



Watersprings
CHURCH

Living WATER

SEPTEMBER 2026



DAVID & THE FOOL

Featured Articles

**Rapture Ready, or Just
"Last Days Hysteria"**

PG 10

Walking with a Purpose

PG 14

An Unexpected Threat

PG 20

Love-Centered Theology

Pt2

PG 22

DAVID & THE FOOL

Part 1

When Even God's Best Servants Reach Their Breaking Point

by Pastor Ty Orr

Some passages grow more profound the longer you study them, and 1 Samuel 25 has become one of those chapters for me. At first glance, it seems to be a straightforward account of a foolish, wealthy man, a wise woman, and David hiding in the wilderness. But after carefully working through the narrative, I became convinced that this chapter is about something much deeper. It is about God's providence preserving His purposes, even when His chosen servant is moments away from making a disastrous decision.

We often assume that the greatest threats to God's work come from our enemies, yet this chapter reminds us that sometimes the greatest danger comes from

within. Before David ever sits on Israel's throne, God exposes a weakness in his heart that, left unchecked, could have shaped the kind of king he would become.

The story begins with a statement that is easy to read past: **"Then Samuel died"** (1 Sam. 25:1). Yet those three words mark one of the great turning points in the book of Samuel. Samuel had been Israel's last judge, the faithful prophet who confronted Saul, anointed David, and served as God's voice during one of the nation's most turbulent periods. His influence had restrained Saul's rebellion and encouraged David's faith. Now that stabilizing presence is gone.

What struck me during my study is how quickly the narrator moves from Samuel's death to David's departure into the wilderness. We are told that all Israel mourned, but almost immediately we read, "David arose." The narrative is moving forward. Samuel's role in God's plan has come to an end, and David must now continue without the visible guidance of the prophet who had shaped so much of his life. Quietly, the narrator is asking a question that will dominate the rest of the chapter: What kind of leader will David become now that Samuel is gone?



That question becomes even more significant when we remember where this chapter has been placed. First Samuel 25 sits between two nearly identical stories in which David has every opportunity to kill Saul but refuses to do so. In chapter 24 he spares Saul in the cave at En Gedi, and in chapter 26 he once again refuses to strike the sleeping king despite the encouragement of his own men who are willing to do it for him.

Those stories establish David as a man willing to trust God's timing rather than seize the kingdom by force. Then chapter 25 interrupts that pattern. The interruption is intentional. Before God entrusts David with Israel's throne, He allows us to see the weakness that still lies beneath David's remarkable faith. Leadership is tested not only by how we handle our enemies but also by whether we can govern our own hearts.

The narrator then introduces two people who could hardly be more different. Nabal is immensely wealthy, owning thousands of sheep and goats, while his wife, Abigail, is described simply as discerning and beautiful. These brief descriptions prove far more than character sketches; they establish the contrast that drives the entire chapter. Nabal's very name means "fool." In the Old Testament, a fool is not someone who lacks intelligence but someone who refuses to acknowledge God's rightful place in his life. Biblical foolishness is ultimately a moral issue before it is an intellectual one.

Whether "Nabal" was his actual name or a literary nickname remains debated, but the narrator clearly intends for us to see him as the embodiment of covenantal foolishness. Abigail, however, consistently displays wisdom, humility, courage, and remarkable spiritual perception. Long before David fully recognizes what God is doing, Abigail already sees it.

One detail I had never fully appreciated before studying this passage is the amount of attention the narrator gives to Nabal's prosperity before David ever speaks to him. The point seems obvious once you notice it. David's request places no hardship on Nabal whatsoever. This is not a poor man being asked to sacrifice what little he has. Sheep-shearing season was traditionally a time of celebration, generosity, and hospitality. Nabal possesses more than enough to help. David also approaches him with remarkable humility. Rather than arriving with six hundred armed men to make demands, he sends a small group of servants who greet Nabal with repeated blessings of peace.

Their message is filled with shalom. They remind him



 **Spotify®**

Sermons!
Stream teachings anywhere.
Follow us!

 **WATERSPRINGS CHURCH PODCAST**

 **PASTORS LIVE**

that David's men have faithfully protected his shepherds and flocks throughout the season and simply ask for whatever he is willing to share. There is no intimidation, no coercion, and no implied threat. David is not operating a protection racket. He has already served Nabal's household without payment and now appeals to the covenant expectation that fellow Israelites would care for one another. In many ways, David is already acting like the king God has chosen him to become.

Nabal's response, however, is filled with open contempt. "Who is David? And who is the son of Jesse?" he asks. These are not genuine questions born of ignorance. Everyone knows who David is. Nabal intentionally refuses to acknowledge God's anointed servant and dismisses him as though he were nothing more than another runaway slave. As I slowed down over Nabal's speech, another detail became impossible to ignore. Nearly every sentence revolves around himself. "My bread... my water... my meat." The repeated first-

person references reveal far more than selfish speech; they expose a selfish heart. Everything in Nabal's world revolves around Nabal. His wealth has only deepened his self-absorption. That, I believe, is the essence of biblical foolishness. It is not merely poor judgment but a life that has become so centered on itself that there is little room left for God or for others.

The chapter reaches its first major turning point when David's servants return and report Nabal's insults. David immediately responds, "Every man gird on his sword." Those words are startling because they come from the very man who, only one chapter earlier, refused to lift his hand against Saul. That contrast challenged me more than anything else in this passage. David could trust God with the greatest threat in his life—a king intent on murdering him—but he almost lost control because of the contemptuous words of one selfish fool. Perhaps years of running, constant pressure, emotional exhaustion, and repeated injustice had finally taken their toll. Whatever the cause, David's anger begins pushing him toward the very behavior he had condemned in Saul. Suddenly the question is no longer whether Nabal is the fool. The real question is whether David is about to become one himself.



MOBILIZE OUR MISSIONARIES

Vehicle Fundraiser for Brad & Haley



SCAN 2 GIVE



*all excess funds will go to future missions at Watersprings Church.



COFFEE WITH THE PASTOR



Sept 27TH • 1 PM
HOMESTEAD



REGISTER @ WATERSPRINGS.NET

David was a Shepherd Boy Spot the Differences

Compare the picture on the top with the picture on bottom. Circle the 14 things that are different.



