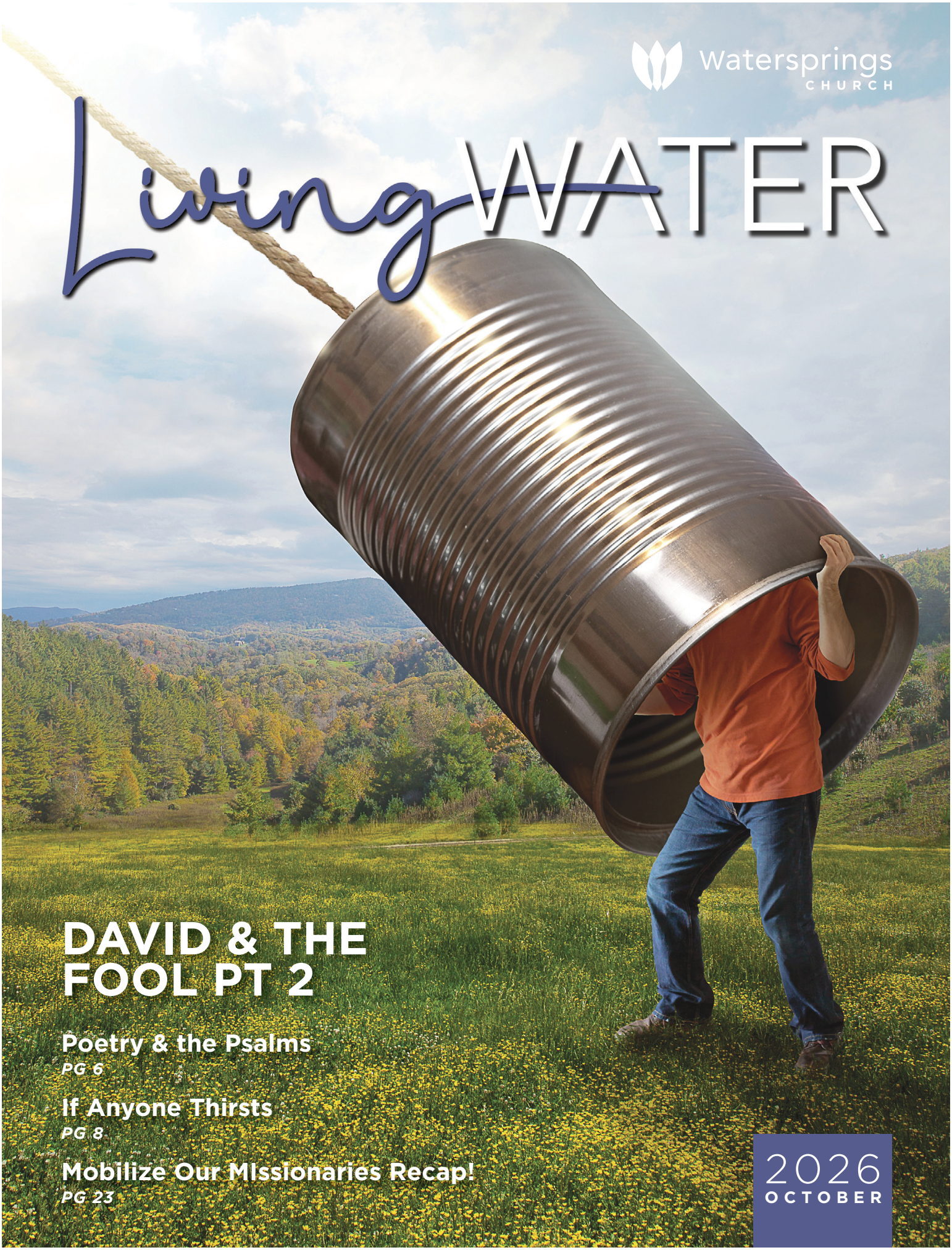
Watersprings CHURCH

Living WATER



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2026
OCTOBER

David AND THE Fool

(PART 2)

When God Sends Wisdom Before We Ruin Ourselves

by Pastor Ty Orr

In our first article, we saw that 1 Samuel 25 opens at a pivotal moment in David's life. Samuel has died, David is living as a fugitive, and a wealthy man named Nabal responds to David's gracious request for provisions with contempt. The chapter poses an important question: Will David continue to trust God's timing, or will he take matters into his own hands? As we continue the story, David's anger reaches a breaking point, and God intervenes in an unexpected way through the wisdom and courage of Abigail.

As I continued studying 1 Samuel 25, I found myself asking a simple question: What happened to David? Only one chapter earlier, he had shown extraordinary restraint by refusing to harm Saul, the man who had spent years trying to kill him. Now, after a single insulting encounter with Nabal, David straps on his sword and leads four hundred armed men toward an entire household. The contrast is startling. It reminds us that spiritual maturity is not measured by one great victory but by a lifetime of learning to trust the Lord. Even



God's most faithful servants can become vulnerable when disappointment, exhaustion, and wounded pride converge.

David's reaction becomes more understandable when we consider what led to this moment. For years, he had lived as a fugitive, carrying the weight of leading six hundred men while constantly moving through the wilderness. His request to Nabal had not been unreasonable. David's men had protected Nabal's shepherds and flocks without demanding payment, and during sheep-shearing season it was customary to show generosity to those who had provided such help. David approached Nabal respectfully, asking only for whatever Nabal was willing to give. Instead of gratitude, he received public humiliation. Nabal's contempt was more than a refusal; it was a deliberate rejection of David himself. Still, while David's anger is understandable, the narrative makes it clear that it is not justified. He is no longer thinking about justice but about revenge.

