



Watersprings
CHURCH

Living WATER

OCTOBER 2025

ANGER

THE COST OF ANGRY CHOICES

PART 1

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THE COST OF ANGRY CHOICES

PART 1

by Pastor Ty Orr

Anger is one of the most common emotions in human life, yet it is also one of the most destructive. Everyone experiences it, but few can control it. Scripture honestly recognizes anger's power to ruin lives: it warns that wrath, if left unchecked, can distort judgment, break relationships, and even alienate us from God. The early Church Fathers and later theologians agreed, describing anger as a disease of the soul that blinds the eyes and enslaves the heart. This first part explains how anger begins, why it is so dangerous, and how rash decisions driven by wrath can harm both ourselves and others.

THE ROOT AND THE RUIN OF ANGER

The Bible's view of anger is consistent and serious: anger is both real and harmful. Jesus Himself made a direct connection between wrath, which is the result of unchecked inward anger, and murder. **"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire"** (Matthew 5:21-22).

Here, Christ reveals anger as the root of violence. Something we see too much of today in our culture. John Chrysostom writes, "For He that said, 'Thou shalt not kill,' said also, 'Be not angry.' ... For anger is the mother of murder, the devil's weapon, a kind of disease of the soul."¹ His description of anger as a disease of the soul clearly speaks to our modern world. So, even if unchecked rage never leads to violence, it still corrupts the soul with the same poison.

Paul echoes this warning in Ephesians by quoting Psalm 4: **"Be angry, and do not sin: do not let the sun go down on your wrath, nor give place to the devil"** (Ephesians 4:26-27). He acknowledges that anger will come, but he sets two strict limits. First, it must not control our actions; second, it must not last too long. We must address it before our holy God in a humble way, because holding onto anger and resentment gives the devil a foothold to work. Tertullian² emphasizes this point, "Anger is the enemy of patience, the corrupter of humility, the disturber of peace, the destroyer of charity. Nothing so much estranges men from God, and nothing so much attracts the devil as anger."³

From Cain onward, Scripture illustrates how impulsive anger destroys lives. Cain's inability to control his rage ultimately resulted in fratricide. **"So, the LORD said to Cain, 'Why are you angry? And why has your countenance fallen? If you do well, will you not be**



¹ John Chrysostom, *Homilies on the Gospel of Matthew*, Homily 17, trans. George Prevost, in *Nicene and Post-Nicene Fathers*, First Series, vol. 10 (New York: Christian Literature Publishing, 1888), 111.

² Quintus Septimius Florens Tertullianus (c. 155–c. 220 AD) was an early Christian writer from Carthage in North Africa. Known as the "Father of Latin Christianity," he was the first major theologian to write extensively in Latin, giving the Western Church a theological vocabulary still used today. Despite controversy, Tertullian's writings shaped Western Christianity for centuries. His fierce opposition to anger and passion still challenges us today to choose patience, humility, and charity instead.

³ Tertullian, *On Patience*, chap. 12, in *Ante-Nicene Fathers*, vol. 3, ed. Alexander Roberts and James Donaldson (Buffalo: Christian Literature Publishing, 1885), 715.

accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.’ Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him” (Genesis 4:6-8).

John Cassian noted that hidden anger can be just as harmful as outright rage. He writes, “We must root out the feeling of wrath, not merely restrain it. For if we were to control anger but still kept it in our hearts, it would only lie hidden, and its deadly poison would remain.”⁴ Cain’s simmering anger erupted into the murder of his brother and his exile. Rash decisions here ruined not only Abel’s life but also Cain’s future.

Moses also suffered the consequences of anger. When he struck the rock in anger instead of speaking to it, as God commanded him, Yet the water flowed out and blessed the people anyway. Yet, God declared, **“Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them”** (Numbers 20:12). There are consequences for our angry words and actions that cannot be undone.

Basil the Great⁵ compared anger to drunkenness when he writes, “As with drunkenness, so it is with anger: when once it has taken possession of the soul, it drives it where it will, darkens the eyes, and blinds the judgment.”⁶ Moses’ brief explosion had a consequence that haunted him until his death. When anger overtakes the flesh, it clouds all judgment with wicked desires, causing even the greatest of God’s servants to stumble over its cruel mastery.

The Proverbs summarize the ruin anger brings, **“He who is slow to wrath has great understanding, but he who is impulsive exalts folly”** (Proverbs 14:29). Also, **“He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city”** (Proverbs 16:32). Remember self-control is a Fruit of the Spirit.

Augustine⁷ explained the difference between God’s righteous wrath and man’s unruly passions. He writes in *The City of God*, “God’s anger is not a perturbation of mind, but a judgment whereby punishment is inflicted upon sin.” In other words, God is never out of control and is entirely just in His judgment against sin, including anger. Unlike divine judgment, human anger blinds and enslaves us. We are never truly free to become angry, because what seems like freedom is a trap of the devil with a very high cost. Rash decisions never stay isolated; they hurt both our victims and our souls.



Uncontrolled anger can destroy lives. Cain’s rage overwhelmed him. Moses’ outburst cost him the opportunity to enter the Promised Land. Many others in the Bible and in our lives bear scars from reckless decisions driven by wrath and other passions of the flesh. Consider Saul, Samson, and David. Anger resembles fire; when kept in check, it can provide illumination, but once it escapes, it consumes everything around it. The anger you feel may be warning you of injustice or your sin, but do not let it escape your control.

