



Watersprings
CHURCH

Living WATER

SEPTEMBER 2025

The THEOLOGY of REVELATION

Part 2

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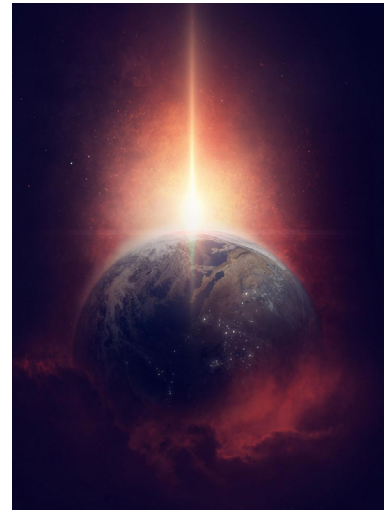
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The THEOLOGY of REVELATION

by Pastor Ty Orr

Part 2



As we mentioned before, the book of Revelation, while often approached with fear, confusion, or speculation, is first and foremost a revelation of the Triune God and His redemptive plan for creation. Far from being just a code to decipher the end of the world, Revelation is a pastoral and prophetic word to the Church from Jesus Christ, the Good Shepherd, calling believers to faithful endurance, loyal worship, and confident hope as they navigate a broken and hostile world. We will be continuing our exploration of the major theological themes woven throughout John's vision. Last time, we looked at Theocentric (God-centered), Christocentric (Christ-centered), and Pneumocentric (Spirit-centered) perspectives, seeing the trinity at work; and the cosmic scope of salvation. Today, we will cover the identity and mission of God's people; worship as holy warfare; the call to discipleship; the necessity of divine judgment; and the promise of a renewed creation.

As I stated previously, each of these themes offers not only a framework for understanding Revelation but also practical applications for the contemporary Church as we seek to live faithfully in the "already" and "not yet" of God's kingdom. By focusing on these theological threads, we can move beyond sensationalism and fear-driven interpretations, discovering instead how Revelation grounds us in hope, orients us in worship, and equips us for endurance as we follow the Lamb who was slain and now reigns forever, and our future hope as a kingdom of priests unto our God as we wait for His imminent return.

GOD'S SERVANTS (HIS SAVED PEOPLE)

Revelation presents a rich and multifaceted theology of the people of God, which is more complex than we can convey in a single paragraph. They are seen as the Lord's Servants, Churches, Saints, True Israel, A Redeemed

Nation, Prophetic Witnesses, Victor, the Family of God, the Bride of Christ, and the New Jerusalem. Yet, John uses all this vivid imagery to describe their identity, mission, and destiny. Four major themes emerge. First, God's people belong to Him and are spiritually protected as they journey through the wilderness of this world toward the New Jerusalem. His temple people are sealed and secure. Second, the Church is a Christ-centered community, who are loyal to Christ like a bride to her groom. Living in holiness, and obedience, and prepared for spiritual battle. Their mission of witness flows from their discipleship to the Lamb. Third, their loyalty to God's kingdom invites real persecution and opposition, requiring spiritual separation from Babylon/Rome (the world's systems) and trust in God's ultimate justice. While not all will be martyred, all are called to a sacrificial, enduring faith (2 Timothy 3:12). Ultimately, God's people will be vindicated and restored, enjoying resurrection life and eternal worship in God's presence within the new Creation—the Holy City of the New Jerusalem.¹ We all, as believers, need to be reminded of who we are as a Church and what we are called to be doing as God's people in the "now" and "not yet" kingdom. Is the Church being a prophetic witness to the cultural context we are in, or have we taken on so much of the world's culture that there is no longer a distinction between the holy and profane? This is a conversation that needs to happen in the modern church today. As much as we cannot do things the way we have always done them, we need to be sure what we do is holy (set apart) unto the Lord. Jerusalem is good, Babylon is bad.

¹ J. Scott Duvall, *A Theology of Revelation: God's Grand Plan to Defeat Evil, Rescue His People, and Transform His Creation*, ed. Andreas J. Köstenberger, *Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan Academic, 2025), 353-379.

² J. Scott Duvall, 380-410.

WORSHIP (GOD IS WORTHY)

It is not surprising that Revelation is a book filled with worship, given that its central figure is the Triune God Himself. This vision received while worshipping (Revelation 1:10-11), and concluding with God's people worshipping and serving Him (Revelation 22:3), underscores the transformative power of worship. Fundamentally, Revelation is a narrative about worship. Throughout Revelation, worship scenes and hymns recenter and transform the struggling Church with a divine vision of God and the Lamb. This underscores divine victory and their need for loyal discipleship amid hardships. Worship centers on God and the Lamb, who are worthy of praise for their roles as Creator and Redeemer. Despite being surrounded by counterfeit worship of demons, idols, the dragon, the beast, and the image that honors the beast, God's faithful people (redeemed multitudes), with angelic beings, offer wholehearted praise. It appears in various forms, with hymns playing a pivotal role. (See Revelation 4:8-11; 5:9-14; 7:10-12; 11:15-18; 12:10-12; 15:2-4; 16:5-7; 19:1-8.) The hymns sung proclaim eschatological realities, ultimately uniting heaven and earth. Worship is thus the most hopeful practice of the Church, looking forward to the ultimate fulfillment of God's kingdom that is "now" and "not yet." Worship guides and recalibrates God's people through their spiritual journey as they await the eschaton. Worship has been described as a centering practice for God and lies at the heart of the central conflict between the triune God and forces of evil.² Therefore, I might suggest that we have lost sight of the importance of worship as a form of holy warfare in the Church today. This application for worship in the Church today is simple yet profound. We need to take a closer look at not just our musicality but our theology of worship in the current context of the modern Church. Is our worship a tool for discipleship? Are we glorifying God in the fight against evil or simply entertaining people?

DISCIPLESHIP (FOLLOW THE LAMB)

The theme of discipleship in Revelation encompasses numerous aspects of following the Lamb, emphasizing the inevitability of suffering and trials that believers will face. Revelation is not a book of escapism, but a call to persistence for the faithful. Disciples must be prepared to stand with God against human and demonic forces. Transformative allegiance to the kingdom of God comes with conflict with all worldly kingdoms. Believers are challenged to reject compromise by saying no to evil.