One detail that impressed me was the silence of David's own men. When David commands them to strap on their swords, no one questions him. No one reminds him of his words in the cave when he refused to strike Saul. Four hundred men simply prepare for battle. It is a sobering reminder that surrounding ourselves with people who share our emotions is not the same as surrounding ourselves with people who speak wisdom. In moments of anger, we often find encouragement for our impulses long before we hear a voice calling us back to God's ways.

That voice arrives through someone David never expected.

Rather than focusing on David's preparations for battle, the narrator suddenly shifts to Nabal's servants. They know exactly where to go. They do not attempt to reason with Nabal because, as they admit, "he is such a worthless man that one cannot speak to him." Everyone in the household already understands his character. He cannot be corrected. The only hope lies with Abigail. I found that observation remarkably revealing. The servants recognize what Nabal himself cannot see.

Foolishness is often most obvious to everyone except the fool. Abigail, however, has earned the respect of those around her because she possesses what Nabal lacks—wisdom that listens, discerns, and acts.

Without hesitation, she begins gathering bread, wine, roasted grain, sheep, raisins, and figs before setting out to intercept David. It is difficult to overstate how courageous this decision would have been. In the ancient world, a married woman secretly leaving her household to meet an armed military leader would have been considered scandalous. Yet Abigail understands that inaction will cost far more than action. Sometimes wisdom requires stepping into uncomfortable situations because remaining silent would allow greater destruction to unfold.

When Abigail finally meets David, she does something remarkable. She does not begin by defending her husband, nor does she attempt to excuse his behavior. Instead, she humbly accepts responsibility for the crisis, acknowledges Nabal's foolishness, and then turns David's attention away from his wounded pride and back toward the Lord's promises. As I carefully followed her speech, I realized that she never simply tells David to calm down. She reminds him who he is.

Again and again, Abigail directs David's eyes toward God's future. She speaks of the enduring house the Lord will establish for him. She reminds him that the Lord Himself fights David's battles. She warns him that unnecessary bloodshed will become a lasting burden on his conscience when he finally ascends the throne. Her concern is not merely that innocent people might die. She is concerned that David's future kingship not be stained by an act of personal vengeance.

That observation became one of my favorite discoveries in the chapter. Abigail does not merely stop David from committing a terrible sin; she protects the integrity of his future ministry. God had already decreed that David would become king, but He also cared about the kind of king David would become. Sometimes God's providence is not simply about accomplishing His plans but about shaping the character of those He calls to fulfill them.

Perhaps the most encouraging part of the entire chapter is David's response. Unlike Saul, David can still be corrected. He does not defend his anger, justify his plans, or dismiss Abigail's words. Instead, he immediately recognizes God's hand in the encounter. Three times he blesses—he blesses the Lord, he blesses Abigail, and he



blesses her wise counsel. He openly admits that God sent her to keep him from bloodguilt.

That response reveals one of David's greatest strengths. He was certainly capable of acting impulsively, but he was also teachable. Throughout Scripture, one of the clearest marks of spiritual maturity is not perfection but humility. Wise people receive correction because they care more about becoming righteous than about being right. David's willingness to listen distinguishes him sharply from both Saul and Nabal, neither of whom could receive rebuke.

As I finished studying this section, I found myself thinking about the many ways God still intervenes in our lives today. He often protects us before we ever realize we need protection. Sometimes He does so through delays that frustrate us. Sometimes through circumstances that redirect us. Often He does it through the wise counsel of another believer willing to speak truth when our emotions are running ahead of our judgment. Looking back, many of us can identify moments when God's greatest act of mercy was not rescuing us after we had sinned, but preventing us from sinning in the first place.

David's greatest victory in this chapter is not over Nabal. It is over himself. Before he could faithfully rule God's people, he first had to learn that the greatest battles are often fought within our own hearts.





Studying the Psalms

by Laurie Orr

During the past three years in the Ladies' Ministry, we have enjoyed studying some of the epistles in the New Testament. We saw deep love shown in the midst of Christian communities and a devotion to walking in faith and sound doctrine. As the Ladies' Ministry Leadership Team prayed about this next season, we wanted to encourage the women at Watersprings to grow closer to the Lord: to seek Him and know Him more. We felt the Holy Spirit draw us to the Psalms. This direction is a continuation of our journey which began in Psalm 46 during our conference last year.

In September we enjoyed a day in the Psalms at our recent Cultivate class. It was refreshing to dig into scripture with the support of other ladies at our tables while we learned about the similarities and differences between English and Hebrew poetry. It is amazing to realize that while the poetry we are familiar with relies upon meter and rhyme, which do not translate into other languages, Hebrew poetry's most significant feature is repetition of thought, using synonyms or repeated words, which does carry over in translation. We were in awe of the writing in the Psalms and the goodness of God shown in the passages we dissected, Psalms 123 and 13. As we ended the day, many women shared lessons they learned and applications they were able to draw from looking more closely at and thinking more deeply about scripture.