Take an honest inventory of your own heart this week. Ask: Where has anger mastered me? Where have rash words or heated choices brought harm? Bring these moments before God in confession. Seek reconciliation with those you have wronged and pray for the Spirit’s help to become “slow to wrath” (Prov. 14:29). The first step in healing is acknowledging anger’s cost and choosing the healthier way of self-control as the Spirit of God empowers us and helps us along the way. More on this next month as we will look at redeeming anger through Christ.

⁴ John Cassian, *Institutes of the Coenobia*, Book VIII, trans. Edgar C. S. Gibson, in *Nicene and Post-Nicene Fathers*, Second Series, vol. 11 (New York: Christian Literature Publishing, 1894), 250.

⁵ Basil of Caesarea (c. 330–379 AD), known as Basil the Great, was a bishop in Cappadocia (modern-day Turkey). He is remembered as one of the “Cappadocian Fathers,” alongside his brother Gregory of Nyssa and his friend Gregory of Nazianzus. He was Theologian of the Trinity as he defended the divinity of the Holy Spirit in a time of controversy. Basil is celebrated as both a defender of orthodoxy and a model of Christian charity, combining theological brilliance with compassion for the weak.

⁶ Basil the Great, *Homily on Anger*, in *The Fathers of the Church: St. Basil Ascetical Works*, trans. M. Monica Wagner (Washington, D.C.: Catholic University of America Press, 1950), 57.

⁷ Augustine of Hippo (354–430 AD) is one of the most influential theologians in all of Christian history. Born in North Africa, he lived a turbulent youth before his dramatic conversion to Christ, described in his *Confessions*. His works, including *Confessions* and *The City of God*, have shaped Christian theology on grace, sin, and salvation for centuries. He is honored as a Doctor of the Church.

⁸ Augustine, *The City of God*, Book IX, chap. 5, trans. Marcus Dods, in *Nicene and Post-Nicene Fathers*, First Series, vol. 2 (New York: Christian Literature Publishing, 1887), 174.

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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**SWEET
HALLOWEEN
ALTERNATIVE**

LIGHT THE NIGHT

OCTOBER 31

5PM-8PM

WATERSPRINGS CHURCH GYMS

Fun & Games

Candy & Fellowship

WATCH YOUR BACK!

by Pastor Tim Rupp



On March 15, 44 BC, Julius Caesar was caught off guard and stabbed to death during a Senate session at the Theatre of Pompey. History records that some sixty senators were involved in the murder plot. One leader of the conspiracy was Marcus Junius Brutus, a person Julius believed was a friend. “You too, Brutus?” are the reported last words of Julius Caesar before he succumbed to his wounds.¹ The emperor believed those around him didn’t pose a threat. He misread the situation, and it cost him his life. Similarly, law enforcement officers (LEOs) must always have situational awareness and be tactically alert.

July 30th seemed like a typical summer morning

in Tampa, Florida when Officer Jordan Laupert was approached by a young man just outside the department’s district office. Twenty-one-year-old Jaylin Greene was walking along the street, on the other side of a chain-link fence that surrounded the property when he summoned Officer Laupert. Greene asked Laupert for directions to the agency’s headquarters. The two conversed through the fence and engaged in a “casual conversation.”

According to Chief Bercaw, after Officer Laupert provided Greene with directions. Greene said, “thank you.” Laupert then turned and started to walk away from Greene on the sidewalk when Greene pulled a gun and shot at the officer. Laupert was hit in the leg, immediately sought cover, and radioed for assistance. Other officers responded and found that Greene had fled across the street where he died of a self-inflicted gunshot wound. Officer Laupert was transported to the hospital in stable condition and is expected to make a full recovery.²

Julius Caesar and Officer Laupert were attacked by surprise. Law enforcement officers can’t anticipate every attack, and can’t be overly suspicious of everyone they contact, but LEOs need to remain vigilant. In fact, it’s good practice for everyone to be vigilant.

Vigilance goes beyond protection from physical harm. We must also be aware of attacks on our souls. The Apostle Peter warns, “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour” (1 Peter 5:8). We need to keep guard over our body, soul, and spirit. Holistic care is necessary for good health and wellness. That means we need to watch out for temptations aimed at harming our mind or spirit. Be vigilant and have a plan to fend off enemy attacks and don’t forget to call for backup from a trusted friend.