In Christ TESTIMONIALS

by Bethany Veile

When I was born, I had a SIDS episode that almost took my life at just 10 days old. My grandma happened to be there—she was a trained RN—and she saved me. After five terrifying minutes of not being able to breathe, she put her fingers down my throat and pulled out a ball of phlegm the size of a quarter.

As I grew, it became clear that I had weak lungs. This led to severe asthma and severe allergies to everyday things like house dust, grass, wood, animals... pretty much everything. My mother had to check on me throughout the night every night to make sure I was still breathing. I was the second youngest of five kids. I remember many times being shaken awake by my mother, inhaler in her hands, telling me to breathe.

I don't remember a time when we weren't being taken to some kind of church service. I spent many naps and evenings falling asleep under pews or across chairs, listening to someone preach or praying over people. I witnessed many miraculous things as a young child. At seven years of age, I specifically remember being baptized in the Holy Spirit.

At age eight, one night at a prayer meeting, my mother was seeking

God for my complete healing from this life-threatening condition. By then it had landed me in the ER several times and was only getting worse. As she prayed, she distinctly felt the Lord tell her to instruct me to pray every night before I went to sleep, and that He would heal me.

I was so excited when she told me this that I immediately began praying every night. I would often fall asleep while praying and be woken by a sibling or my mother telling me I was still praying in my sleep. During this time I was having amazing encounters with Jesus. He'd give me dreams and visions that often came true. In one specific dream, I saw a bomb hit our town. Jesus held my hand and touched everyone who was injured or killed, bringing them back to life or complete health. Two weeks later, our town was bombed by an Aryan nationalist. No one was injured.

As summer approached and my ninth birthday neared, my mom was taking us to family camp over the weekend of my birthday. I remember telling her that Jesus had said He was going to heal me for my birthday present. There was a speaker there from Africa who had the gift of healing. On the night of my birthday, during the evening

service while I danced in worship, he called out that the Lord was going to heal someone with severe asthma. I ran to the front of the room, jumping up and down, saying it was me! I received my healing that night, and the man from Kenya became a close family friend.

My mom was always big on short-term missions and encouraged us kids to go on trips as we got older. My first trip was to a little town just north of Puerto Vallarta, Mexico, for two weeks as a freshman in high school. We traveled from village to village sharing and teaching the love of God. We saw many come to Christ, and I began to see the world through a whole new lens.

My second trip was to Israel with my mother for three weeks as a sophomore. That's where my love for the Word of God, archaeology, and the Holy Land was sparked. Seeing the Word come to life was an experience that has stayed with me ever since.

My senior year of high school, I was bedridden for six months with a life-threatening mutation of mononucleosis. I returned to school against my doctor's wishes so I could take my finals and walk with my class at graduation. After

graduating with my best friend, I returned to Israel for six weeks. We worked with the ICEJ putting on one of the biggest Christian productions in the world for the Feast of Tabernacles. They do it every year, and over 120 nations are represented.

Fast forward one year: I found out that the man who had prayed for me when I received my healing had raped my sister when she was just 14. Even writing this now, I'm flooded with emotion and anger, and I'm reminded that I need to forgive once again. This started me on a path of destruction and a complete walk away from my Lord. After that, I pretty much lived my life for myself and did whatever I pleased, knowing deep down that this was not what the Lord would have for me.

I can't recount all the many times I came back to the Lord and the church only to be spiritually and emotionally manipulated and

abused by its leadership. I came to a place of despair and hopelessness. I tried taking my own life on several occasions. In one particular incident I was placed in a 24-hour surveilled psych ward. There was a period of about ten years where I could not walk into a church or have a conversation with someone who claimed to be a Christian without deep-seated anger and resentment. I blamed God and I blamed His church for all the poor choices I had made in my own life.

As the Holy Spirit began to work on my hard heart, and reminding me that no one but him is perfect, and that I had placed my expectations of him on men; I started to soften toward the things of the Lord. He gently beckoned me back to that intimate place I had experienced with Jesus as a child. At the age of 39, after a long, difficult, and life-threatening pregnancy—giving birth at 33 weeks after four days of labor where all means of inducing labor failed—I gave birth to my first

and only child. I determined that if God allowed me to live through that ordeal, I would give my life over wholly and completely to Him.

After my second failed marriage, at the age of 42, I went through a discipleship class where I had a moment of clarity and true repentance, of how I had misplaced my anger at this fallen world onto Him. I saw my own frailty and sinfulness and felt the heart of the Father break. I saw my need for a Savior—the Savior I had nailed to a cross where I should have been.

As I look back at my life and God's faithfulness through it all, I see that He never left me. He has been right beside me through everything, and His grace was and is sufficient for me. The depths of His love and mercy are boundless; there is no end. There is nothing this life can throw at you that throws Him off or surprises Him. He's there, waiting with arms open wide, waiting for us only to draw near to Him.





Free TO BE Me

by Melanie Verhoeven

In the stillness of my morning devotions, I hear the quiet and poignant voice of my Savior calling me to step out. Calling me to move to the next level. To take the steps that may cause uncomfortable emotions. To draw close to the Creator. To prepare for a new work. What does that look like? I'm not sure yet.

Today it is listening to what the Word of God says. Seeking out Scripture to find my way. My heart is pressed towards the Psalms, Colossians and James. I read them. I write them. I wait for the moving of the Spirit to show me which way I am to go. I read commentaries on these books. I write out my observations and the objective of these passages. How to apply them.

Lord, how do You want me to use these passages? Am I to go deeper in study? Is this for my own growth? What is this for? How will this glorify You Father? How will this bring you glory?

When God calls you to a new thing, it can be full of questions. On the other hand, it can be the fulfillment of all the questions you have had. His leading is always on time. His plans are always within His thoughts for us. He knows what time we need to move into a new work and He also knows when we need to close doors and rest in His leading. Our thoughts cannot comprehend the whole scope of what He is doing. He has many ways of getting us to follow His leading, but I don't want the second way because of my disobedience. I want His way the first time He says it. So, with that I will study until He reveals the next step. I will follow His voice leading me to deeper springs of living waters. If that means resting and waiting, I will do it. If that means stopping something that I think is good, I will do it. If it means stepping out of my comfort zone, I will do it. If that means revealing my vulnerable heart, I will do it. If that means looking like a fool for Christ, I will do it. If that means cutting off ties, I will do it.