Disciples are to forsake false teachings, worship, and ungodly behavior, as highlighted in the "vice" lists, something the modern Church needs today (Revelation 9:20-21; 21:8; 22:15). When disciples do compromise, repentance is crucial, paving the way for righteous living, obedience to God's truth, and perseverance (Revelation 2-3). Disciples are also called to a prophetic mission, bearing witness to Jesus, even if it means open rejection of Babylon/Rome and facing consequences. As seen above, worship, grounded in eschatological hope, stands central to discipleship, as it anticipates Jesus' return, judgment, the eradication of evil, and eternal life in God's presence. Ultimately, faithful discipleship involves a love relationship with the Creator, leading to an eternal marriage with God as the Bride of Christ that includes protection, provision, comfort, and intimacy in the New Creation. The radical self-sacrifice of those who are loyal to Jesus cannot be underestimated.³ By way of application it should be noted that Revelation is a call to self-denial as we love God and love others regardless of the cost or hardship (Deuteronomy 6:4; Leviticus 19:18). Jesus said to His disciples, **"If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it"** (Matthew 16:24-25). Are we living in light of the Revelation of Jesus Christ?



³ J. Scott Duvall, *A Theology of Revelation: God's Grand Plan to Defeat Evil, Rescue His People, and Transform His Creation*, ed. Andreas J. Köstenberger, *Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan Academic, 2025), 413-436.

⁴ J. Scott Duvall, 437-462

JUDGMENT

Revelation is a story of war where God fights for the ultimate purpose of the redemption of His people and creation. Because of the persistent evil, and God is holy, there is a demand for judgment. Despite the persistence of God's enemies, Christ's return brings final judgment upon those aligned with evil and rewards those who are faithful disciples. Therefore, judgment is not always a bad thing. The judgment narratives of Revelation occupy about half of the book and are crucial to the story of redemption. But the shock and awe of the seals, trumpets, and bowls remind us that God's justice should never deviate from divine truth. Judgment of evil is essential in the grand scheme of Scripture, exposing the truth of the way things really are. God's judgments, though difficult to read, are just and necessary to renew the Creation. We ought not forget that God's character underpins His judgments, demonstrating His patience and long-suffering (Exodus 34:6-7; 2 Peter 3:8-9). His loving, true, and holy nature is evident in the three prolonged series of judgments found in Revelation, about half the book. They serve as warnings, calling His people to repentance and obedience. His disciples participate in judgment through their faithful perseverance, preaching, and prayers, engaging in spiritual warfare rather than physical battles. There is a teaching for every generation. The positive aspect of divine judgment is highlighted in Revelation, showing that God will reward His faithful people with His presence and life in the New Creation.⁴ The applications here seem clear. We must remember that all evil will be judged justly by our holy Creator and Redeemer. We look forward to the future city, whose builder and maker is God (Hebrews 11:10; Revelation 21). There is a call to loyal discipleship as we anticipate hearing, **"Well done, good and faithful servant!"** (Matthew 25:23), which drives us to persevere and overcome (Revelation 12:11). The believer must remember that there is justice in God's judgment (1 Peter 4:17).

NEW CREATION

The final word from God is not His judgment, but the New Creation. This is, without a doubt, the positive side of His divine judgment, as God makes all things new and brings about the eternal Garden City, where He will dwell with His redeemed people. This garden city combines the best of human culture and natural creation. It is a city that is a garden and a garden that is a city, where God is our all in all, thus fulfilling all His promises from the beginning as He makes all things right (1 Corinthians

15:28, Ephesians 4:6). The New Creation is a place and a people who experience His presence, provision, peace, and security forever. The New Heaven and Earth are not just about one of God's blessings; it is about the God of the Blessing and our eternity with Him forever and ever. Amen. But the New Creation is also about absence—the removal of all that prevents human flourishing before God in the community immersed in the divine Shalom. In other words, God will take the trash out to Gehenna forever as He makes His Bride safe and secure—the sacred marriage of His relational, unrestricted presence with His people forever.⁵ Our contextual application would call us to live as if there is something worth living/dying for. We must function as those who are part of the "already" and "not fully," where life can be full of trials and pain as we await the kingdom of Jesus.



I hope this has been a helpful look at Revelation. Viewing its pages through a theological lens seems to quiet the noise often associated with the text from those who would use this prophecy as a tool for fear-mongering. Paul's exhortation to Timothy came to mind, **"For God has not given us a spirit of fear, but of power and of love and of a sound mind"** (2 Timothy 1:7). But John's teaching in his first letter now hits differently: **"Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us"** (1 John 4:17-19).

⁵ J. Scott Duvall, *A Theology of Revelation: God's Grand Plan to Defeat Evil, Rescue His People, and Transform His Creation*, ed. Andreas J. Köstenberger, *Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan Academic, 2025), 463-487.

Contributors



TY ORR

LEAD PASTOR: The day he was saved was the day he met his beautiful wife, Laurie. Now they have four adult children and two grandchildren. He has been in full time ministry for over 35 years. His motivating force is his unquenchable passion to know God, understand His Word, and love God's people.

DAVE COLEMAN

ASSISTANT PASTOR & FAMILY PASTOR: has been with Watersprings since 2019. Dave and his wife, Sylvia, have been married for 45 years and have been serving Jesus together for 40 years, serving various Calvary Chapels and planting churches from Southern California to Southern Oregon, Montana, Nebraska, and Idaho.



TIM RUPP

ASSISTANT PASTOR: following his retirement in 2007 from the San Antonio Police Department, Tim was called to pastor in Idaho Falls. He never lost his passion to share the gospel with law enforcement. Tim and his wife Sherry started The Strong Blue Line Foundation (TheStrongBlueLine.org) with that goal in mind. Together, they travel the country serving America's officers.

KATHERYN KING

HEAD OF SCHOOL: is passionate about encouraging others to grow in their relationship with the Lord. Katheryn has served in Christian education for over 20 years and in Women's Ministry for over 30 years. She has been married to Scott for 33 years. She loves camping, hiking, and spending time with her five energetic and entertaining grandkids. Rooted in faith, she is dedicated to fostering a Christ-centered environment where others can flourish.