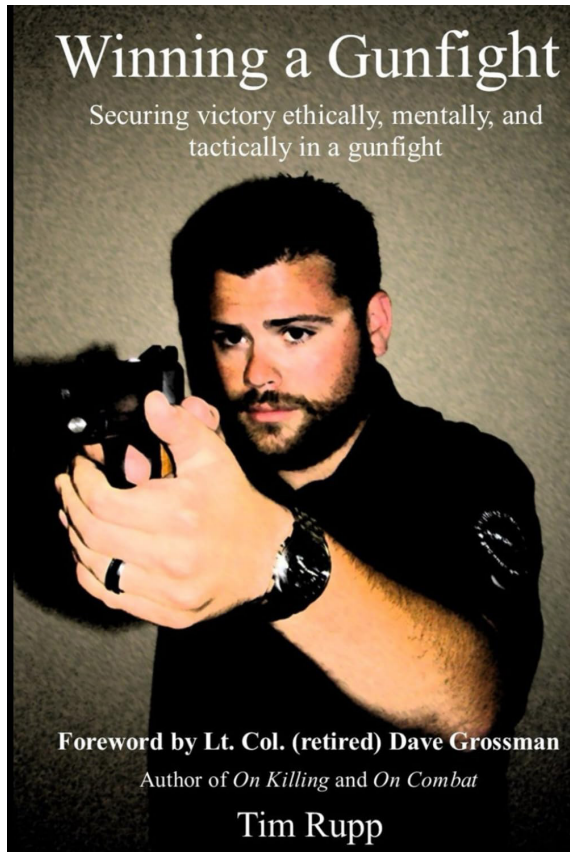
BRINGING HOPE TO LAW ENFORCEMENT

The Strong Blue Line Foundation—at no cost to officers or their agencies—brings hope to LEOs with

¹(<https://historycooperative.org/how-did-julius-caesar-die/>)

²(<https://www.police1.com/officer-safety/video-man-shoots-fla-officer-from-behind-after-cordial-conversation>)

training seminars that help them navigate a myriad of issues they deal with. One way we do this is by training chaplains. In the *"Winning is More than Surviving"* seminar and book, chaplains learn how to serve and minister to law enforcement officers by helping them understand the issues they deal with, their responses, and 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 the "Donate" button.



ON THE ROAD

This month, Sherry and I will be in Lafayette, LA for a *Winning a Gunfight* seminar hosted by the Lafayette PD. Then we'll be in Arkansas for a couple of weeks before heading to Longmont, CO for another *Winning a Gunfight* seminar, hosted by their PD. Next month, we plan to be in Richland, WA for an International Conference of Police Chaplains Regional Training Seminar. I will be both attending training and doing some instruction for new chaplains.

Pray for your police.

You can find *Winning a Gunfight* at the Resource Center across from the Connect Center and it's available online.



NOV 8

8 AM



REGISTER TODAY @
WATERSPRINGS.NET

SCAN
ME





Watersprings MISSIONS & OUTREACH

The Philippines

Excerpt from Brad & Haley Dick's Newsletter

GOD USING THE KINDNESS THAT HE PRODUCES IN US

We have had several experiences this past month to do just that.

Jim and Keitha, our mentors and partners in the ministry, were gifted a large donation that they were then able to use to bless a brother in need. Ronilo is a pastor

of a small church in a tiny village. Ronilo lives on very little in the way of finances. He “fasts” (skips) a few meals a week to make sure that his wife and children get to eat. Ronilo has to travel a slippery mountain road weekly to get to a town to purchase supplies. He does this by motorcycle. The motorcycle that he

was using was constantly breaking down and a very low quality machine. Jim and Keitha blessed Ronilo with a new bike on a mission trip. The donations that you gave, paid for a new helmet for Ronilo. Your donations also helped to fix a broken bike for another pastor, Jitty, making it safe for him to transport his family. Your donations also helped pay for the trip to that side of the island.



This is Ronilo, who was blessed to receive a new motorcycle.

BACK ON THE HOME TURF

On another note, we have begun our Systematic Theology course and have completed our Exegesis & Hermeneutics course. Our local DM2 class in Ozamiz is still meeting weekly.

We have been sharing our testimonies with some construction workers working across the street. Their foreman is a Christian and he explains what we are saying to his workers. This is only part of the work that we are doing in our local barangay (city district). Stay tuned!

PRAYER REQUESTS:

- Please pray for Brad's older siblings and their spouses and children. They are all rejecting Christ currently. Please pray that God would take hold

of their hearts and that they would be saved.

- Please continue to pray for Jeremy's salvation.
- Please pray for continued opportunities to share the gospel with our neighbors.
- 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 for those that we teach that they would decide not to compromise on biblical doctrines for popular new false doctrines.
- Finally, please pray for our health. We have been sick several times since we have been back to the Philippines.



While Brad was on the phone with IT, he was able to share the gospel with man on the phone.



We have started Systematic Theology, and we are learning so much!

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

COLOSSIANS 3:12





Trailhead
of the
Watersprings
path to service
& discipleship.

**OCTOBER
19**

Register at
watersprings.net



**L
I
F
E**



by Katheryn King, Head of School



What a wonderful first month of the school year it has been at Watersprings School! Our campus is alive with activity, and we are grateful to see our students growing both academically and spiritually.

On the athletic fields, our Warriors have already been hard at work. The football team has faced some tough adversity but continues to play with all their hearts, representing Jesus and the Watersprings School community with perseverance and a Warrior's heart. Cross country and volleyball are also in full swing, with athletes bringing energy and determination to every meet and match. We would love to see you at our games to cheer on our student-athletes! Game schedules can be found at: waterspringschool.net





Each week in chapel, students have been diving into this year's theme: **"Chosen. Loved. Called."** Together we are learning how deeply God loves us and what it means to represent Him well. Our theme verse for the school year reminds us:

"But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light."