My heart may break and fall open, but my Redeemer will hold me. My Savior will save me. My

Jehovah will protect me. My Father will comfort me. The world may see a broken woman, but Christ will see a heart being obedient to His calling. That is my goal. To be obedient to His voice, His calling me to do His will. And when I follow His voice, guess what? That is true happiness and being whole. The depression ceases, the what if's stop, and I am truly free to be me! Praise the Lord for His Calling!

Next month Ladies' Night Out begins with the series called "A Heart the Seeks God" Insights from Psalms. We will be looking at having hearts that seek Him and grow in His grace, with knowledge of how to cry out to God in our trouble and look to Him for our help! Please join us on October 2nd for the first installment of this series!



Canyoneering a Culture of Love

by Ryan Fugh

I believe that one of the most important things about youth ministry is relationships. Anyone that's been around Watersprings knows that we as a church seek to grow a culture of love. Love for God, love for each other, love for the lost, and we seek to do it now. One of the best ways to do that is by going and doing things with each other.

At the end of July we took a small group of kids down to Utah to go canyoneering. It was a weekend filled with awesome hikes, cool adventures, making memories, and glorifying God for His wonderful creation.

What's great about trips like these is they bring different people together. Some of them have hiked these canyons before with their parents, some like the outdoors but have never done anything that hardcore, and others went simply because it was a youth activity and I promised to feed them. But in the end, even though they see each other almost every week at youth group, students that don't normally hang out with each other were cutting up and having a blast.

And each night we got together and studied a chapter from the Proverbs. Instead of simply teaching them, after reading the chapter each student got to point out what



stuck out to them the most, letting the Holy Spirit speak to each one of them individually.

Which is also why I'm a big advocate for the MOVE! Youth Conference, it takes what happened in Utah and amplifies it to a larger scale. Instead of students from youth group mingling with others they might know and just not talk to, it's entire youth groups from around the region. Perhaps it's kids from school that they never knew were Christians, or friends from camp that they might only get to see for a week during the summer. It builds a closer community of the body of Christ, while pointing them directly to the Lord and encouraging them to take their faith seriously.

So, join us on Saturday September 19th for the MOVE! Youth Conference, register online at Watersprings.net



RAPTURE READY, OR JUST "LAST DAYS HYSTERIA?"

by Dave Coleman

Sunset on September 11, 2026, marks the beginning of Rosh Hashanah. The first day, 1 Tishri 5787, corresponds to September 12 on our Gregorian calendar. Jewish observance of Rosh Hashanah continues through the second day, September 13.

In Hebrew, Rosh Hashanah means literally, "*Head of the Year*." Thus, September 12 is the eve of the New Year on the Jewish civic calendar, or, the 1st of Tishri, and the Hebrew year will be 5787. For some, this becomes a bit confusing. Let's try to clear it up as best we can.

Most of the world recognizes January 1st on the secular Gregorian calendar as the beginning of the New Year. Almost universally, people will greet each other on that day with a friendly, if obligatory, "Happy New Year."

For Israel, however, there are at least two other "beginnings" of the year. Rabbi Mark Wildes of New York explained in the Jerusalem Post, "The Jewish calendar carries the spiritual weight, with spiritual landmarks along the way. The Gregorian calendar carries more of a Christian or Roman tradition, and so for Jews it simply does not contain the same spiritual significance." Nevertheless, the beginning of the January New Year presents opportunities for growth and positive change. "The secular New Year can serve as an opportunity for any of us, Jew and non-Jew alike, to reflect on the



past year and make some New Year's resolutions for the coming one," Wildes explained. "The secular New Year can be a time when we resolve to do better in a more physical sense," explained Rabbi Wildes, however, "Rosh Hashanah," on the 1st of Tishri, "is a time when we make our spiritual resolutions for the Jewish New Year." Jewish author, speaker, and devout Jesus-follower, Joel Rosenberg, says of Rosh Hashanah and the High Holy Days, this is the season to "wake up from our spiritual slumber, or outright rebellion against God, and make things right." It is a season of reflection. Thus, rather than the trite greeting, "Happy New Year," on Rosh Hashanah Eve, the typical Jewish family will return from Synagogue and greet others with a heart-felt "*Shanah Tovah*," ("Good Year"), or the more formal "*Leshana tovah tikatev v'tichatem*," which is to say, "*May you be written and sealed for a good year*." These greetings reflect the Jewish prayers that God would consider your condition and the events of the past year and renew your lease on this planet, giving you a good and sweet year ahead. Thus, along with the greeting and the subsequent feasting, the quintessential snack at this season is typically slices of sweet apple dipped in honey.

Before we go too far down this trail, let's take a moment to discuss the "other" New Year. Biblically, Nisan is designated as the first month of Israel's religious calendar (Exodus 12:2). For Christians, the Exodus also provides a beautiful picture of redemption - God calling His people out of bondage through the blood of the Passover lamb. Tishri, meanwhile, marks the beginning

of the Jewish civil year. In Exodus, God tells Moses and Aaron: "This *chodesh* (new moon or month) shall be to you the head of months," while Rosh Hashanah is referred to in the Torah as "the first day of the seventh month." Confusing, perhaps, or a reason to celebrate the New Year twice, if not three times. Bear in mind, the "spiritual new year" occurred as the Israelites were called out and "saved" from Egypt. This second non-spiritual new year, then, is a marker of being born again, and is literally 180 degrees out from the secular year. Finally, that would explain why the spring feasts, Passover, Unleavened Bread, and First Fruits, are the first part of the Spiritual new year, but show up mid-way through the secular or civic year.