LAURIE ORR

LADIES MINISTRY DIRECTOR: has been married to Ty for 31 years. She enjoys teaching the Bible, praying with women and getting to know them, and working to provide women opportunities to know Jesus and one another more. She's an elementary teacher for gifted students and plays the harp. She loves front porch dates with Ty, coffee with friends, and delighting in God's creation. Originally from Chicago, she moved to Idaho during college.

LivingWATER

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HIS MUSIC • HIS WORD

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live!

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Podcast drops at 10am




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Coffee

WITH THE

PaStor

SUNDAY
SEPT 28
1PM

HOMESTEAD







Trailhead of
the Watersprings
path to service
and discipleship.

SEPTEMBER 14

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watersprings.net





**SWEET
HALLOWEEN
ALTERNATIVE**

LIGHT THE NIGHT

OCTOBER 31

5PM-8PM

WATERSPRINGS CHURCH GYMS

Fun & Games

Candy & Fellowship

"THEN WHAT?"

by Pastor Tim Rupp

Ken hated. He was a Marine who served in Vietnam and survived the 77-day Khe Sanh siege, in which 6,000 Marines were surrounded by 40,000 North Vietnamize soldiers.¹ Many of Ken's friends and fellow Marines were killed in the cruel battle that was one of the longest and bloodiest battles of the war. Ken himself was blown up by a mortar round and lived. But before the mortar hit, Ken had killed many enemy combatants. At the end of the battle, he swore never to have friends or feelings again—he'd rather not deal with the pain of losing more friends. Ken returned to his South Dakota home and was awarded the Purple Heart and the Navy Cross for his time in battle. Yet, his attitude did not change, he hated life, people, and God.



Ken was driven; driven by hate, driven to satisfy his own wants. He made money, had fun, and lived life on the edge. Yet he wasn't satisfied. He had a deep emptiness that no amount of money, material wealth, or human relationships could fill.

Reflecting on life, Ken wrote, "People don't run to pleasure, they run from pain. The primary reason we overdose on booze, gambling, business, drugs, adultery isn't because those things are so great (especially when they each have a negative consequence). The main motivator is some pain in our past that we seem incapable of relieving to try and cover over the hurt."²

Although he lived and recovered most of his physical abilities, for years Ken remained angry and disappointed with God. He finally came to realize that God loves him and offers him forgiveness in Christ Jesus. He also



learned that "God doesn't waste pain." Ken humbled himself and accepted the forgiveness God offers. This changed his life, his attitude, and his purpose.

This past June, Ken told me, "Tim, at 77, and with my health problems, I don't have much more life ahead of me. But my desire is to make an eternal impact on the lives God puts before me." Ken and his wife Liz have done that through their Ranch Ministries, which is located on the ranch where Ken grew up in South Dakota. Getting to know Ken, reminded me that if we are still on this earth, God is not finished with us. He has a purpose and plan for everyone, even old worn-out warriors.

Ken loves people and wants to know their stories. He has a habit of asking direct questions as he prods for more. I was one such victim of Ken's relentless prodding! He asked for me to share my story. "Start at the beginning," he said. So, I began with my teen years and told him my life's story.

At the end of each "chapter" of my story, Ken prodded, "Then what?" I went to the next chapter, then the next, until I was telling him what my future plans were. Then he'd say, "Then what?" Finally, I realized Ken was most concerned with my eternal destiny. I shared that my faith rests in Christ alone for my eternal destiny.

We all live with a terminal illness. Our life on earth might be 60, 70, 80 or more years, but it will end. *Then what?*



BRINGING HOPE TO LAW ENFORCEMENT

The Strong Blue Line Foundation—at no cost to officers or their agencies—brings hope to LEOs with training seminars that help them navigate a myriad of issues they deal with. One issue is suicide. Statistics show that officers are much more likely to die by suicide than being murdered in the line of duty. In the “Suicide is Not an Option” seminar and book, officers learn not only why people who claim to be Christian opt for suicide, but where they can find real hope. Please partner with us to make strong officers with strong relationships by giving them real hope for complete victory! To help, go to TheStrongBlueLine.org and click on “Donate”.

ON THE ROAD

Later this month, Sherry and I will be in Nampa, ID for a First Responder Symposium sponsored by Courageous Survival. Then we'll be on our way south for seminars in Louisiana and Colorado.

Pray for your police!

¹<https://www.thehistoryreader.com/military-history/khe-sanh/>
²*Lessons Learned The Hard Way About Combat*, Korkow, Ken, n.d., printed with permission)

SEPT 6

8 AM

BROTHERS BREAKFAST



REGISTER TODAY @
WATERSPRINGS.NET

SCAN ME



BROTHER'S BREAKFAST

by Kevin Finnigan



It is that time of year again! Time for what, you ask? I'm glad you asked. Time for our monthly gathering for guys, gospel and grub. What happens is about 100 men get together on a Saturday morning for breakfast, worship, biblical teaching and quality fellowship.

Each month (usually the first Saturday of each month) a dedicated group of men prepare and serve delicious breakfast fair. Then our awesome worship community leads us in worship songs. After that, one of

our Watersprings Men will teach from God's Word. This year we will continue our discovery in 1 Peter. Each of our leaders takes a small section of 1 Peter and breaks it down so that the men of God will be complete and equipped for every good work.

This is a wonderful opportunity for each man to make new friends, are encouraged to become more involved in Watersprings ministries and become more Godly fathers, husbands and servants of God.

Our first one of the season will be on September 6, 2025. We start promptly at 8 am but you are encouraged to come early for coffee and fellowship. We make every effort to be done by 9:30am.

If this is something that interests you, please join us once a month in the fellowship hall for the best time you will have on any given Saturday.

Register at watersprings.net

THE PHILIPPINES

Excerpt from Brad & Haley Dick's Newsletter



SCAN
2 GIVE



HEBREWS 12:28-29

"Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire."