(1 Peter 2:9)

We have also been blessed to have community helpers on campus, including Officer Aaron King from the Idaho Falls Police Department, who encouraged our students and reminded them of the important role law enforcement plays in keeping our community safe.

We are excited for all God is doing at Watersprings School and invite you to continue partnering with us in prayer and support.





Grounded & Steadfast

by Laurie Orr

October marks the beginning of a new season of Ladies' Night Out. Instead of a night on the town, the ladies of Watersprings will meet in the fellowship hall for coffee and snacks and an opportunity to connect with other women in our church family.

If you haven't joined us before, you might not realize that you should come as close to 6:30 as you can, even though our official start time is at 7:00. This gives you extra time to peruse the yummy snacks people bring and to make a new friend. If you have a specialty dish you enjoy making, please feel free to bring it to share!

During Ladies' Night Out, we gather at tables and have a bit of fun as we get to know each other. The hostess at your table will help you feel at ease as she leads an activity and discussion. Next, we participate in worship and Bible study together. After we take a moment to reflect on the message, we share at our tables and then pray together.



This year, our theme is Grounded and Steadfast which comes from Colossians 1:23. Just like the Christians from Colossae, our ultimate hope is heaven, so we want to remain strong in our faith in Christ, live fully for Him, and pursue love in our relationships with others. Each month as we meet, we will journey further into the book of Colossians and learn how to apply the Bible to our own lives as we consider questions such





as “How can we in this time and culture be grounded and steadfast?” and “How can we pursue knowing Jesus more and more?”

We hope you will join us this season for Ladies’ Night Out. Please register at watersprings.net or scan the QR code so we know to set a place for you! We look forward to connecting with you!



REGISTER @ WATERSPRINGS.NET 

Coffee
WITH THE
PaStor

HOMESTEAD

SUNDAY | OCT 26 | 1PM



Register at watersprings.net

Ladies NIGHT OUT

**GROUND
&
STEADFAST**

Study in Colossians

Nov 7 | 7 PM



Wonder



Dear Families,

Welcome to God Rescues!

We all love a good rescue story where a hero arrives just in time to save the day! Because of our sin, we all need to be rescued—and God had the perfect plan for a rescue mission to save His people! God’s plan started when He promised a Redeemer and Rescuer. This series dives into four Old Testament stories of God working out His rescue plan among His people. In each lesson, kids will discover God’s plan, power, and care for His people as He leads the way for the greatest rescue of all time—salvation through Jesus.

WORD OF WONDER

Nothing is too hard for God.

—from Jeremiah 32:17*

*EARLY CHILDHOOD

LIGHT THE NIGHT

CHECK OUT OUR

WORKING ON IT

MINISTRY VOLUNTEERS	Fill out a volunteer form at the Connect Center or scan QR code.	
CANDY	Please drop off donations in the Church Office or at the Children’s Ministry desk.	
OPERATION CHRISTMAS CHILD ITEMS	Donate items to fill the shoe boxes & join us at A Night of Thanks & Giving to pack them!	



SERIES OVERVIEW

Bible Story	Bible Passage	Wonder Truth
Joseph's Story	Genesis 37; 39-50	God Saves
The Exodus	Exodus 6-12	God Is Powerful
God Provides in the Wilderness	Exodus 14-16; Numbers 11	God Cares for Us
Israelites Enter the Promised Land	Joshua 1; 3-4	God Leads Us

Lord and King, you have reached out your great and powerful arm. You have made the heavens and the earth. Nothing is too hard for you.

Jeremiah 32:17



At-Home Bible
Story Video



Spotify playlist

FAMILY WONDER QUESTIONS

1. Share about a time when God caused good from something difficult.
2. Which of the ten plagues of Egypt would be the worst to experience?
3. How has God led your family and shown His faithfulness?

FAMILY SPIRITUAL PRACTICE

Remembering Passover: In Exodus 6-12, we read about the plagues of Egypt and how God showed His power and rescued His people from slavery. God instructed His people to have a Passover feast to remember this. You can do your own version by eating unleavened bread and praying to thank God for His rescue.

Stones of Remembrance: Joshua 4 talks about when God led His people through the Jordan River to the promised land. The Israelites gathered stones to build an altar as a way to remember what God did for them. Gather your own stones from outside. One each stone, draw or write a way God has shown His faithfulness in your life. Put the stones somewhere you'll see them and remember God's faithfulness. Pray and thank God for all He has done.

Age 2 - 12th Grade



REGISTER @ WATERSPRINGS.NET



IT'S HARD TO GET TO HELL FROM HERE.

by Pastor David A. Coleman

INTRODUCTION

Over the years of ministry, we have discussed in detail the purpose of man: to become Christlike. Similarly, we have discussed the purpose of the Bible: life-change for the purpose of Christlikeness. Dr. Kevin Carson, of the Biblical Counseling Coalition (BCC) and the Association of Certified Biblical Counselors (ACBC), expounds on these thoughts in an excellent lecture entitled, “Community and Public Counsel.” He reminds us that “every aspect of our counseling ministry must integrate with these goals,” (Carson, video lecture). He explains that there must first be vertical integration where counseling is done with the purpose and goal of Christlikeness, as well as horizontal mutualization, where the entire church body is involved in ministering not only within the four walls of the church, but also reaching out into the public; our surrounding community wherein we live and move and function.