We walked the next portion of our path during Ladies' Night Out in October. What a delight to meet together at our tables after our break in summer! Psalm 27 gave us an opportunity to think more about knowing God and communing with Him - our light and salvation, our strength in time of need. However, we seek Him for more than what He will do for us; we seek Him because He is beautiful. In Psalm 27:4, the psalmist declares that he will seek to dwell in the house of the Lord and behold



His beauty all the days of His life. He goes on in verse eight to explain that the Lord called to him to seek His face and his answer was to seek Him.This shows us a tender picture of the relationship that God is inviting us to - one of close intimacy and knowing one another. We are not kept at arm's length but drawn in face to face with our loving Father and King.

If you missed our first Ladies' Night Out, we invite you to join us. You can watch the video of the message from October on the Watersprings YouTube channel to catch up. Then register for the November Ladies' Night Out at Watersprings.net. We will study another Psalm and enjoy some sweet fellowship with one another. We hope to see you at the table.



Poetry in the Psalms

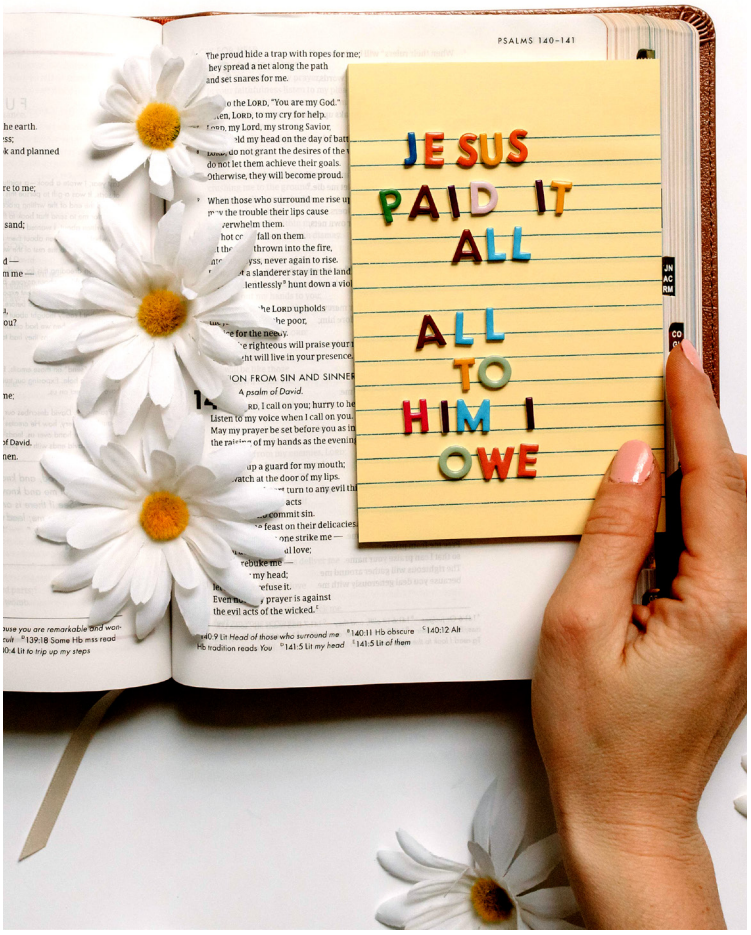
by Laurie Orr

Poetry is one of the most beautiful forms of written language. Its authors use imagery to evoke deep feelings in readers and to help them picture the meaning in their minds' eyes. Instead of being succinct, writers often use more words that are very carefully chosen.

Key features of English poetry include repetition of sound in the forms of rhyme and rhythm. We first learn what poetry is when we hear nursery rhymes as children and later enjoy the incredible verse of Shakespeare. Though English poetry can be beautiful, rhyme and meter do not translate to other languages. The heart of poetry is lost.

At the center of Hebrew poetry is the repetition of thought which does stand when translated into other languages. These writers repeat words and phrases or use synonymous parallelism, whole lines that are repeated using synonyms. To the untrained reader, this can be confusing and can make the Psalms a bit difficult to understand. Just a bit of explanation can open the beauty of Hebrew poetry. (See a few examples on the next page)

An additional form of repetition gives symmetry to the structure of the psalms - chiasm. Thoughts are shared



and then repeated in reverse order such as a-b-c-b-a. This can be easy to miss when the repeated thoughts use a different metaphor or context. For example, in Psalm 23, we see the shepherd providing food for the sheep which is repeated in the picture of a banquet at a table at the end. Additional examples can be found in Psalms 1, 23, and 113.

When we take the time to become familiar with Hebrew poetry, the psalms come alive in a new way. We see the loveliness the Jewish reader would enjoy. We understand the heart of the author. If you want to learn more about the poetry of the psalms, I recommend Dr. Ronald Allen's book, *And I Will Praise Him*. It is a great resource.

ENGLISH POETRY	VS. HEBREW POETRY
Uses stanzas	Uses strophes, or combinations of thoughts that translators put in stanzas
Uses a capital letter at the beginning of each line	The English translators use a capital letter at the beginning of each line
Use rhyme and meter-repeated sound	Repetition and parallelism - repeated thought (see notes below)
Hymns are poetry and may or may not rhyme; they do often use repetition	Psalms use repetition of words and phrases in parallelism
Sometimes uses verses and repeated chorus; this is shown as ABABABAB	Sometimes uses repeated lines
Uses figurative language	Uses figurative language

SYNONYMOUS PARALLELISM

The first and second line state the same concept using slightly different words.