CONSUMING FIRE

"Our God is a consuming fire." This description of God is a tough one. All too often we hear about how God is a God of love. While this is true, it can be one-sided. We love to focus on His softer side. We don't like to think of God as being fierce, unless it's fiercely loving us. Furthermore, we don't like that He can be equally destructive and regenerative. But this is how He chose to show Himself to the children of Israel. In Exodus 19 and 20, He has the children of Israel stand around Mount Sinai while He descends upon the mountain. The whole mountain was covered in smoke because God came down like a consuming fire. God warned Moses that if the people or their livestock were to touch the mountain, they or the livestock would die. A loud trumpet blasted and then God spoke the ten commandments to Moses and Aaron.

This same consuming fire completely hates sin and is zealous for righteousness. In fact, the only ones that make it to heaven must be completely rid of sin and wrapped in His righteousness. God shows Himself in this way, to invoke a response in us. Fear. Fear, but not afraid. We know that fire can destroy us, yet we can view it carefully with such awe and amazement. We don't run from it like wild animals do. You could say that we have a healthy respect for it. May we always approach God with this same healthy respect and overwhelming reverence.





The fire on Mount Sinai was a warning. A fiery warning of things to come and a very warm encouragement to do what is right. It says later in chapter 20 that the people were so afraid that they told Moses to talk to God because they thought that they would die. The people of Israel encountered God, if even at a distance, and realized their own perishability. They requested that a mediator go between them and God. Moses ended up being that mediator for the rest of his days. He was a representation of Christ in the Old Testament. He went between God and man. Moses interceded on man's behalf while delivering God's word to the people. Today Christ is our Mediator. A perfect Mediator who can understand both parties wholly.

In Hebrews, it says that we as believers- "...have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant..." Hebrews 12:22-24a. We get to come to God as one's with clean hands and hearts. Joining the gathering in heaven. What a blessing. "Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude..." Praise God for His righteousness that covers us and saves us from His consuming fire.

However, to those who do not believe in Christ and have not entered His covenant, let's carefully and gently

explain to them the consuming fire that awaits those who reject the Mediator between God and Man. Lord Jesus. Just as He has called us to do.

WE GET TO SEE A LOT OF AMAZING VIEWS

A local living in simplicity and just happy with life and each other.

PAYER REQUESTS:

- Please pray that Jeremy's heart is softened and that he chooses to give his life to Christ.
- Please pray for the three kids; that there would be opportunities to disciple them and that God would chase off the wolves that are from the false religions.
- Please pray for our comprehension of the language to grow.
- Please pray that we would be able to understand and implement what we learn in our missionary classes.
- Please pray that we will be able to secure long term transportation.
- Please pray for Jim and Keitha as they continue to try to guide us as we develop as missionaries. (Peace, patience, direction, health, and wisdom)
- Please pray that those that we teach that they would decide not to compromise on biblical doctrines for popular new doctrines.
- Please pray for protection from spiritual attacks and oppression.



Chosen. Loved. Called.

by Katheryn King, Head of School



Head of School, Elementary Principal, & HS Principal

We are so excited for the start of a brand-new school year at Watersprings School! The Lord has already blessed us with rich opportunities to learn, connect, and grow together as a school community.

Our teachers and staff began the year with a meaningful In-Service, a time of collaboration, and learning that prepared not only our classrooms and curriculum but also our hearts. Together, we reflected on our identity as a school, what sets us apart in living out our mission, and where God is leading us in the year ahead.

Preschool through 5th grade students enjoyed a wonderful Back-to-School Night, where they met their new teachers and classmates. Smiles, hugs, and laughter filled the hallways as families visited beautifully

decorated classrooms, ready and waiting to welcome kiddos into a new exciting school year.

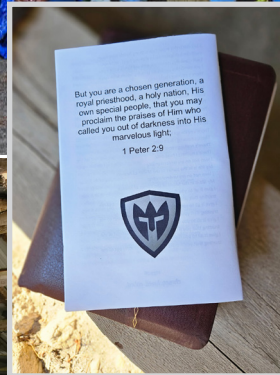
Additionally, our high school students kicked off the year with a three-day retreat in Island Park. It was an unforgettable time of worship, teaching, and fellowship. Through focused discipleship groups and powerful messages, students dug deeper into God's Word, reflecting on this year's theme verse from 1 Peter 2:9 and our theme of "Chosen. Loved. Called." The Lord moved in incredible ways as students grew in their relationship with Jesus and built lasting connections with one another.

As we step into this school year, we are beyond thrilled to see what God will accomplish in the lives of our students, faculty, staff, and families. We invite you to partner with us in prayer for our students, teachers, and staff as we walk through this year together. Please pray for wisdom, growth, and a deepening relationship with the Lord.

We also want to share that there are still a few openings in some grades. If you are still praying about registering your child, we encourage you to visit our website at waterspringschool.net or call the school office (208-542-6250) for more information.

What a joy it is to be reminded daily that we are chosen, loved, and called by God!

Teachers & Staff



Wonder



Dear Families,

Welcome to God's Family!

We're all a part of a family—whether large or small, close in proximity or far apart, pretty typical or one-of-a-kind unique! For the next four weeks, we're learning about a special family in the Bible—the family of Abraham.

This family had their ups and downs. Sometimes they were faithful to God, and sometimes they weren't. Yet always, God was faithful to them. During this series, we'll explore stories of God's faithfulness to the earliest members of His family. One day, from this very family—God's family—He would send the One who would make all things right again, the One through whom we are all invited into the family—Jesus.

Your family is a part of our family, and because of Jesus, we're a part of God's family!

We invite your family to join us on this journey of discovering God's plan and witnessing His faithfulness through the family of Abraham.

*Before you created
the whole world and the
mountains were made,
from the beginning to
the end you are God.*

Psalm 90:2



SERIES OVERVIEW

Bible Story	Bible Passage	Wonder Truth
God's Promise to Abraham	Genesis 12; 15; 17	God has a plan.
Abraham and Sarah Have a Baby	Genesis 18; 21	God keeps His promises.
Jacob and Esau	Genesis 25-27	No matter what, God keeps His promises.
Jacob Wrestles with God	Genesis 32-33	God is faithful.

Age 2 - 12th Grade

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WORD OF WONDER

Before you created the world, You are God. You will always be God.