Likewise, Rob Green and Steve Viars, of Faith Biblical Counseling Ministries in Lafayette, Indiana, encourage Christian churches and pastors to consider biblical counseling as a means to “serve and reach their community for Christ,” (Carson, p. 332). They explain that discipleship ministries within the church are the “obvious and natural connection” of church and biblical counseling, but that discipleship is also supposed to be training and equipping the body for the work of the ministry of accomplishing the mission Christ has given the church, (Ibid, p. 335).



WHO'S RESPONSIBLE FOR THE MINISTRY (OF COUNSELING)?

Dr. Carson describes a key distinction between community counsel and public counsel; their scope and focus. Community counsel emphasizes the collective responsibility of believers in serving the local community in ways that honor God and fulfill the purpose of the church. It involves deliberate efforts to integrate biblical truth into the fabric of community life, fostering mutual support, accountability, and discipleship.

In contrast, public counsel primarily revolves around personal testimonies and lifestyle, which, while essential, often operate on an individual level. Still, every individual in the church body becomes a voice and representative, so-to-speak, of the local church. On the corporate level of public counsel, not only does the preaching and teaching from the pulpit represent public counsel, so does benevolence ministry and other high care opportunities such as hospital visitation and jail ministry provide opportunity for public counsel.

INTEGRATING INTO OUR COMMUNITY

Rob Green and Steve Viars' perspective on “Biblical Counseling, the Church, and Community Outreach,” (Carson, Chapter 19), underscores the vital role of the church in providing holistic care and support to its members and the surrounding community. Their emphasis on integrating biblical counseling principles into community outreach initiatives resonates deeply

with the core mission of Evangelical Christian biblical counseling.

This resonates with our vision of community and public ministry here at Watersprings Church on many levels. Our ministerial team, in the past few years, has vacillated between the language of “biblical counsel” and “biblical instruction.” Green and Viars address churches that have “decided not to engage in a biblical counseling ministry to the community,” (Carson, p. 337). Thankfully, our entire pastoral team corporately read through Dr. Jay Adams’ classic book, “Competent to Counsel,” chapter-by-chapter, just last year. We concluded that we not only focus on members of the body here at Watersprings, but are open and welcoming to members of our local community who call in or walk in. In those cases, we often use phrases like “biblical instruction,” over “counseling.” This is not to say that we operate in fear or trepidation, as much as in the desire to be **“wise as serpents and gentle as doves,”** (Matthew 10:16).

On the other hand, we also have other areas where our church body ministers to the public and community outside of our own church community. Not only do we offer intensive training for people on sharing the Gospel of the death, burial, and resurrection of Jesus Christ, we also provide opportunities to do so out in the community. Dr. Carson, as well as Green and Viars, would refer to these opportunities as public biblical counsel, and Watersprings certainly does that well.

We also have drug and alcohol ministry outreaches such as Broken Chains and Pure Word, that not only go into the local jails in two counties, but also provide on-campus classes twice each week. We also offer the “Healed, and Set Free,” ministry dealing with abuse and forgiveness, both in the jails and on-campus as well. Besides ministering to folks on that side of the law, we also have several members of our church body who are actively involved with “Law Enforcement Chaplaincy.” Several members of the Watersprings Church family have gone through extensive training, and are privileged to minister to and with our local police and Bonneville County Sheriff’s Department, as well as being invited to ride along with and minister with our Fire Department and Emergency Medical Teams.

Watersprings also hosts a Grief Share group that meets on-campus one evening each week, as well as widows small group Bible studies that meet in three different locations throughout the week and on Sunday afternoons. “Open Gym” is offered multiple times per

week where our church-school gym, which is one of the best equipped gyms in town, is available for members of the community to come in to play basketball, lift weights, and enjoy other physical fitness activities. Each session begins with a short devotion and prayer.

IT’S HARD TO GET TO HELL FROM HERE

The Watersprings Church Mission Statement is, “Love Up, Love In, Love Out, Love Now.” This reflects our core belief that as disciples, we must first love God, then we love His church, and that means being equipped to love our community, and we must do so immediately because we firmly believe in the imminent return of Christ. I thought of our Mission Statement when I read Steve Viars’ comment, “we want Lafayette to be a place where it is really hard to go to hell from,” (Carson, p. 341). I love that! When I read that statement, I said to myself, “I am definitely stealing that.”

We have so much for which to be thankful here at Watersprings Church. That also means we have much for which we are responsible. **“To whom much is given, much is required,”** (Luke 12:48). My, prayer is that we will be open to doing even more soul care, not only within the body, but also for the public. I pray we will expand our ministry – both within our walls, and out into our community – without fear of “getting in over our heads.” I pray that we will see ourselves as the bridge-builders between the Bible and the needs of people, not only in the pews, but also in the public. As we continue to equip the saints for the work of ministry, (Ephesians 4:11-16), I pray that we will also be fearless in the pursuit of the lost and dying, knowing that God is with us, (Philippians 4:9).



1 Timothy 4 (NASB95) - *Until I come, give attention.*

Retrieved from

https://www.blueletterbible.org/nasb95/1ti/4/13/s_1123013

Carson, K. and Kelleman, B. (2015). *Biblical counseling and the church*. Zondervan. Grand Rapids, MI.