> He raises the poor out of the dust,
> And lifts the needy out of the ash heap Psalm 113:7

CLIMACTIC PARALLELISM

The second line uses some words from the first line and adds to it, completing the idea.

> Praise, O servants of the LORD,
> Praise the name of the LORD! Psalm 113:1

SYNTHETIC PARALLELISM

The second line does not use words from the first line, but continues, taking the thought further and adding to it.

> In my distress I cried to the LORD,
> And He heard me. Psalm 120:1

ANTITHETICAL PARALLELISM

The first and second lines state the opposites of each other. We can think of this as the antonym of the first line.

> For the LORD knows the way of the righteous,
> But the way of the ungodly shall perish. Psalm 1:6

IF ANYONE THIRSTS

SUKKOT, THE COVENANT GOD, AND THE LIVING WATER OF CHRIST

by Pastor Dave Coleman, Your CUFI Representative for Eastern Idaho

The God who provided water for Israel in the wilderness, who faithfully keeps His covenant promises, and who promises a future restoration centered in Jerusalem is the same God who, in Jesus Christ, invites every thirsty soul to come and drink.

GOD HAS NOT FORGOTTEN HIS APPOINTED TIMES

Each autumn, Jews celebrate **Sukkot—the Feast of Tabernacles,** one of the appointed feasts described in Leviticus 23:33–43. For seven days, they dwell in temporary shelters, or sukkot, remembering how their ancestors lived during their wilderness journey after God delivered them from Egypt.

Those fragile shelters tell a powerful story. Israel survived the wilderness not because they possessed abundant resources, permanent homes, or even a reliable supply of food and water. They survived because God was – and is – faithful. He provided manna when they were hungry, water when they were thirsty, and His presence to guide them along the way.

In that sense, Sukkot is more than a remembrance of Israel's wilderness experience; it is a celebration of the faithfulness of the Covenant-Keeping God. **Israel's story is not ultimately the story of Israel's faithfulness to God, but of God's faithfulness to Israel.** The same God who called Abraham and bound Himself by covenant to Abraham and his descendants did not abandon them when they wandered in the wilderness. Their circumstances changed. Generations came and went. At times, their faith faltered. But God's covenant faithfulness remained. Every sukkah, therefore, quietly bears witness to this enduring truth: **God keeps His Word.**



Key texts: Leviticus 23:33–43; Deuteronomy 8:2–4; Genesis 17:7–8.

REMEMBERING THE GOD WHO PROVIDED

The wilderness is where Israel learned what it meant to depend upon God. They had no permanent homes, no fields to harvest, and no natural supply sufficient to sustain a nation. Yet, the LORD faithfully provided. He gave them their daily bread in the form of manna from heaven each morning (Exodus 16:4–15), guided them by a pillar of cloud by day and a pillar of fire by night (Exodus 13:21–22), and provided water when there was none to be found.

At Rephidim, the people found themselves without water and cried out against Moses. Yet God did not abandon His people. He instructed Moses to strike the Rock at Horeb, declaring, **"I will stand before you there on the rock,"** (Exodus 17:6). Moses obeyed, the Rock was struck, and water flowed for Israel to drink, (Exodus 17:1–7). Years later, at Meribah, God again provided water from the Rock, despite Israel's complaining and unbelief, (Numbers 20:2–11).

Sukkot called Israel to remember those wilderness years; their dependence upon God, as well as His provision. And every sukkah told the same story: we survived the wilderness because God was faithful.

Centuries later, at this very Feast, Jesus would stand and cry, **"If anyone thirsts, let him come to Me and drink,"** (John 7:37). If you've been with us on one of our Bible Study Tours of Israel, you've heard this teaching on the southern steps of the Temple Mount. Next time we

go – Lord willing – we will walk that tiered path from the Temple Mount to the Pool of Siloam.

Perhaps the most significant take-away at this point is to remember the Apostle Paul's remarkable Christological connection: **"And that Rock was Christ,"** (1 Corinthians 10:4).

What a beautiful progression: Wilderness thirst → God's provision → Sukkot remembrance → Jesus' declaration.

JESUS STANDS UP AT THE FEAST

Centuries after Israel's wilderness journey, Jesus came to Jerusalem during **Sukkot—the Feast of Tabernacles,** (John 7:2, 14). By the first century, the celebration included an elaborate water ceremony. Water was drawn from the Pool of Siloam and carried joyfully to the Temple, where it was poured out before the LORD—remembering God's provision and expressing Israel's dependence upon Him for life-giving water.

Against this remarkable backdrop, John tells us that **"on the last day, that great day of the feast,"** Jesus stood before the people and cried out, **"If anyone thirsts, let him come to Me and drink,"** (John 7:37).

Realize the significance of those words! Israel had remembered the God who gave their fathers water from the rock. They had celebrated His provision and looked to Him for continued blessing. Now Jesus stood among them and directed their attention to Himself.

He was offering something greater than water from Siloam and something deeper than physical thirst: **"He who believes in Me... out of his heart will flow rivers of living water."** John immediately explains, **"But this He spoke concerning the Spirit,"** (John 7:38–39).

Jesus clearly said, **"Come to Me and drink."**

This helps us to understand that the covenant-keeping God has not merely provided physical water; through Messiah He provides the living water of the Holy Spirit.