—from Psalm 90:2*

*EARLY CHILDHOOD

KidMin
Wonder @Home
SERIES

At-Home Bible Story Video

Spotify playlist

FAMILY WONDER QUESTIONS

1. Who all is in your family? What is your favorite thing about your family?
2. Have you ever had to wait a long time for something that was promised? How did you feel?
3. How has God shown you that He is faithful?

FAMILY SPIRITUAL PRACTICE

Stargazing: In Genesis 12, 15, 17, 18, and 21, we read about God's promise to Abraham and Sarah to have a family. They had to wait a long time for the promise. At night, go outside as a family and look at the stars. Imagine Abraham looking at the stars when God made the promise, and pray to thank God for keeping His promises.

Family Tree Prayers: This series introduces the early members of God's family. Make a family tree with the people from Genesis 15-33. Then make your own family tree (just go back as far as you can!) and thank God for His faithfulness in your family. Talk about the ways God has been faithful to your family. Pray together to thank Him for each person and for His faithfulness.

KidMin

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Serving One

Another In Love

by Laurie Orr

I am not perfect, and neither are those I serve with in ministry. Yet, in His grace, Jesus has called each of us to serve in the body of Christ. What are we to do when we have an encounter that is less than gracious while serving together?

Some weeks ago, when Melanie and I were serving together at the Connect Center, a lady came over with a question. As I was trying to answer, the words were not coming out right. Melanie could see I needed help and interjected to answer the question. I was grateful that she saw my need and stepped in to assist in serving this lady well. No one watching would have thought anything about this interaction, but a few important things happened.

We were working to edify one another and those we were serving (Romans 14:19). Melanie saw me struggling and intervened in a gracious manner instead of standing by and watching me flounder and fail. She did not stand back in judgment and later tell tales of my incompetence. I know she loves me, so I was able to receive her help with gratefulness. I did not sulk because someone saw my imperfection or take offense at her



stepping in. When the lady stepped away, I thanked Melanie for her help, and we chatted about the encounter for a bit.

This first level of serving together in love involves thinking the best of each other, assuming best intentions, and allowing for giving and receiving support as we serve the Lord together.

There are times that my feelings are hurt at church. Maybe someone says something that stings, is unfriendly, talks about me behind my back, or treats me unkindly. At this point, I have to choose my reaction.

I can choose to not be offended (Col. 3:12-15). I can realize that this person was having a bad moment or that the slight was unintentional. I can choose to forgive and love in

return. I can show grace in the face of unkindness. If it comes across my mind later in troubling thoughts, I can bring it to the Lord in prayer, talk to Him about it, ask Him to help me forgive, and ask Him to forgive and cleanse any darkness in my own heart.

There are also times that I say the wrong thing or do something that hurts someone else. If I am pursuing peace (Rom.14:19), I need to apologize as soon as possible. I should name my offense without making excuses and ask for forgiveness. I should also talk to the Lord about this in prayer and ask Him to forgive me and help me grow in this area.

If someone continues to hurt me or sins against me in a way I cannot overlook, I need to do the right

thing as a servant of Jesus. The first step is to examine my own heart in prayer, ask the Lord to convict me of sin, ask for forgiveness, and seek to change with the help of the Holy Spirit (Matt. 7:3-5). I also need to bring the offense to the Lord and ask for wisdom. Then I need to go to the other person in humility (Phil.2:1-4), express my hurt, and ask for clarity. This allows any misconceptions to be dispelled with truth and gives an opportunity to talk through the situation (Amos 3:3). I should seek resolution that makes us closer than before.

If someone comes to me because I offended them, I need to respond in humility (Phil. 2:1-4) and listen to them without getting upset. I should remember that they may feel vulnerable and be grateful they are talking to me instead of gossiping about me. This is an opportunity to gently work out misunderstandings, own my mistakes, and apologize without making excuses. I should articulate what I did that was wrong, acknowledge how I hurt them, and ask for forgiveness. When done correctly, love will be restored, and we can go forward in unity.

Truly caring for one another takes thoughtfulness, consideration, gentleness, and graciousness. We must love greatly and act in the humility of Christ.

"Therefore let us pursue the things which make for peace, and the things by which one may edify another." Romans 14:19



Ladies Night Out

by Laurie Orr

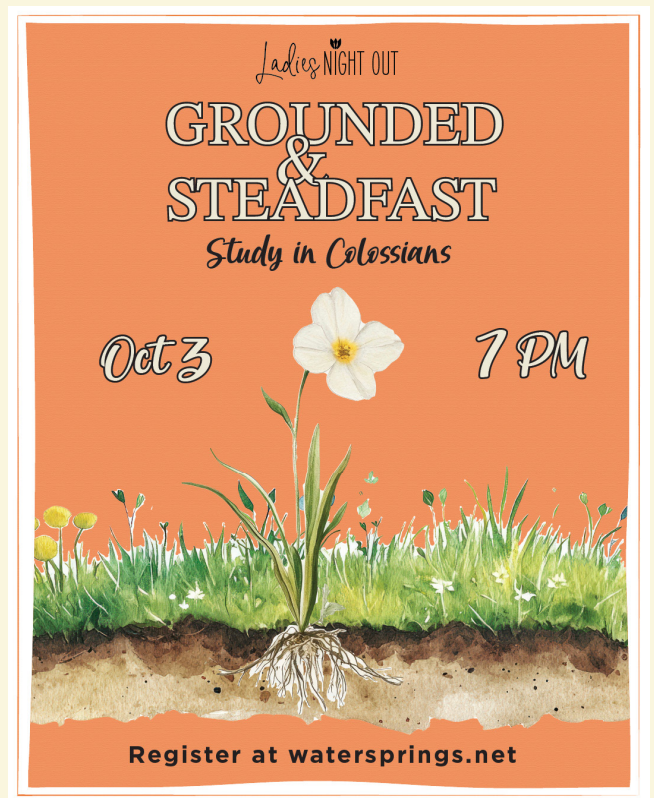
If you are a woman looking for connection at Watersprings, you should come to Ladies' Night Out. We meet on the first Friday of each month at 7:00 PM in the fellowship hall. You can register online at Watersprings.net, or you can stop by the Connect Center and ask them to sign you up.