Carson, K. (2021). *Local counseling and the church: community and public counseling*.

Kevincarson.com. Retrieved from:

<https://www.youtube.com/watch?v=Amq4VOZ7jsU>

Baptism



Nov 15 & 16

NOW ON



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teachings from Pastor
Ty and much more!*



**Watersprings
Church
Podcast**

REVIVE

thrive

IGNITE YOUTH WORSHIP NIGHT

OCT 17
7:00PM
SANCTUARY

IGNITE THE FIRE WITHIN

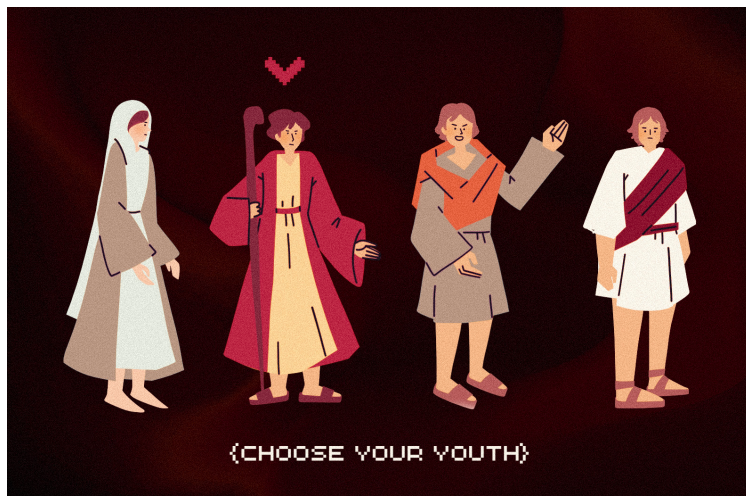


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AND HIGH SCHOOLERS.
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I am glad that God isn't constrained to using us based on our age. Throughout scripture and even history God has used young people to change the hearts of His people back to Himself.

Daniel was estimated to be around 14-17 when he was taken into Babylonian captivity. Despite intense cultural pressure and persecution he and his companions modeled courage and conviction for what they believed in.

We are told that Samuel was just a "a boy" in 1 Samuel 3:8 when God called to him by name, and even at that age we learn later on in verse 20 that **"all of Israel from Dan even to Beersheba knew Samuel was confirmed as a prophet of the Lord."**

David was just a boy when he killed lions, bears, and even Goliath. Jeremiah was a youth when he was commissioned as a prophet. Joseph was 17 when he was sold to Potiphar.

And let's not forget our brother Timothy to whom Paul commands in 1 Timothy 4:12 **"Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself as an example to those who believe."**

God doesn't ask us to reach a certain age before we can start being used by Him. God just asks us to be obedient and to trust in Him. Jesus Christ is the source of our strength, no matter how young or how old, He is the author and finisher of our faith. He will work in us and through us despite our age,

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by Cheryl Arrington-Kincaid

WHAT IS YOUNGLIFE WYLDLIFE?

YoungLife's WyldLife is an evangelical Christian organization, which focuses on young people in middle school, high school, and college. Week-long Summer camps are a major focus, and these have a definite evangelizing aspect.

The Idaho Falls WyldLife is for 7th & 8th grade Middle School students. Middle school is a time when our young friends make important decisions about who they are and what they believe. And so, WyldLife leaders seek to model and express God's love to them by learning their names, hearing their stories, and honoring their God-given desire for a life of fun, adventure, and purpose.

WyldLife mission is to *introduce students to Jesus Christ or assist them with growing their relations with Jesus Christ and help them collectively grow in faith.* That is what we are about. Introducing kids to Jesus happens mostly through contact work, club, and camp. Campaigners then are the natural follow-up and focus on helping kids *grow in faith. Campaigners are a beautiful community of students and leaders, growing and actively seeking God together.*

Club - Regular gatherings for WL Leaders and Middle Schoolers. We will spend time laughing, playing games, snacking... and 10-15 minutes talking about Bible Scripture. It may not seem like much, but it will meet the needs of middle schoolers.



Campaigners - The heart of Campaigners is *God's Word, The Holy Bible*. We read it, digest it, make sense of it, and look at how our story is found within the pages of God's Word. We address certain topics and troubles in students' lives through the Word. Campaigners spend the time doing contact work with kids and parents. We want to get to know parents and middle schoolers and build godly connections as we support each other. The goal is to help students grow in their faith. As with most things WyldLife, good relationships with parents are key.

UPCOMING SCHEDULE

October 2nd 7:07 - 8:07 pm
5463 Pahala Dr.

October 23rd 7:07 - 8:07 pm
255 Georgetown Ct.

November 6th 7:07 - 8:07 pm
5463 Pahala Dr.

November 20th 6:30 - 8:30 pm
Optional: Festival of Trees
Service Project

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Literary Genres of Revelation

PART 2

by Pastor Ty Orr

Last month, we started by looking at the literary genres of Revelation. As I stated at that time, Revelation is genuinely one of a kind, making it one of the more challenging pieces of biblical literature when seeking to identify its genres. The first genre we discussed was Revelation as a Letter. Now, we will continue with the other two genres of Revelation.