THE FEAST POINTS BEYOND ISRAEL'S WILDERNESS

Sukkot, then, does more than look backward to God's provision for Israel in the wilderness. Scripture also directs our eyes forward to a day when Messiah will reign and the nations will come to Jerusalem to worship the King.

In Zechariah 14, the prophet describes a future day when the LORD will intervene on behalf of Jerusalem and establish His rule: **"And the LORD shall be King over all the earth,"** (Zechariah 14:9). Remarkably, Zechariah specifically identifies the Feast of Tabernacles with that coming kingdom. The survivors from the nations will **"go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles,"** (Zechariah 14:16).

What a remarkable picture! Sukkot remembers something God has done, celebrates the God who still provides, and anticipates something God has promised yet to do. The Covenant-Keeping God who sustained Israel in the wilderness will one day reign as King over all the earth.

From an Evangelical perspective, this is powerful.

Yeshua Ha Meshiach – Jesus the Christ – is:
The Faithful God of the Past;
The Living Christ of the Present;
The Coming King of the Future.



THE COVENANT GOD STILL KEEPS HIS WORD

This brings us back to a truth we considered recently, when God called Abraham, and He promised, **"I will make you a great nation... and in you all the families of the earth shall be blessed,"** (Genesis 12:1–3). Centuries have passed, kingdoms have risen and fallen, and the Jewish people have endured dispersion and unspeakable persecution – yet, God's covenant purposes have not expired with the passing of generations.

Paul therefore asks, **"Has God cast away His people?" His answer is emphatic: "Certainly not!"** (Romans 11:1-2). Though Israel remains, in large measure, in unbelief concerning Yeshua as their Messiah, **"concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable,"** (Romans 11:28–29).

This matters to us. Why? Because, **if God could abandon His unconditional promises to Abraham, what confidence would we have in His promises to us?** But God keeps His Word. His faithfulness to Israel therefore reminds the Church that our confidence rests not in changing circumstances, but in the unchanging character of our Covenant-Keeping God.

IF ANYONE THIRSTS

"Anyone."

"If anyone thirsts, let him come to Me and drink," (John 7:37).

Sukkot reminds us that we are dependent creatures. Israel needed water in the wilderness. We need something infinitely deeper: forgiveness, reconciliation with God, spiritual life, and the indwelling Holy Spirit.

The Feast of Tabernacles reminds us that God provided in the wilderness. Zechariah reminds us that God will keep His promises concerning the future. John reminds us that the Covenant-Keeping God is calling people today. Jesus says, **"If anyone thirsts, let him come to Me and drink."**

The God who provided water from the rock has given us the Rock Himself.

The God who tabernacled among Israel came and "dwelt among us" in Jesus Christ. And the King whom Zechariah foresaw will one day reign from Jerusalem.

Past. Present. Future. In every generation, our confidence rests in the same place: the character and faithfulness of our Covenant-Keeping God.



MOVE RECAP

A DAY OF ENCOURAGEMENT



by Ryan Fugh

There is such an importance in the gathering of the body of Christ. We are told in Hebrews 10:25 **"not forsaking our own assembling together, as is the habit of some, but encouraging on another. And all the more as you see the day drawing near."** Last month we got to see some of the blessings and refreshment from obeying God and seeing the youth groups of the whole region come together to prioritize their relationships with God. It was a sacred time that was set apart for the service of God as we had groups come from Salmon, Idaho Falls, Rexburg, Hailey, and even as far out as Afton, Wyoming.



All in all we had over a hundred students come out to receive God's Word, fellowship, and worship. And man, these students sure know how to worship with passion and adoration. The conference started with Jordan Shafer teaching on 1st Samuel, how these students are called to a royal priesthood, even if the enemy is going to try getting in the way. We are called to do great things for the Kingdom of God, and sometimes we might not see the results right away sometimes we'll have to wait, but God has placed a calling on all of our lives and we are to walk in them.



After that, it was Aaron Yount who took us into the deep end of the "Prodigal Son". Encouraging students to come back home to the Father, the customs of Israel that give us more depth into the parable, and the exhortation that nothing in the world will bring us the satisfaction that comes from only from the Father.



Then the day was brought to an end by Josh Sorensen. Who didn't just tell us to love God but taught us some of the ways we could show our love for God. By giving Him the "steering wheel" of our desires and our emotions. To read His word, seek Him in prayer, to live in obedience, and to fellowship with other godly people. The whole day was a blessing and a refreshment, and I can't wait for next year.

God bless.



Let's Talk NUCLEAR

by Mrs. Wendy Putnam, M.Ed., Middle School/High School Principal

Watersprings School seniors recently participated in a "Let's Talk Nuclear" one-day symposium presented by Battelle Energy Alliance's Applied Stem Institute in partnership with the College of Eastern Idaho (CEI) and the Idaho National Laboratory (INL). The event was held in CEI's new Battelle Energy Alliance Future Tech Building for the purpose of raising awareness of the vast array of nuclear jobs available in our community and providing students with a clear understanding of the education and training pathways that lead to those careers. The day began with students hearing from a panel of distinguished leaders from the INL followed by a series of breakout sessions including such topics as project management, radioisotope power systems, nuclear medicine, and careers in nuclear construction. Students also participated in "Reality Town," an interactive financial literacy simulation that allowed them to experience the realities of adult life in a fun, hands-on setting. After a day of information overload, seniors were surprised with a visit to Orange Leaf for a tasty treat!