When you register, you will have an opportunity to volunteer to help. This is a great way to get to know people. A few extra hands for set up and clean up are always welcome!

Doors open at 6:30, so feel free to get there a little early, and enter through the Children's Ministry doors in the front. You will be able to check in, get a name tag, find a seat at a table, and meet your table leader. We always have a tantalizing array of finger food and snacks to enjoy as you get to know people.

Our program includes time to visit and discuss topics at your table, worship, and Bible study. This year we are going through Colossians with the theme "Rooted and Grounded." Each month we will look at a portion of the book together.

We hope to see you at Ladies' Night Out in October!



Can Your Marriage Survive Infidelity?

by Pastor Dave Coleman

Whoever said, “All sin is the same,” has never felt the pain of infidelity and marital betrayal, and has certainly never sat and wept with those who have. In 1 Corinthians 6, the apostle Paul put sexual immorality in a different league from every other sin. The writer of Hebrews got it right, under the inspiration of the Holy Spirit, when he wrote of the **“passing pleasures of sin,”** (11:25). The wisdom of Proverbs 20:17 comes to mind where it speaks of the fleeting sweetness of falsehood, soon replaced by a mouth full of gravel. The man or the woman who foolishly risks the investment of their lifetime commitment by indulging in a fleeting sexual experience with another, soon discovers that what they thought would be the pleasure jackpot, is actually leading them to moral bankruptcy and marital misery. The world, the flesh, and the devil are always long on promises and short on delivery. Wise is the man or woman who recognizes and embraces the value of clinging to the promises of God and remains faithful to their vows, both to their spouse and especially before God.

When the temptation to flirt with infidelity comes their way – and it does, believe you me – the wise person has already put effective defensive coping mechanisms into place. But what about the person who does not successfully defend their marriage against infidelity? What happens to the Christian marriage, the Christian home, the Christian family, that is compromised by an

FAMILY
MINISTRIES



adulterous infidelity? Is there any hope for that marriage to survive? If so, how? If not, why not?

First, let's talk about why marriage is such a priority target for the enemy. Then, let's discuss defensive strategies. And finally, let's answer the question of hope for survival.

WHY DOES THE ENEMY TARGET MARRIAGE?

Bear in mind, marriage (family) was the first institution of God for mankind. God performed the first wedding in the Garden of Eden when He walked Eve down the aisle, so-to-speak, and brought her to Adam. I once joked with my wife, “God told Adam the perfect mate would cost him an arm and a leg. Adam's response was, ‘What can I get for a rib?’” My wife's answer was classic: “God made man first, and woman second. Then He made the saying, ‘Practice makes perfect.’” Oh my!

In any case, God made man in His own image. As God is a triune being, so man is triune; body, soul, and spirit, (1 Thessalonians 5:23). Part of being made in the image of God, however, also included the idea of family. In Genesis 1:26-28, where God famously says, **“Let Us make man in Our own image,”** it goes on to say, **“so He made man in His own image; male and female created He them.”** In the very next verse is the command to procreate... bear children who would also bear the image of God. And there is that triunity idea again; father, mother, children... one unit: family.

God created man in His own image to worship God and to have fellowship with God. One way of looking at it is, when Lucifer, the covering cherub, was fired from his position, there was an opening for a beautiful worshiper. God created man in His own image for the specific purpose of living in His presence and worshiping Him. That was Lucifer's job, and mankind is his replacement. Can you imagine how he might feel as he watched the hand of God fashion man from dirt, then breathe into his nostrils the breath of life, only to realize that this was his replacement?

“That? That dirt clod with breath? That is my replacement?” The prideful fallen cherub must have thought. “Miserable creature is earthbound, and totally

dependent. On top of that, they believe they are content to simply trust God's promises. Well, I'll put an end to that in short order..." And from the very beginning, the first institution of God for mankind, the family in fellowship with Him, came under attack.

Make no mistake, the devil hates you, he hates marriage, and he has not changed his tactics. He promised Adam and Eve something better and challenged their view that God's promises were yes and amen. He is doing the exact same thing to this very day. That old snake slithers into your life and asks, "Did God really say one man for one woman exclusively for life? Is that really His best for you? I mean, what about that attractive co-worker who seems to enjoy your company? What about the neighbor who catches your eye? What's wrong with going into your messages and flirting with that old flame from high school or college? It's just harmless flirting, after all, and it makes you feel good; you've still got it."

It's a lie. The devil is the father of lies and he has been a murderer from the beginning, (John 8:44). If he can, and if you let him, he will kill your marriage, destroy your family, and steal your children's eternal souls, (John 10:10). There is so much at stake and the cost is too high to risk it all for just a fleeting bit of pleasure.

WHAT ARE SOME EFFECTIVE DEFENSE STRATEGIES?

To nobody's surprise, we are going to say first and foremost, you must be in the Word of God every day. In multiple places, the Bible speaks of itself as being a spiritual weapon for believers. Hebrews 4:12 says, "**The Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.**" Ephesians 6:17 says, "**...the sword of the Spirit, [is] the Word of God.**" Psalm 119:11 says, "**Your Word I have hidden in my heart, that I might not sin against You.**" There is no more effective weapon against infidelity than a life of daily, disciplined devotion to the Word of God.

Another, very simple defense against infidelity is this: don't be stupid. In other words, do not put yourself in a

position where sexual involvement with someone other than your spouse is possible. If you don't swim in the ocean, you won't be attacked by a shark. Correct? So too, if you distance yourself from situations and people who hold values other than your own, you are much less likely to sink to their low standard of living, (2 Timothy 2:20-22). If you simply ain't there, it ain't gonna happen. So be smart!

Along those lines, make it a habit to talk about your spouse often, especially when you're around members of the opposite sex. Brag on your spouse. Speak positively about your spouse. Never – never, ever – complain about your spouse to a member of the opposite sex. Don't joke about your spouse's shortcomings or insecurities. On the contrary, be the biggest cheerleader on your spouse's team. Gossip only good things about your spouse. Be so sweet on your spouse that others are in danger of getting cavities. If you have become indifferent toward your spouse, talking often about loving them will help you to love them once again.



IS THERE HOPE FOR A MARRIAGE THAT HAS EXPERIENCED INFIDELITY?