Now, ten days after Rosh Hashanah is the Holy Day of Atonement, or, Yom Kippur, on the 10th of Tishri. According to Rabbinical tradition, Yom Kippur ("Day of Atonement") is also the day when Moses came down from Mount Sinai after making atonement for the rebellious children of Israel by praying for their forgiveness after they had worshipped a golden calf, fashioned by his brother Aaron, (Leviticus 23:27).

RAPTURE READY?

About now, you are probably asking, "What does any of this have to do with being "Rapture ready?" And this is where things get really interesting...

JESUS INDICATED THIS IN MATTHEW 5:17:

***"THINK NOT THAT I AM COME TO DESTROY
THE TORAH, OR THE PROPHETS:***

***I AM NOT COME TO DESTROY,
BUT TO FULFILL."***

The 1st of Tishri, which aligns this year with the Gregorian September 12th, is not only Rosh Hashanah, it is also the beginning of a spectacular Fall Feast of Israel: the Feast of Trumpets. Ten days later (Sunset of September 20th) is Yom Kippur (Day of Atonement), and then comes the Feast of Tabernacles or "Sukkot," celebrated from the 15th to the 22nd of Tishri; (Sunset of September 25th through October 2nd). These are the Fall Feasts or the High Holy Days of Fall. Make note of that word, "feasts." The Hebrew word for feasts is *mô'ed* and it literally means "appointed times." Bible teacher and commentator, Jon Courson, states that the

"appointed times were not simply times for the Jews to convocate together annually to celebrate the festivals, but they are also times that point to prophetic events." Dr. Chuck Missler also held this same view regarding the Feasts of Israel. He wrote, "Everything in the Torah (or the Pentateuch, the Five Books of Moses) has a prophetic as well as historical significance and merits our careful attention."

Thus, the Feasts are religiously significant for Israel, both historically and nationally, and they are prophetically significant for the church in terms of the ministry of Jesus Christ and His bride.

THE FEAST OF TRUMPETS

Biblically, Yom Teruah – the Day of Trumpet Blasts – is appointed for the first day of Tishri (Leviticus 23:23-25; Numbers 29:1). In Jewish tradition, Rosh Hashanah is observed over the first two days of Tishri, though the celebration actually begins 29 days earlier. A series of over 90 trumpet – shofar – blasts crescendo for a final blowing of blasts at the climax of the celebration: the *Teki'ah Gedolah*, the Great Blowing, on the 30th day.

There are many details of these blasts that are worthy of our consideration, not the least of which is the use of the shofar, the ram's horn, instead of the usual silver Temple trumpets. (If you come with us for a Bible Study Tour of Israel, we always visit the Temple Institute in Jerusalem. There, you can see the silver trumpets that have been fashioned for use in the soon coming Temple.) The use of the shofar is associated with Abraham's offering of his only son, Isaac, on Mount Moriah, (Genesis 22), and the substitutionary ram God provided, whose horns were caught in the thicket.

A distinctive feature of the celebration in totality is the last, climactic blast, the *Teki'at Shofar*. This is not the usual series of short bursts, signaling alarm or bad news. Rather, it is a long blast, signaling victory or good news. It is the *Tekiah Gedolah* that is the last blast on Rosh Hashanah, and it is specifically referred to as 'the last trump'.

In 1 Corinthians 15, Paul is describing the event we often refer to as "the Rapture of the Church." Paul wrote, "**Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,**" (15:52).

WHAT DID PAUL MEAN BY THE “LAST TRUMP?”

Some try to link this to the Seventh Trumpet Judgment of Revelation 8, but there is no basis for this. Bear in mind, the Seventh **Judgment** Trumpet is not the final trumpet. For one-thousand years, there will be subsequent trumpets in the Millennial Temple services.

So, what is the “last trump” to which Paul is referring? Many good Bible scholars believe it could very well be that Paul, a Pharisee of Pharisees, was alluding to the climactic *Tekiah Gedolah* – the last trump or the Great Blowing – of the Feast of Trumpets. They speculate that perhaps the Feast of Trumpets may be prophetic of the calling up of God’s people, referred to in 1 Thessalonians 4:16.

Jason Edgington, who leads our annual Passover Seder Service, believes the last trumpet in this case is the last in a series of trumpets. We see in Revelation 11:15 that there is another last trumpet. So, what is the series that this is the last of? Jason believes it is the last of the trumpets following the first Pentecost...the first trump with Weeks was the birth of the church (and the betrothal of the church to Christ) and the work of the Holy Spirit on earth. This last trump signifies the end of the church age and the end of the restraining work of the Holy Spirit on earth (2 Thessalonians 2:7), though not the removal of the Holy Spirit from earth.

This theory has merit. Make note of the fact that the first three of the seven Feasts take place in the spring; the Passover Feast, the Feast of Unleavened Bread, and the Feast of First Fruits. They all occur in the first month of the religious year, Nisan. Jesus fulfilled the Spring Feasts on the very days they were commemorated. His crucifixion took place at Passover, on the 14th of Nisan. His body was dead and lay in the tomb for three days. That means His body remained in the grave until the end of 17th day of Nisan, the morning of the Feast of First Fruits. The new beginning for Planet Earth, according to the account in Genesis 8:4, was the 17th day of Nisan, when the Ark came to rest in the mountains of Ararat. Thus, God arranged for His “new beginning” of Planet Earth in the days of Noah to occur on the “anniversary” - in advance - of our “new beginning” in Christ.

Dr. Missler was fond of quoting the rabbis who point out, “coincidence is not a kosher word.” There are no accidents or coincidences in God’s kingdom.

Thus, the question we find to be so provocative is this: Since Jesus fulfilled the Spring Feasts on the very days

they were to be commemorated, could it be that He will do the same for the Fall Feasts?

Sean Finnigan, who assists in leading our Watersprings Men’s Ministry as well as heading up our Life Class teaching team, would also call attention to several other questions that we simply cannot answer in one article. However, we do believe that each of us must be aware of these questions and perhaps be stimulated to consider and dig a little deeper into the Scriptures for ourselves:

Are there any unfulfilled prophecies that require fulfillment prior to the Rapture?

Where does Ezekiel 38-39 fit into the eschatological timeline?

Are we seeing the players of Ezekiel 38-39 lining up in position currently?

Is the Pre-Tribulation Rapture a “sure thing?”