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Part-time Elementary PE Teacher



Brad & Haley in the States

HANDS THAT SERVE, HEARTS THAT GIVE: A POWERFUL FUNDRAISER

The Men's Cut-a-Thon went very well! By God's grace those four barbers, along with the amazing community, were able to raise over $3,000! Praise God! Thank you, Cole Tremelling, for leading the whole thing and a special thanks to the other barbers who all supported with their honed skills and sharp blades.

For those of you who came out to the fundraiser just to support us, and you know who you are (some of you didn't even need a haircut, while others waited patiently to get your hair cut), thank you for supporting us.

Thank you to everyone else who supports us. We appreciate all that you do.



Watersprings Church table at Ammon Days

A MONTH OF HARVEST

August was very eventful as we participated in both Ammon Days and Church in the Park. Ammon Days worked like a springboard to send people to Church in the Park. Thank you, SENT Street Evangelism Group for all your help sharing the gospel with the folks at Ammon Days. Whether they made it to Church in The Park or not, they got to hear about God's love for His creation.

Church in the Park was amazing. So many people came forward to receive Christ as their Lord and Savior! Brad was even able to baptize a few of the people who gave their lives to Christ.



Brad and his uncle Jay at Church in the Park







Baptisms at Church in the Park

PRAYER REQUESTS

- Please continue to pray for Jeremy's salvation.
- Please continue to pray for Brad's sibling's salvation.
- Pray for our brothers and sisters in Christ in the Philippines and for their continued work in the Lord.
- Please lift up Jim and Keitha while they continue to serve in Mindanao.

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 blessed us financially. 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 kept His promise and brought His people into their own land. God raised up leaders called judges. He also raised up prophets who gave the people messages from God and helped to remind them that He was in charge. God's people asked for a king to rule. In this series, your kids will discover what it means for God to be the only true God and how He invites us to follow and respond to Him.

SERIES OVERVIEW

Bible Story	Bible Passage	Wonder Truth
The Rise and Fall of Saul	1 Samuel 8–10; 13; 15	God Is in Charge
David Spares Saul's Life	1 Samuel 26	God Helps Us
Building of the Temple	1 Kings 8	God's Presence Dwells with His People *God Dwells with His People
Elijah and the Prophets of Baal	1 Kings 18	God Is the Only True God
Josiah and the Book of the Law	2 Kings 22–23; 2 Chronicles 34	God Delights in Our Obedience
Jeremiah and the Scroll	Jeremiah 36	God Invites Us to Respond to Him

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Wonder @Home SERIES

At-Home Bible Story Video

Spotify playlist



BE STILL, AND KNOW THAT I AM GOD. I WILL BE HONORED AMONG THE NATIONS. I WILL BE HONORED IN THE EARTH. THE LORD WHO RULES OVER ALL IS WITH US. THE GOD OF JACOB IS LIKE A FORT TO US. –1 CHRONICLES 16:15

WORD OF WONDER

**Be still, and know that I am God.*

—Psalm 46:10a *Early Childhood

FAMILY WONDER QUESTIONS

1. Who is in charge of you? How do you know that person is in charge?
2. How do you like to spend time with God?
3. What are some ways God speaks to us?

FAMILY SPIRITUAL PRACTICE

- **Be Still in God's Presence:** Turn off the lights and build a simple fort out of a blanket or bedsheet and a few chairs. Sit in the fort (your "temple") and be still in God's presence. We don't need a temple now because our bodies are the temple, or home, of the Holy Spirit. Thank God for His presence with us.

- **Prayer Scrolls:** In Jeremiah 36, Jeremiah hears a message from God, and it's written onto a scroll. God invites us to listen to Him and respond to Him too. Spend time listening for God and write or draw on a paper what He says. Then roll it into a scroll as a reminder of the story and a reminder that we can listen to God.



RIOTING IN THE CITY OF BROTHERLY LOVE

by Tim Rupp

On August 12, law enforcement officers (LEOs) in Philadelphia, PA, arrested a man for disorderly conduct. People in the neighborhood objected to the arrest and soon a crowd formed around the officers. Some of those in the crowd started to toss objects at the LEOs. The officers requested assistance, and more were dispatched to assist. The crowd was not deterred; when the reinforcements arrived, the assault on the officers continued.

Officer McGuffin was struck in the head with a rock that fractured his skull. He was rushed from the scene and treated by doctors. Officer McGruffin did not survive and succumbed to his injuries the next day. A second LEO was shot in the head at the scene of the riot, but the wound was not serious. The riot was finally quelled when military troops were called on to assist.

Officer McGuffin, 40, was assigned to the Northern Liberties Division and was survived by his wife, and three children.[1]

This tragic story is all too common in today's environment, but this incident took place on August 12, 1828. Some things never change; one is humanity's heart. It was Solomon who wrote, "What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun," (Ecclesiastes 1:9, ESV).

SBLF PROVIDES TRAINING TO CHAPLAINS FROM AROUND THE WORLD

In July, I was invited to present three classes at the annual training seminar for the International Conference of Police Chaplains (ICPC). This year, the training was held in Spokane, WA. Sherry and I really enjoyed the week reconnecting with chaplains I hadn't seen in years and meeting new chaplains from across America and around the world. One chaplain couple, who attended all three of the classes I taught were from Jamaica. There were also several chaplains from Ukraine. One Ukrainian chaplain expressed her thanks by sharing her appreciation on her phone. Here's what she wrote:

> *Hello, my name is Irina. It is a great pleasure to meet you.*
>
> *I would like to thank you for your lecture. I currently live in the city of Sumy, Ukraine, just 10-15 kilometers from the Russian border. We*

experience frequent missile and drone attacks, and there is a tremendous amount of stress—not only for our police officers, but for the entire community.

