sept. 10, 2025, while Kirk was engaging in debate with students.”

☛ ***DEATH OF THE D. L. MOODY CAMPAIGNS*** - The following is excerpted from *The History and Heritage of Fundamentalism and Fundamental Baptists:*

“By the 1890s, Moody could no longer draw a crowd of unsaved to mass meetings. In 1896, Moody announced a New York campaign that would be his biggest since 1876, but it wasn’t to be. ‘One well-known minister maintained there was no evidence that Moody’s past campaigns had made any substantial or permanent increase in church attendance and expressed doubts whether the projected November campaign would be helpful or desirable for the local churches’ (Bernard Ruffin, *Fanny Crosby*, p. 155). Moody opened in Carnegie Music Hall but ended up speaking to small crowds in various churches. He wound up in a church that was ‘virtually empty’”.

☛ ***SILLY WOMEN LADEN WITH SIN*** - “*For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts*” (*II Timothy 3:6-7*). This has multiple applications. It applies to women in congregations which are easy targets for male leaders, to cults that are led by women (e.g., Ann Lee, Mary Baker Eddy, Ellen G. White, Joanna Southcott), to Pentecostal denominations that ordain women, and to modernist Protestant denominations that appeal to silly women, among others.

The following is excerpted from *The World Council of Churches, 2013*: “At the Re-imagining conference in Minneapolis, Minnesota, in 1993, some 2,000 women ‘seeking to change Christianity’ attended. Sponsoring and participating denominations included the United Methodist Church, United Presbyterian Church, Evangelical Lutheran Church in America, United Church of Christ, United Church of Canada, Church of the Brethren, American Baptist Convention, Episcopalian, and Mennonite. There were 234 Roman Catholic participants. Speakers included Virginia Mollenkott, an avowed pro-abortion lesbian, Elizabeth Bettenhausen, professor at Harvard Divinity School, and Jose Hobday, a Roman Catholic nun. The attendees heard speakers denounce the substitutionary blood atonement of Christ. Delores Williams of Union Theological Seminary said, ‘I

don’t think we need a theory of atonement at all. I think Jesus came for life and to show us something about life. I don’t think we need folks hanging on crosses and blood dripping and weird stuff ... we just need to listen to the God within’ (*AFA Journal, Feb. 1994*). They addressed a goddess called ‘Sophia’ with this prayer, ‘Our guide, Sophia, we are women in your image.’ Sue Seid-Martin of the University of St. Thomas School of Divinity in St. Paul, Minn., claimed that this Sophia is ‘the suppressed part of the biblical tradition, and clearly the female face of the human psyche.’ Attendees were taught to pray to trees for ‘life energy.’ They were taught that ‘the Bible is basically an open book’ to which new chapters can be added from feminist theology (AFA Journal, Feb. 1994). Roughly 100 ‘lesbian, bi-sexual, and transsexual women’ gathered on the platform and were given a standing ovation. They were ‘celebrating the miracle of being lesbian, out, and Christian.’”

☛ ***WOKE AGENDA TAUGHT IN PUBLIC SCHOOLS NATIONWIDE*** - The following is excerpted from *Battle for the American Mind: Uprooting a Century of Miseducation* by Pete Hegseth and David Goodwin:

“The battlefield for the hearts and minds of our kids is the 16,000 hours they spend inside American classrooms from kindergarten to twelfth grade ... Through a seemingly unstoppable progressive pipeline—teachers union priorities, teachers colleges, Common Core prerogatives, and unchecked teachers and administrators—the woke, social justice agenda is showing up in the youngest of classrooms. Often the books and curricula are hidden from parents, or at least largely until now. In one Idaho school district alone, books like *A Is for Activist*, *Antiracist Baby*, and *Not My Idea: A Book About Whiteness* are being read to elementary students.

“Not only is A for Activist, but L is for L-G-B-T-Q, T is for Trans, X is for Malcom X ... Anti-racist babies are taught to ‘confess when being racist’ and that ‘whiteness is a bad deal. It always was.’ At Creekside Intermediate School in Michigan, students read *Black Brother, Black Brother*, which highlights a black student who feels like he is ‘constantly swimming in whiteness.’ Cambridge, Massachusetts, public schools’ ‘*Early Childhood Curriculum*’ teaches black families to be ‘free from patriarchal practices’ as part of the ‘disruption of Western nuclear family dynamics’ and a return to the ‘collective village.’ Kindergarten students in Illinois and fourth and fifth graders in parts of Pennsylvania also read *Not My Idea: A Book about Whiteness*. The book pounds home the idea that being white is inherently evil and that being black means you are inherently oppressed. ***This is being taught to six-year-olds in America.***

These books—and so many more like them—are designed to divide students by race and gender; that is the goal, not just the result. ... Maybe your child will encounter the ‘gender unicorn’ instead—a widely used Barney look-alike purple unicorn who explains concepts like gender identity, gender expression, and sexual attraction” (*Battle for the American Mind, pp. 9, 10*).