Could Israel’s current conflict with both Hezbollah in the north (Lebanon) and Hamas in the south (Gaza) be the “hook in the jaw” to draw Gog and Magog (Russia) to drop down and invade Israel, while America is focused on Iran and the Strait of Hormuz?

Will Christians witness this invasion from the Mezzanine Seats in Heaven, or will we be eyewitnesses here on Earth?

WORTH CONSIDERING WITHOUT BEING DOGMATIC

Of course, we cannot be dogmatic on the exact timing of the Rapture of the Church, though we, as a team here at Watersprings, believe fully in the Pre-Tribulation Rapture.

What we do know for certain and what we can be dogmatic about is that we are living in the last days. What exciting times! Paul tells us in Romans 13:11-12 that our salvation is nearer now than when we first believed. The time is at hand. He exhorts us to put off any works of darkness and to put on the armor of light. He writes in 1 Thessalonians 5:5-7 that we are children of the light, not of darkness. This is no time to be caught sleeping or walking in a stupor. It’s time for the Church as a whole to “Wake Up!” We are to serve as ambassadors for the soon coming King of kings and Lord of lords, (2 Corinthians 5:20). Any day now, we anticipate that we will be caught up, “raptured” (1 Thessalonians 4:17), and our opportunities for sowing the seed of the Gospel will

be in the past, and our works will be made manifest, (1 Corinthians 3:12-15). Jesus said, **“We must work the works of Him who sent Me as long as it is day; night is coming when no one can work,”** (John 9:24, NASB).

Consider the following: The Feast of Trumpets is followed immediately by seven “Days of Affliction,” called the *Yomim Noraim*, meaning literally the “Terrible Days,” and often referred to as the “Days of Awe.” These days are followed by *Yom Kippur*, or the “Day of Atonement,” the one day of the year when the High Priest entered the Holy of Holies to sprinkle the blood on the Mercy Seat seven times. Five days later, on the 15th of Tishri, begins the “Feast of Tabernacles,” or *Sukkot*.

The aforementioned scholars ask the question, “Is it possible that on the day of the last trump, Christ will call His people Home, and that event will be followed by, not seven days, but seven years of affliction? After that time, will the High Priest, Jesus Christ, return and enter the Holy of Holies in the Temple on Mount Zion, fulfilling the Day of Atonement? After that, will His people rule and reign temporarily on the earth (Feast of Tabernacles) until we return to our permanent Home in Heaven for eternity?”

IN SUMMARY

It’s all quite speculative, of course, and provocative, to say the least. And while it certainly makes us consider the many Scriptures with rapt attention, we must never forget that no man knows the day or the hour when our Lord Jesus will call us Home. Ultimately, being “Rapture ready” does not mean successfully calculating a date on the prophetic calendar. It means belonging to Jesus Christ, walking in fellowship with Him, living expectantly and faithfully, and using whatever time remains to make the Gospel known. Biblical prophecy was never given merely to satisfy our curiosity about tomorrow; it was given to shape how we live today.

The rapture could most certainly happen at any moment. As Sean likes to say, “The table is set and the food is ready to be brought out. Better have your napkin ready.” The apostle John wrote, “Everyone who has this hope in Him purifies himself, just as He is pure,” (1 John 3:3). All these things considered, it does cause us to turn our eyes upward every Fall and wonder, “Could today be the day?” Possibly. . . Stay sharp. Be ready.

Very special thanks to Jason Edgington and Sean Finnigan for their collaboration in preparing this article for Living Water Newsletter

SEPT
25



MEAT
★ WITH ★
MISSIONARIES

fundraiser

STARTS
6PM



watersprings.net





by Katheryn King, Head of School

The 2026–2027 school year at Watersprings School is off to a wonderful start! Our theme verse for the year is Micah 6:8: **“...And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”** Guided by this Scripture, our theme for the year is “Walking with Purpose.”



We have already enjoyed orientations, Back-to-School Night, our High School Retreat, and the excitement of our first days of class. A personal highlight for me was taking in God’s beautiful creation up in the Island Park mountains with all of our high school students at Old Faithful Christian Ranch. The entire

three-day retreat was packed with fellowship, laughter, games, team building, discipleship, and digging deep into the Word of God.

One of my most cherished memories was watching our high school seniors mentor the underclassmen. They stepped gracefully into leadership roles, leading younger students in discipleship, reflective conversations, and prayer - what a joy to witness these Christ-centered future leaders in action!

Beyond the deep spiritual growth, we also had our fair share of comedic relief. On one walk back to my cabin, I stumbled into a scene of pure wildness: girls screaming inside a cabin, on the front porch, and even one hiding under the porch.



OPEN ENROLLMENT!



A ministry of Watersprings Church

There's never been a better time to be a Watersprings Warrior!

CHRIST-CENTERED EDUCATION

Preschool through 12th
grades for the 2026/2027
school year! Join us and
BECOME A WARRIOR



waterspringsschool.net



EMPLOYMENT OPPORTUNITIES

We are currently
hiring for several
positions!

**Preschool and
Elementary
Aides**

**Part-time
Middle School
Art Teacher**

**Part-time
Elementary PE
Teacher**



The source of all the commotion?
A superhero teacher inside, bravely
trying to chase out an uninvited bat!

This retreat was deeply impactful,
building lasting memories and
strengthening our relationships with
God and each other. I am so thankful
for the privilege of attending and am
excited to see everything the Lord
will do in the lives of our students at
Watersprings School this year.





Brad & Haley in the Philippines

PREACH THE WORD

We teach this passage from Acts 18:1-4, 24-26, in our DM 2 course. A course that is designed to take new believers from a place of rebirth to reproduction in their spiritual lives. We start with the basics and eventually graduate to understanding our daily impact in the Church. Many who start this path (the DM2 path) end up going on to **“Preach the word!...correct, rebuke, and exhort, with great patience and instruction”** (2 Timothy 4:2). At the least, each disciple who begins this course walks away with practical guidance on how to live a God glorifying life, and the ability to pass it on to others fairly easily.