REVELATION AS A PROPHECY

As clearly as we see the overarching epistolary nature of Revelation, we all know that it is *without question* a prophecy. However, as Duvall notes, it is often difficult to distinguish clearly between the apocalyptic and prophetic genres.¹³ John clearly refers to its contents as a prophecy (Revelation 1:3, 20:7, 10, 18, 19). We should note that the references to *prophecy*, *blessing*, and the charge to keep the prophecy are in both the greeting and the benediction, along with an urgency of time. **“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” (1:3). “Behold, I am coming quickly! Blessed is**

he who keeps the words of the prophecy (προφητεία) of this book” (22:7). Each time there is a promise of “blessing” or “privilege” to those who “keep” the word of the prophetic message as the “desirable course of action”¹⁴ considering the imminent return of Jesus. The prophetic word is calling the disciples to *action* that transforms themselves, the church, the community, and the world around them. The kingdom mission, loyalty to, and worship of, and hope in God are clearly reinforced throughout the message of the book (cf. Matthew 28:18-20; Acts 1:8).

Prophecy was not new to the early church. They read and quoted the prophets regularly. It was a common aspect of the Holy Spirit’s work in the early church (see, e.g., Acts 2:14-21; Galatians 3:2-5, 4:6-7). The churches are called to hear what the Spirit of prophecy is saying (1 Corinthians 12:7-10; Revelation 19:10; 22:9). Therefore, a prophetic word from an apostle they knew and trusted would not have been a foreign concept. The early church had the conviction that God was speaking afresh to them through

the Spirit. This is why Paul would give instruction, ensuring the proper exercise of the renewed gift of prophetic utterance alongside other manifestations of the Holy Spirit (1 Corinthians 12:4-11; 13:2; 14:1-40).¹⁵ In that regard, Revelation was not unique, but quite understandable in ways that may not be apparent in our Western context.

As Revelation was read and passed through the churches, starting with the first seven named in chapters two and three, it would stand to reason that it withstood the scrutiny of early church elders as a message from Jesus to the Apostle John, delivered by the angel for their context. We would do well to do the same. At the same time, we may note how church history reveals those who did not keep the “words of the prophecy” and how many today are missing the mark of our

^{13, 16} 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), 70.

¹⁴⁻¹⁵ David A. deSilva, *Discovering Revelation: Content, Interpretation, Reception*. Eerdmans, n.d. (Wm. B. Eerdmans Publishing Co. 2021), 19.

upward call in Christ Jesus our Lord by their neglect of Revelation (c.f. Philippians 3:14).

Duvall notes that, “Reading Revelation as a prophecy means that we should expect the forthtelling (proclamation) and foretelling (prediction) of the fulfillment of God’s redemptive plan, including both salvation and judgment.”¹⁶ Forthtelling is the communication of God’s divine perspective regarding the way things *should* be in light of current practices—often a call to repent, change, or a call to endure. While forthtelling, the Western default definition of prophecy does communicate about future events.¹⁷ With this in mind, we can clearly see prophetic *forthtelling* in the letters to the church and prophetic *foretelling* regarding judgment of the wicked and the coming of the kingdom of God that all of creation waits for (cf. Romans 8:19). Yet, there is much overlap.

The prophecy is given for ethical formation and transformation since genuine hearing leads to obedience in keeping the words of the prophecy in the context of forthtelling (1:3; 22:7). **“He who has an ear let him hear what the Spirit says to the churches”** is a truly prophetic call (e.g., 2:7, 11, 17, 29, 3:6, 13, 22). Jesus also used the call to hear in the context of His earthly

ministry, which is worth noting (e.g., Matthew 11:15; 13:9, 43; Mark 4:9, 23; Luke 8:8; Luke 14:35). The call to obey, endure, repent, and resist compromise is repeated throughout the book of Revelation (e.g., 2:5, 7; 8:13; 9:21; 11:13; 13:9-10; 14:12; 16:15). Schreiner writes, “The prophetic vision has a pragmatic purpose that is intended to shape the thinking and to transform the behavior of the readers. We could say, in general terms, that Revelation has a wisdom purpose and is thus intended to shape the character of its readers.”¹⁸

Bauckham also concludes, “John was writing what he understood to be a work of prophetic scripture, the climax of prophetic revelation, which gathered up the prophetic meaning of the Old Testament scriptures and disclosed the way in which it was being and was to be fulfilled in the last days.”¹⁹ This necessitates that we remember the “now” and “not yet” nature of the kingdom of God as we await the eschaton. How are we to live today considering our salvation and the coming judgment now? Without neglecting the meta-narrative surrounding the King Jesus Gospel, which comes to its zenith and resolution in Revelation. As the Gospels are the end of the Old Testament, Revelation stands at the end of all things and the beginning of the new. Fulfilling every promise made by our relational Creator God.

REVELATION AS AN APOCALYPSE

Due to the fluidity of genres in general, specifying what is apocalyptic is not discerned easily.²⁰ Fortunately for us, we are told that this is the “*Ἀποκάλυψις Ἰησοῦ Χριστοῦ*” (“The revelation of/from Jesus Christ”). This clarifies things for us and compels us to consider this genre within the context of John’s prophetic letter. The term *apocalypses* denotes “the lifting off of a veil,”²¹ not the concealment of meaning or as Hollywood might depict disaster or catastrophes that lead humanity into a dystopian era.