There is good news for those marriages that have suffered the pain of adulterous infidelity. The good news is this: if you have biblical grounds for divorce, you have biblical grounds for forgiveness. People come into my office all the time who are asking for help in restoring their marriage. They ask for assistance and direction as

they seek a route to reconciliation. Many are fearful that there is no way to reconcile, and that is usually because they have already been listening to, and are beginning to believe, the father of lies. But I am here to tell you that there is hope for reconciliation and the restoration of trust in your marriage.

Are you ready for the route to reconciliation? Here it is: death. In order for there to be reconciliation, someone has got to die. Now, before you break out the Hoppe's® and start cleaning your gun, remember what weapon we have already mentioned: the sword of the Spirit, the Word of God.



In the Word of God, every time there is reconciliation, someone or something has to die. The first biblical example of a relationship being reconciled is found in Genesis, of course. God brings reconciliation between Himself and His creation, but in so doing, there had to be death. He covered the nakedness of Adam and Eve, but an animal had to die in order for that to happen, (3:21).

Another example is also found in Genesis. Two brothers, Isaac and Ishmael, had been estranged ever since their father, Abraham, had driven away Hagar and Ishmael. In Genesis 25:8-10, we read that Abraham died, and the two sons are reunited at his burial. Again, reconciliation happens at death. This simple pattern is repeated throughout Scripture.

Consider how God has reconciled us all to Himself... 2 Corinthians 5:18-19 tells us, **"Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to**

Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation." God has reconciled mankind to Himself through the death, burial, and resurrection of Jesus Christ. Reconciliation always requires death. And why must there be death? Because death means the end of the flesh. Where there is death, the flesh breaks down. Perhaps, instead of saying someone has "got" to die, we should say someone "gets" to die; someone gets to put their flesh to death.

You might say about now, "But I don't want to die to myself! Why should I have to be the one to put my flesh to death?" Remember what Jesus said just before He was arrested and put to death? "Father, if this cup can pass from Me, let it pass. Nevertheless, not My will, but Thy will be done."

Nobody understands betrayal better than Jesus. He has been where you are. Nonetheless, He allowed Himself to take the hit and for His fleshly body to endure death on the cross. The good news, of course, is that even though He was dead and buried, three days later He rose again according to the Scriptures.

If you have experienced marital betrayal, there absolutely is hope for resurrection and reconciliation. But there can be no resurrection until there is death. You get to follow in His steps, if you choose to do so, by dying to yourself, and burying your flesh, with all of its open wounds. Only then, can there be resurrection and reconciliation.

Is it easy? No.

Does it leave scars? Yes.

Can things be the same as they were? Never.

But they can be better.

Jesus Christ came, lived, and had to die, be buried, and resurrect, before He could ascend to the Father and send the Holy Spirit. I suggest the same can be true for you and your marriage. There can be a fresh outpouring of God's Spirit upon your home – a marital Pentecost, if you will – but not until the flesh dies. The question is, "Are you willing to take the risk? Are you willing to die to yourself? Willing to put the flesh to death that the Spirit might flourish?" It works, but only for those who dare.

thrive

REVIVE

by Ryan Fugh

Hey Watersprings!

I can't believe we're only a month out from our first-ever Move! Youth Conference. Registration is currently open and I am encouraged to see that it has started filling up with teens that are excited to set aside a day to fellowship with other believers and go over what it means to be active in their faith.

It will be a time of fun, because what's a youth event without EPIC GAMES. It's a time of worship, because all glory and praise goes to God. And we will go through the Word, because nothing else has the power to equip us like God's inspired Word.

On October 18th at 9:30am ALL teens from 6th to 12th grade are invited to this exciting event. That means your friends, your neighbors, your classmates, and anyone else that fits in that category, so make sure to get here and grab some of our pocket size invites and we can see our region impacted with the transforming power of the gospel.

Register at watersprings.net or scan the QR code. Early registrants get a free MOVE! t-shirt.

I can't wait to see you there!



**9:30
am**

MOVE!

YOUTH CONFERENCE

**18
OCTOBER**

**jordan
shafer**



**shane
mccurry**



**joe
stepp**



Youth Conference Speakers!

Literary Genres of Revelation

PART 1

by Pastor Ty Orr

Revelation is genuinely one of a kind, making it one of the more challenging pieces of biblical literature when seeking to identify its genres. It opens and closes like a New Testament epistle from John (1:1-6; 22:10-21), containing prophetic letters or sermons to seven specific churches in the region of Asia Minor—essentially letters within a letter. All leading to the prophetic end when God will judge the wicked and forever redeem His creation. However, we cannot stop there; John, the author and agent of the message, uses the word apocalypse right out of the gate in 1:1. He writes, “Ἀποκάλυψις Ἰησοῦ Χριστοῦ” (“**The revelation of/from Jesus Christ**”). John also refers to his writing as a “prophecy” (προφητεία) several times throughout (1:3; 22:7, 10, 18, 19). While those are by far the big three, it seems prudent to acknowledge here that other literary forms exist within Revelation, such as hymns, exhortation, lament, and more. Duvall notes the conclusion of Carson and Moo that the “*elements of prophecy, apocalypse, and letter are combined in a way that has no close parallel in other literature.*”¹ Gregory Linton also observes, “*the Apocalypse of John is a text that overruns its [genre] boundaries to a high degree.*”²

Because of this, many scholars consider Revelation to be a “mixed or hybrid genre”³ that we would do well to consider as we explore the depths of its blessings. Revelation is unique but not out of reach, for it was written to bless John’s readers and those beyond who would listen to “what the Spirit says to the churches” throughout history. **“Blessed is he who reads and those who hear the words of this prophecy, (προφητεία) and keep those things which are written in it; for the time is near** (Revelation 1:3; 21:7). John was not writing to some far-off time; he was writing to a people who would understand and apply the revelation to their cultural context, as we also must today, without forsaking the world behind and within the text so we do not lose our perspective in light of the world in front of the text.⁴ More on this in a study of the hermeneutics of Revelation.