Paul shows up in Corinth and ends up working (temporarily) with a husband and wife who build tents. This husband and wife may have only had an inkling of knowledge of the ways of God. We don't know their spiritual maturity before Paul meets them. However, Paul not only works with this couple, he lives with them. This would give Paul quite a lot of time to talk with this couple about Jesus and His fulfillment of the Old Testament Law and Prophecies. Paul not only, undoubtedly, teaches this couple, he also takes it a step further and shows them how to reason with others concerning the gospel (Paul was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks). How much do you think that this couple would gain from an extended length of time learning from Paul?

Acts 18:24-26 give us a little insight into the depth of what they had gained from Paul's discipling. In these verses, we see that “an eloquent man” that “was

proficient in the Scriptures” happened to be in the same town as this couple. He was preaching about Jesus but was missing a key ingredient in his lessons. He (Apollos) did not yet understand about the baptism of the Holy Spirit. The dynamic duo (Aquila and Priscilla) came alongside this man and better acquainted Apollos with the way of God. This simple tradesman couple corrected and equipped the eloquent scholar. The fruit of their time with Paul shows through in these verses. Paul had shown Aquila and his wife Priscilla how to accurately handle the Word of God. This led them to be able to further educate an already educated man. The ordinary reproving the eloquent. And these steps aren't for Aquila and Priscilla alone. These are steps that we can take today.

Recently, Brad sat with a very close friend of his (Shane) while his friend taught another man. To see that this simple man had been discipled enough to be able to disciple others proficiently is, in itself, a testament to God's divine providence over our lives. **“God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the insignificant things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no human may boast before God”** (1 Corinthians 1:27-29).

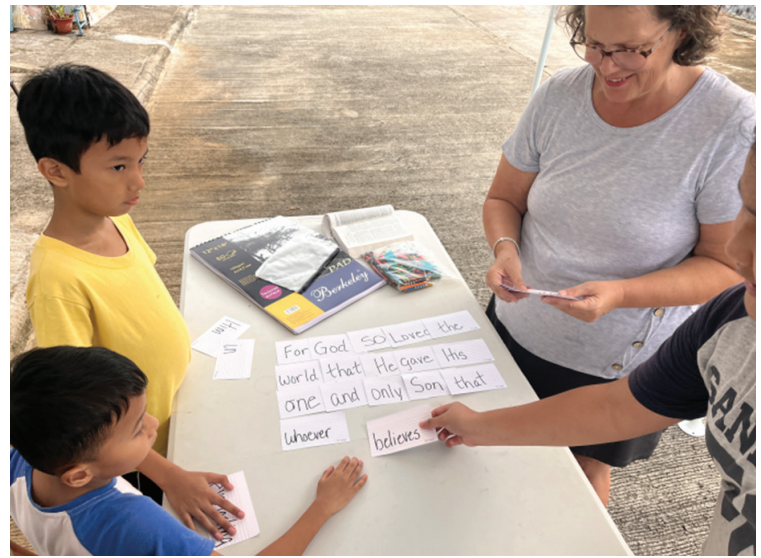




HOW CAN GOD USE YOU?

But who are you? Are you a somebody, or a nobody? How could God ever use you? Do you even have enough to make a difference? Or do you think that you would never be able to teach another, because you lack enough knowledge now? My friend, you are not alone. We were once there also. However, **“God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God; not a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them”** (Ephesians 2:4-10). You see, God does all the work. You don't have to know anything or be anybody. The “good works” that you will do were readied by God before you became a somebody.

So, what can you do? Where should you start? Start with discipleship. There are, on any given day, plenty of people in your church that would not only be able to disciple you but would probably cherish the opportunity to do so. Ask your Pastor or Assistant Pastor if he knows someone who could disciple you. The path that you will walk down will change your perspective of God and life forever. The rewards are exceedingly far greater than any miniscule amount of time that it would cost you. Then, take what has been gifted to you and gift others by disciplining them too.



This has been our bread and butter in our ministry. Whether back here in the states, or there at home in the Philippines. Some of the greatest joys that we've got to experience are with other believers and often this comes from our interactions in discipleship.

CHANGE OF SEASONS

Our season in life is changing as we recently had our baby. Haley's discipleship will change forms with the arrival of our newborn. Brad's ministry will now encompass his own child also, not just the neighbor kids. We came back to the U.S.A. to give birth to our son. Our friends and family are very pleased with this alongside our church family.

Having a child here leaves our ministry back in the Philippines on hold. We had just begun discipleship with a new brother in Christ and had only been through a few lessons when we decided that it would be safer to return and have our child in Idaho. We are hoping to continue with him upon our return to the Philippines.

THANK YOU! THANK YOU! THANK YOU!

To those of you who have been with us in spirit and prayers, we thank you for your dedication. The Spirit guides our thoughts, words, and actions daily and He has placed our every footstep. Your petitions to God have been well received as He constantly pours out grace and blessing on us. Thank you. For those of you who have decided to send us money. We earnestly thank you. There have been several times that we have come up against something that we may not be able to pay for and a donation rings on our phone. God has given to you as a test of faith and you have responded in generosity and love.

Wonder



God promised His people a land of their own. But the process of settling in Canaan would not be easy because the land was still inhabited by other people. In this series, kids will explore how God prepared the way for Israel to take over by making a safe passage for spies to enter, causing walls to crumble so the Israelites could conquer a city, and making the sun stand still to give His people an advantage during battle. God fulfilled His promise of providing a home for Israel because He can make a way through anything. He will always keep His word.

WORD OF WONDER

**God keeps His promises forever.*

—1 Chronicles 16:15

*Early Childhood



FAMILY WONDER QUESTIONS

1. Share about a time when someone unexpected helped you.
2. Have you ever felt like God was telling you to do something that didn't make sense at first?
3. When have you faced something scary? How did God give you courage?