The materials and insights you shared will be incredibly valuable in my chaplaincy ministry. I truly believe they will help me better support and care for the people I serve.

Thank you very much for equipping us with such practical and meaningful tools. It means more than you know.

Sherry and I were very encouraged by the many chaplains we talked to. Please pray for the ICPC and the challenges they face moving forward in providing resources for chaplains at home and around the world.

BRINGING HOPE TO LAW ENFORCEMENT

The Strong Blue Line Foundation—at no cost to officers or their agencies—brings hope to LEOs with training seminars that help them navigate a myriad of issues they deal with. One 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, click the "Donate" button.

ON THE ROAD

Last month, I traveled to San Antonio to speak at the Chief's Prayer Circle. The Circle is comprised of people who pray regularly for their police and each other. While there, I had several other speaking engagements. This month, I will be in Northern Idaho for a leaders' summit hosted by Mission First Alliance. Accompanying me will be Jon Sperling who has been a great asset to the Strong Blue Line Foundation and board member Dave Evans.

Pray for your police.





[1] odmp.org/search/this_day_in_history/august/12?sort=date_eow&order=ASC&filter=officer&thisdate=1&thismonth=august&thisday=12&additional=Officer&page=0&pageSize=48



LOVE-CENTERED THEOLOGY

by Pastor Ty Orr

PART 5

COVENANT LOVE THEREFORE CHOOSES FIDELITY

Because God is love, love has therefore existed before creation in God's personal being, as seen in Part 4, and as our God has also commanded love from the beginning. This is not the feel-good love of our modern context, but a call to faithful obedience to God's commands. For Adam was given a choice of blessing through faithful obedience, as we read, **"And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'"** (Gen 2:16-17). This sets the stage for love [faithful obedience] to rule the day.

Hastings suggests, and I agree, that we cannot have love without morality.[1] I would add that we cannot have love without a moral choice, just as Adam and Eve did. These choices are most often connected to our loyalty to God, even as we love others. Love cannot exist in an aethereal vacuum as a "mystical something." It needs a foundational commandment that helps us define love. So, it seems to me love cannot exist without commandment. There is a presupposition in speaking of theological ethics that it will focus on love, without diminishing the importance of the moral law, the Decalogue, as expounded in the Old and New Testaments and as joined by Jesus Himself in the "love commandment" (love God and neighbor).[2]

As Oliver O'Donovan has stated, "Love is the principle which confers unifying order both upon the moral field and upon the character of the moral subject. It is the fulfilment of the moral law on the one hand, and the form of the virtues on the other."[3] Hastings summarizes that this "love commandment" that Jesus teaches and affirms functions as the summary of the moral law, and is not a priority over it, as in situational theology.[4]

Joseph Fletcher (1905-1991),[5] an Episcopal priest and professor, popularized this view of situational ethics in 1966,[6] asserting that agape (unconditional love) is the only rule and that all other moral laws are contingent upon serving love in particular situations. Now this sounds good until we understand the full force of his idea. He said, "The situation ethic (the right thing to do in any given situation) is an ethic of making decisions rather than 'looking them up' in a manual of prefabricated rules."[7]

[1] W. Ross Hastings, *Theological Ethics: The Moral Life of the Gospel in Contemporary Context* (Grand Rapids, MI: Zondervan Academic, 2021), 71.
[2] W. Ross Hastings, *Theological Ethics: The Moral Life of the Gospel in Contemporary Context* (Grand Rapids, MI: Zondervan Academic, 2021), 70.
[3] Oliver O'Donovan, Resurrection and Moral Order: An Outline for Evangelical Ethics (Grand Rapids: Eerdmans, 1986), 226.
[4] W. Ross Hastings, *Theological Ethics: The Moral Life of the Gospel in Contemporary Context* 70.
[5] John R. Shook, Dictionary Of Modern American Philosophers, Vol. 1, (Continuum International Publishing Group, 2005), 803
[6] Jeremy D. Myers Beware of Situational Theology, (Grace in Focus Articles, September 1, 2007) https://faithalone.org/grace-in-focus-articles/beware-of-situational-theology/ (Accessed March 3, 2026)
[7] Durham Johnston, Situation Ethics https://files.schudio.com/durhamjohnston/files/documents/Ethics_-_Lesson_3_Situation_Ethics_information_sheet.pdf (Accessed March 3, 2026)

Situational theology, often linked to situational ethics, is an approach in which moral and theological decisions are determined by the specific context or circumstances rather than by rigid, universal rules. In other words, love without boundaries is left to the feelings of a moment. Proponents argue for applying loving, context-sensitive action, while critics warn that it can compromise biblical truth.

Without question, "love is both the means and the telos[8] of the moral life."[9] But we cannot compromise truth in the name of love. To say it another way, love is the end-all be-all for the Church and the Christian today, and cannot be separated from God's holiness and our call to be holy as He is holy[10] (1 Peter 1:16). How do we know holiness? The law of our Great God and King. Therefore, the law is holy, and the commandment holy and just and good (Romans 7:12). Therefore, with respect to the great commandment to love God and neighbor, it is important to stress that these are not two loves but one. There is a duality, but it is a duality-in-unity.[11] We cannot say we love God and not love others (1 John 4:20).