Yet, without a clear understanding of the author’s intent, it poses a hermeneutical and homiletical challenge that many have not overcome. Revelation stands out as a unique mashup among biblical literature. This explains why there is so much debate surrounding its content, purpose, and application

among pastors who are charged with teaching its wonderful truths to God’s people, and why some are afraid to teach it at all. Yet, Revelation is a literary marvel of composition. Reflection on its structure, wording, and message does not negate the visions that John claimed to receive. Still, they demonstrate that “*these visions were exegetically processed before inscription*”⁵ by the Apostle John.

REVELATION AS A LETTER

Letters in John’s context, the Greek and Roman periods, generally began with “sender(s), recipient(s), and greetings.” Many

^{1 & 3} J. Scott Duvall, *A Theology of Revelation: God’s Grand Plan to Defeat Evil, Rescue His People, and Transform His Creation*, ed. Andreas J. Köstenberger, *Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan Academic, 2025), 62–63.

² Gregory L. Linton, “Reading the Apocalypse as Apocalypse: The Limits of Genre,” in David L. Barr, ed., *The Reality of the Apocalypse: Rhetoric and Politics in the Book of Revelation*, SBLSymS 39 (Atlanta: Society of Biblical Literature, 2006), 10.

⁴ David A. deSilva, *Discovering Revelation: Content, Interpretation, Reception*. Eerdmans, n.d. (Wm. B. Eerdmans Publishing Co. 2021), 12–13.

⁵ Thomas R. Schreiner, *Revelation*, ed. Robert W. Yarbro and Joshua W. Jipp, *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2023), 35.

examples can be found in letters that incorporate biblical and para-biblical texts throughout history.⁶ The New Testament epistles of Paul, Peter, and James give us numerous examples of this pattern. This pattern becomes clear in Revelation as we read **“John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen”** (Revelation 1:4-6). Here we note the recognizable format of a Greco-Roman letter. Complete with the identification of the sender, the recipients, a greeting that includes a blessing, and a doxology (cf. Gal 1:4-5). As Duvall points out, *“in this case, a full description of the Triune God who gives the blessing”*⁷ should not be missed.

Epistles at this time also commonly included a benediction, as seen in Revelation 22:10-21. Consider the final thoughts from John, **“He [Jesus] who testifies to these things says, ‘Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen”** (Revelation 22:20-21). John’s statement here stands as a clear benediction to a circular letter that was meant to be shared with the listed recipients and beyond. Therefore, Revelation is clearly meant to be read and shared as a letter from a historical author, John. This is not an apocalyptic pseudonym; the Apostle John is the trustworthy author. Duvall notes, *“This epistolary framing causes us to consider the entire book of*



*Revelation, and not just the seven prophetic messages of chapters 2–3, as a letter.”*⁸ These prophetic letters *“remind us that the book wasn’t written as a general tract about the end of history but was intended for the churches in the province of Asia in the first century.”*⁹ Therefore, it seems prudent to treat the totality of content within the book’s epistolary nature.

Also, His audience is being addressed, considering their historical and cultural context. Although we can see larger issues discussed for the churches beyond the time of John’s writing, we must remember this was relevant and specific to local churches in their context.¹⁰ As a letter, the message of Revelation is just as time and situation-specific as the letters of James, Peter, Paul, or Jude when they wrote to their early church congregations.¹¹ There is an occasion for the writing, and Christians living in that environment would have found the work intelligible and applicable upon the reading of the text in a gathering of the

congregation. The imagery would have been familiar to his audience. In 1752, Johann Wettstein made this point, *“The Apocalypse was written specially for the benefit of certain people who were living at the time and for the purpose of being understood by them.”*¹²

This was not a mystery hidden in the shroud of some future time with charts and graphs clouded by Westernized speculations of the future; it is The Revelation of Jesus Christ for them. Jesus said to John, **“Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book”** (Revelation 22:7). The disciples were to keep the words of this book, which clearly articulate their ability to understand and apply what they are hearing. Right after this, the angel tells John, **“Do not seal the words of the prophecy of this book, for the time is at hand”** (Revelation 22:10). This was not a mystery that needed special or secret knowledge to understand; it is revealing the truth, not obfuscating it. Yet, within this letter, we find some exceptional apocalyptic imagery that conveys God’s prophetic message.

Please join us next month, as we look further at the liturgical genres of Revelation; as a Prophecy and as an Apocalypse.

⁶ & ¹¹ David A. deSilva, *Discovering Revelation: Content, Interpretation, Reception*. Eerdmans, n.d. (Wm. B. Eerdmans Publishing Co. 2021), 17.

⁷⁻⁸ & ¹⁰ J. Scott Duvall, *A Theology of Revelation: God’s Grand Plan to Defeat Evil, Rescue His People, and Transform His Creation*, ed. Andreas J. Köstenberger, Biblical Theology of the New Testament (Grand Rapids, MI: Zondervan Academic, 2025), 71.

⁹ Thomas R. Schreiner, *Revelation*, ed. Robert W. Yarbrough and Joshua W. Jipp, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2023), 35-36.

¹² Johann Wettstein 1752, 2.893 (tr. from Wainwright 1993, 133).



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Visit the kiosk in the lobby for more info or contact Pastor Shane!
shane@watersprings.net



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OCT **4**

8 AM

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Be a part of a glorious outreach during our Christmas Eve services.

Christmas Choir

Sign up by September 21st

Register at watersprings.net

Ladies NIGHT OUT

GROUNDED & STEADFAST

Study in Colossians

Oct 3 / 7 PM

UPCOMING COMMUNITY CONNECTIONS

SEPT 3 **Operation Christmas Child Begins!**

SEPT 6 **Brothers Breakfast** - 8:00am / Fellowship Hall

SEPT 13 **Ladies Cultivate: Inductive Pt1** - 9:00am / Youth Center

SEPT 14 **Life Class Begins**

SEPT 16 **MOMS Bible Study: Open House** - 9:30am

SEPT 28 **Coffee with the Pastor** - 1:00pm / Homestead

OCT 3 **Ladies Night Out** - 7:00pm / Fellowship Hall

OCT 4 **Brothers Breakfast** - 8:00am / Fellowship Hall

OCT 18 **MOVE! Youth Conference** / Get a Free T-shirt: Register by 9/30

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