At-Home Bible
Story Video



Wonder
@Home

SERIES



Spotify playlist

FAMILY SPIRITUAL PRACTICE

- **Remembering Stones:** In Joshua 3-4, God helps the Israelites cross the Jordan River, and then they get 12 stones from the riverbed to make an altar. Read Joshua 4:6-7. Gather some smooth stones and markers. Think of ways God has been faithful to your family and write them on the stones. Then pray and thank God for His faithfulness.
- **God Hears Us:** The people in the Problems and Promises series needed help and God provided a way for them. God led them, gave them victory, heard their prayers, and gave them courage. God hears our prayers too. Think of something you need God's help with, such as a problem or a scary situation. Talk to God about it and pray as a family, asking God for help and trusting that He hears our prayers.

**HE WILL KEEP HIS COVENANT
FOREVER. HE WILL KEEP HIS
PROMISE FOR ALL TIME TO
COME.
-1 CHRONICLES 16:15**

**Awana
CLUBS**

Age 2 - 12th Grade

Bible-Based Club Wednesdays!



SERIES OVERVIEW

Bible Story	Bible Passage	Wonder Truth
Rahab and the Spies	Joshua 2	God Prepares the Way
Crossing the Jordan River	Joshua 3-4	God Can Make a Way Through Anything
Joshua and Jericho	Joshua 5-6	God Leads Us
The Sun Stands Still	Joshua 10	God Hears Us
God Calls Gideon	Judges 6-7	God Helps Us Be Courageous



**THE STRONG
BLUE LINE**



An Unexpected Threat

by Pastor Tim Rupp

The American “sexual freedom” revolution began in the 1960s and built-up steam through the 1970s. Although it should have been foreseen, this new “freedom” led to many unintended and undesirable consequences. These consequences included unwanted pregnancies, the spread of STDs, and broken marriages. One of the worse results was that it led many men to regard women as no more than objects to fulfill their sexual desires. Not that this is new for humanity, but it became mainstream in America as we started to see a sharp rise in the pornography business and the use of women to create seductive advertisements to sell everything from cigarettes to hamburgers to airline tickets.

The sexual revolution also produced an unexpected threat to law enforcement and the public at large. These unlikely adversaries are called incels. Incel is short for “involuntarily celibate.” They are men who disdain women because of their own personal frustrations of being ignored or shunned by women and have trouble cultivating romantic relationships. Incels say they are celibate because women don’t like them, hence they blame “Chads” and “Stacys” for their problems. A Chad or Stacy is the name incels give to men and women who are promiscuous and flaunt their romantic conquests. In recent years, these incels have turned violent.



I was surprised to learn that several mass shootings were the work of incels lashing out at society. A report on Police1.com, cites six mass shootings linked to incels. The first occurred in 2014 at Isla Vista, California, where a 22-year-old male killed six and injured 14 others. In his manifesto, he wrote, “I’ve been forced to endure an existence of loneliness, rejection, and unfulfilled desires all because girls have never been attracted to me.... One day incels will realize their true strength and numbers, and will overthrow this oppressive feminist system. Start envisioning a world where WOMEN FEAR YOU.”¹

Over the next several years, many mass shooters referred to the Isla Vista murderer and held him up as their model. This included the 26-year-old murderer

in an Oregon Community College who killed nine and wounded eight others, the New Mexico high school murderer who killed two, and the Parkland, FL high school killer who killed 17 and wounded 17 others. Several other mass murderers didn't mention the Isla Vista murderer but referenced incel ideology in their manifestos or social media posts.

In early summer of 2026, police in Montreal, Canada, responded to a downtown hotel for a man pointing a gun at people from an upstairs window. When the officers arrived, the gunman fired multiple shots at citizens and the responding law enforcement officers (LEOs). The LEOs returned fire, killing the suspect. However, before being killed, the suspect fatally wounded a citizen and one officer.² Police report that the attack was targeted at LEOs and are working through a 104-page manifesto penned by the murderer that contains incel ideology.³

"Sexual freedom" brought us much more than we bargained for.

BRINGING HOPE TO LAW ENFORCEMENT

The SBLF—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 way we do this is by training chaplains. The "Victory in Trauma" seminar examines post-traumatic stress from a healthy worldview perspective briefly defining Post Traumatic Stress, without the *Disorder*. The goal is to untangle the underlying cause to get at the source of emotional stress officers experience from traumatic events and to discuss why most officers who are exposed to traumatic events don't get PTSD. 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 the "Donate" button.

ON THE ROAD

This month, I'm in San Antonio where I was invited to speak at the Chief's Prayer Circle. Next month, Sherry and I will be heading to Calder, ID for a leadership summit hosted by Mission First Alliance.

Pray for your police.

¹ <https://www.police1.com/mass-casualty/articles/the-violent-fringe-of-the-incel-movement-M2E5rIB5BYTDesoL/>

² <https://www.police1.com/officer-down/montreal-police-officer-bystander-suspect-killed-in-shooting>

³ Information gather through grok.com

THE REV
HIS MUSIC • HIS WORD
88.7 • 90.1 • 90.3

Pastors LIVE

TUNE-IN

Weekdays 9am & 5pm

Podcast drops at 10am

Find us at these stations!
88.7 • 90.1 • 90.3



LOVE-CENTERED THEOLOGY

by Pastor Ty Orr

GOD IS LOVE'S SOURCE AND STANDARD

It has become clear that a deep conversation about love is more than a brief reflection. In my ministry context, we have often talked about cheap grace, but now I would add sloppy agape, using “love” as an excuse to dismiss biblical boundaries as found in situational theology/ethics. This idea rests on a clear misunderstanding of how love works in God’s kingdom. It seems difficult to understand love, even in part, until we understand its source: God. And even then, we will fall short until we see Him face to face (1 John 3:2; 1 Corinthians 13:12). But what a glorious day that will be.

The truth of divine love for us, as shown in the Scriptures, is cruciform in nature. We are called to love God and others (Deuteronomy 6:5; Leviticus 19:18). Yet, perfect love, which drives out our fear, is our noble goal. It flows from the perfect love of our eternal God, who neither needs nor requires reciprocated love for any fulfillment.

It seems that the Apostle John boils down Exodus 34:6-7 to “God is Love” (1 John 4:8, 16). And right in the middle of those bookend statements, John writes, **“In this is love, not that we loved God, but**

that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another” (1 John 4:10-11, emphasis added). We ought to love God as a response to His great love. We ought to love one another, within the community of faith, as He has commanded (John 13:34-35). We ought to love the lost, including our enemies, as the only right response to His commission (Matthew 28:18-20). But we must know who God is if we are to love as He loves. Of course, the “simple” answer is Jesus (John 14:9; Colossians 1:15, cf. John 12:45; Hebrews 1-3).