This dual commandment to love God and others is heavy with human responsibility, but it is not a burden. **"For this is the love of God, that we keep His commandments. And His commandments are not burdensome"** (1 John 5:3). Why is love not a burden when many see it as such? I would suggest they may be trying to love from their own frail human spirit or strength. We are empowered to love through the indwelling of God's Spirit. (Acts 1:8; Galatians 5:22-23; 1 Corinthians 1:1-13) We are not who we were. We are born again as new creations empowered by God's intra-Trinitarian love through the Spirit. (2 Corinthians 5:17). As Paul writes, **"Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us"** (Romans 5:5). God's indwelling Spirit helps us understand and translate His love into the practical world as He enables us to demonstrate sacrificial love as Christ did.[12] Biblical love is, therefore, without question, more than a mere emotion. It is an active response to God and others.

Quina Aragon writes in Love Has a Story, "The Spirit, actively working since creation (Gen. 1:2), had now come at Pentecost in a new way, signifying 'the last days' (Heb. 1:2) – the Church age – in which God's people are marked by God's enduring love. We now have the privilege of creatively participating in God's new creation – coauthoring with our loving Author – until its full realization at His return. How? By the Spirit, God's power to love."[13]

LOVE AS GRATITUDE AND DUTY

The calling of the Christian is not primarily to develop or work up feelings of love for others. In many instances, that is outside the Christian's control. However, we can control how we respond and act toward a given person. The Christian is to be loving, to mirror the selfless love of God. Sproul notes that "Such love is incapable of being fickle; it is the love of permanent commitment."[14] As I write this, I can think of so many relationships within the Church family that could be restored if loving God's way were given a chance.

With that in mind, Jesus appears to have addressed this issue, where a strong response to God's love – through loyal worship and service – seems to be the only healthy reaction to God's love for us. Jesus tells Simon the Pharisee, regarding the sinful woman who was washing His feet, that she loved much because she was forgiven much. **"Therefore, I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little"** (Luke 7:47).

Perhaps some problems in our culture today stem from failing to preach the message of God's great love that leads to Gospel Transformation. If we want people to love much, they need to know they have been forgiven much. Being saved should mean something to all of us – far beyond the "fire insurance faith" of many. Salvation is not something we deserve; it is the great gift of God. The only healthy response to that gift is our loyal love for God and faithful, sacrificial service to Him and to others. (Ephesians 2:8-10) We must be thankful for God's love and recognize our duty to love Him and others (Matthew 22:37-40).

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[8] In this context Telos (τέλος) is an ancient Greek term meaning "end" "goal" "purpose" or "fulfillment" representing the ultimate purpose or final cause of a person, object, or action.

[9-11] W. Ross Hastings, 71.

[12-13] Quina Aragon, Love Has a Story: 100 Meditations on the Enduring Love of God (Chicago, IL: Moody Publishers, 2024), 263.

[14] R. C. Sproul, *Essential Truths of the Christian Faith* (Wheaton, IL: Tyndale House, 1992).


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MOBILIZE OUR MISSIONARIES



by Pastor Shane McCurry





This summer, we as a church set out on a campaign for our missionairies: The Mobilize our Missionaries campaign. Our goal was to raise $20,000 for a vehicle to help our missionaries Brad and Haley Dick. Throughout this time God has been moving on the hearts of the body of Christ. Whether it be the Men's Cut-A-Thon or the Meat with Missionaries smoke off, the events held this summer were generated by the Holy Spirit speaking to those listening in the church. I would like to say that I came up with all of these ideas (not really but for humor's sake), but I can not and will not take credit for any of this. People in the church stepped up and came up with the ideas from hearts wanting to help. It was so amazing to see our whole church come together to support what God is doing with our missionaries Brad and Haley. From master BBQers to Home Group side recipes. From Bud's Cheesecakes to teenagers crafting key chains and cleaning up after events. From barbers who cut hair to the anonymous who simply gave. Our whole church came together not only to meet the goal of $20,000, but to exceed it with $23,390. This is what happens when we as a church come together to help those who labor in the great commission. This is what happens when we live out the scripture as Paul wrote in Galatians 6:10, **"...let us do good to all people, and especially to those who are of the household of the faith."**



This is what happens when we Love up, in, out, and now. God moves. This is what happens at Watersprings. God bless you and THANK YOU.

LivingWATER

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OCT 9	**Family Forum Nights with Dr. Alveda King** - 6:30pm*
OCT 9	**REVIVE High Schoolers Event** - 7:00pm
OCT 10	**Fall Cleanup** - 8am to 12:00pm / by the Fountain
OCT 10-11	**Winter Coat Drive** - Donate @ Fall Cleanup & Services
OCT 17	**Size Up** - 11:00am to 1:00pm in the Gym
OCT 18	**Coffee with the Pastor** - 1:00pm*
OCT 23	**Worship Night with Will & Crystal Yates** - 7:00pm/Sanctuary
OCT 31	**Light the Night** - 5:00pm to 7:00pm in the Gym
NOV 6	**Ladies Night Out** - 7:00pm*
NOV 7	**Brothers Breakfast** - 8:00am*

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