In 1979 The Society of Biblical Literature proposed a working definition of “Apocalypse” as a “‘genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world.’ This definition marks the boundaries of the genre and enables us to identify it.”²²

Therefore, to say that a large portion of the Revelation is one big political cartoon might be an oversimplification of some outstanding biblical literature. Yet, at the same time, it is not wrong. John uses imagery to explain the



¹⁷ David A. deSilva, 19.

^{18, 20} 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), 38.

¹⁹ Richard J. Bauckham, *The Theology of the Book of Revelation*, (Cambridge University Press 1993), 5.

²² John J. Collins, “Introduction: Towards the Morphology of a Genre,” ed. John Joseph Collins, *Semeia* 14 (1979): 9-10.

reality of the cosmological conflict that his readers are experiencing in *real time*. Encouraging them to overcome by the blood of the Lamb and the word of their testimony (Revelation 12:11). This imagery calls the reader or listener in the early churches to choose to be faithful to the King who is ruling on His throne (4-5) as the beasts/the dragon/Satan, the kingdom of darkness (Babylon/Rome) rages against them. Although the images may not be clear to us at first, John’s first readers would have seen and understood their responsibility to hold onto the words of the prophecy as a point of hope, considering Roman persecution.

So as deSilva notes, “Apocalypses share an interest in what’s happening in the *unseen realms* of God and the forces of evil and chaos that provide the cosmic backdrop for their authors’ and audiences’ experiences in the visible world.”²³ Revelation gives us tools to understand the divine disclosure of the cosmological reality of two kingdoms—the kingdom of God and the kingdom of darkness. Each with imagery that can be clearly understood. Not only in the first century but also today. Schreiner points out that Revelation is “Informing us about evil and good from a heavenly perspective so that believers will refuse to join forces with evil and will persevere in faith and hope until the end.”²⁴

One of the most beneficial aspects of Apocalypses is that they are meant to explain current, earthly situations in relation to the supernatural world and the future, and to shape both the audience’s understanding and behavior by using divine authority.”²⁵ Tabb notes two purposes: (1) “to encourage and comfort believers” in their suffering and (2) to “challenge believers to adopt a new perspective on reality” in light of the end.”²⁶ Thomas Schreiner adds that, “in Revelation, the readers are exhorted to remain faithful to God and Christ, to endure until the final day by not assimilating to the pressures imposed on them from the world.”²⁷

It seems wise to mention that the term “apocalypse”

is also used by scholars to refer to a larger body of texts within an eschatological genre that disclose narratives of divine mysteries. For example, 1 Enoch, Testament of Levi, 4 Ezra, 2 Baruch, and the Apocalypse of Abraham, among others. These texts are called *pseudepigrapha*, meaning “false inscription,” as they are written in someone else’s name. However, Revelation is penned in the first person by John, sharing his personal experiences and perspective, making it unique in biblical history and literature.

CONCLUSION

The Book of Revelation is such a fascinating mix of three main genres: Letter (Epistle), Prophecy, and Apocalyptic Literature, and others upon close inspection. The most notable would be the sections of worship or the hymnology of revelation (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. This refocuses the reader’s attention on our God, who sits on His Throne as He brings about judgment and His everlasting salvation for those who love Him.

These genres beautifully overlap, connect, and interact throughout the book, but there are also sections where one genre stands out more prominently. For example, a section that heavily explores apocalyptic themes often includes prophetic messages and fits neatly within the broader context of a letter. Similarly, the seven letters to the churches contain prophetic warnings along with striking apocalyptic imagery.

²³ David A. deSilva, 19.
²⁴ Thomas R. Schreiner, 40.
²⁵ Thomas R. Schreiner, 39.
²⁶ Brian J. Tabb, *All Things New: Revelation as Canonical Capstone*, ed. D. A. Carson, vol. 48, *New Studies in Biblical Theology* (London; Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press; Apollos, 2019), 5.
²⁷ Thomas R. Schreiner, 40-41.

GENRE	DESCRIPTION	VERSES (EXAMPLES)
Epistle	A letter written to a specific audience, including greetings, exhortations, and warnings.	Rev 1:4-6, 22:8-9
Prophecy	God’s speaking about the past, present, or future, including warnings and promises.	Rev 2-3 (messages to the churches), Rev 11:3-10
Apocalypse	An unveiled revelation of a transcendent reality, often using symbolic language and visions.	Rev 4-6, 17-20 (visions of heavenly and earthly events)



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UPCOMING COMMUNITY CONNECTIONS

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

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

OCT 11 **Fall Cleanup Day!** - 8:00am / Fellowship Hall

OCT 17 **Ignite: Youth Worship Night** - 7:00pm / Sanctuary

OCT 18 **MOVE! Youth Conference** - 8:30am / Sanctuary

OCT 19 **Life Class Begins** - 11:00am / Register Online

OCT 31 **Light the Night** - 5:00pm / Gym

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

NOV 8 **Brothers Breakfast** - 8:00am / Fellowship Hall

NOV 15-16 **Baptism Weekend** - We are Baptizing at ALL Services

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