Although many in our culture today think of love as an emotional connection or physical satisfaction that will bring them wholeness, God needs no such thing. Therefore, we often misunderstand what it means to love God, seeing Him as a fellow creature in need rather than the Eternal Creator, who is blessed forever, from whom love originates in complete holiness. This might radically change our view of worship in the local Church, for God does not need our “love.” In fact, He needs nothing from us at all.

While God does not need our love, He does, however, command

it from His people as a mark of faithfulness (Deuteronomy 6:5; 10:12; 11:1, Joshua 22:5, Matthew 22:37-40, Mark 12:30-31, Luke 10:27-28, 1 John 5:2-3). He also desires a relationship with His creation and delights in our faithful love. **“For I desire faithful love [hesed] and not sacrifice, the knowledge of God rather than burnt offerings”** (Hosea 6:6, CSB, John 17:3; Jeremiah 9:23-24). This faithful love we are called to will work itself out through obedience, because **“to obey is better than sacrifice”** (See 1 Samuel 15:22).

This reality is important for us to understand as we seek to answer the question of what it means to love God and neighbor. For God does not need humanity to love Him so that He may know and “feel” love. For God is wholly self-sufficient. In theological discourse, this has been known as aseity, a Latin term used by medieval Catholic theologians. This is a foundational concept for understanding the divine nature of our God. This character belongs exclusively to God, a Being who requires no external cause for existence, nature, or purpose, but instead contains within Himself the complete ground of His own being. Sanders notes that the concept of aseity has been replaced with autotheos, God being of himself, a

different terminology that captures the same divine reality of who God is as the Triune God.

Seeing “God is love,” Carson notes God’s intra-Trinitarian love, which reveals God’s wholeness in Himself. He eternally exists in/as love. So then, how does God love? Carson goes on to say, for example, that “God’s love for His enemies is an outflow of His very nature as love (1 John 4:8-10), which nature is foundationally expressed in His own being as God.” He notes that when the Bible speaks of love, it is not arranged on a hierarchical scale. For as God loves, so we are to love as Christians. In other words, there is no expectation of how God loves those who hate Him that should differ from how we are to love those who hate us (Matthew 5:43-48; Luke 6:27-36; Romans 12:17-20). God’s standard should be our own.

Thus, He not only commands love but also empowers us to love as He loves. For God’s intra-Trinitarian love is the standard of Christian’s love for one another. In John 17:26, Jesus tells His father, **“And I have declared to them Your name, [made You known to them] and will declare it, [and will continue to make You known] that the love with which You loved Me may be in them, and I in them”** (emphasis added). We can note that God’s intra-Trinitarian love is set forth as the model and standard for Christians’ love for one another and for the lost.

Carson also points out, “It is very difficult to depreciate the love of Christians for Christians, indeed the unity that Jesus mandates among Christians, without simultaneously depreciating God’s intra-Trinitarian love and the very unity of the Godhead.” This point raises deep concern about all the conflicts we see among Churches and Christians

today. We are to love fully as God loves within His own unique triune character, which would make us a peculiar people, indeed (Titus 2:14). Loving as God loves will make us seem abnormal to all who worship self and comfort.

So, when John says, “God is love,” he is speaking of a love and reality beyond our human conception (1 John 4:8-16). God is, and Blackwell and Hatchett note, “from himself” precisely because He remains underived from and independent of any other being or principle. The prophet Isaiah wrote, **“‘For My thoughts are not your thoughts, nor are your ways My ways,’ says the Lord. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts’”** (Isaiah 55:8-9). The Psalmist would sing, **“But our God is in heaven; He does whatever He pleases”** (Psalm 115:3). And mercifully, as we see in His Word, He chooses to lavish us with His love.

This gives more weight to David’s cry, **“What is man that you are mindful of him, and the son of man that You visit him?”** (Psalm 8:4). This rhetorical question has a clear answer: we are nothing in one sense, but the objects of divine, undeserved affection on the other (John 3:16, 1 John 4:8-16; Romans 5:8, and 1 John 4:16). The God who is love has loved us from before the foundation of the world (Ephesians 1:4-5). What a brutal and beautiful tension we are privileged to hold together as preachers. David’s question highlights the contrast between our human insignificance and God’s immense care, borne of His divine love for His creation. So then, who are we not to love God and others?

Living WATER

EDITORS

TY ORR, SHARON RANDAZZO,
MELANIE VERHOEVEN,
KATHY WILSON

CONTRIBUTING PASTORS

DAVE COLEMAN, TY ORR,
TIM RUPP

CONTRIBUTING WRITERS

BRAD & HALEY DICK, RYAN FUGH,
TIFFANY KIDD, KATHERYN KING,
BETHANY VEILE,
MELANIE VERHOEVEN

CONTRIBUTING PHOTOGRAPHERS

BEN ORR

GRAPHIC DESIGNER

CLASSIE VANDERMOLLEN





UPCOMING COMMUNITY CONNECTIONS

SEPT 4 **The Collinsworth Family Concert** - 7:00pm / Ticketed Event

SEPT 7 **Office Closed in Observance of Labor Day**

SEPT 10 **Men's Interest Meeting** - 7:00pm*

SEPT 12 **Ladies Cultivate** - 9:00am*

SEPT 18 **MOVE! Youth Conference** - 10:00am*

SEPT 25 **Meat with Missionaries** - 6:00pm*

SEPT 27 **Coffee with the Pastor**- 1:00pm*

OCT 2 **Ladies Night Out** - 7:00pm*

OCT 3 **Brothers Breakfast** - 8:00am*

OCT 10 **Fall Cleanup**

***REGISTER FOR THESE CONNECTIONS @ [WATERSPRINGS.NET](https://watersprings.net)**



*Thank you for
being a part of the
Watersprings family!*



(208) 524-4747



watersprings.net



@go2watersprings



@Watersprings Church