

Danger: Curve Ahead

Marengo, Wisconsin—Early 1960s

Impromptu Sermon on Instructions

Speaker: Matt A. Reed (1892-1971) a.k.a. Matti Riitijoki

Sermon Message

My friend, Kovala, in Finn yet, isn't it wonderful Kovala, That God has lead us old ones on His grace and mercy to our old days, through all the storms. I remember in this community 20 years ago, over which we have had talks many times, when we wrestled, didn't we wrestle?

And there was the question of these things, I want to say, namely of these instructions of love that God has given to His children. Isn't it so? And a preacher has said those instructions can be wiped out. There was then a question, and it was a most difficult question, but anyway God kept those who kept God's word. We have had conversations with Kovala many times about these things, and I still want to say thus:

God's dear children, even if this is the last time I am speaking in this church, I say even yet, when it seems the most darkest, take a candle in your hand, which is God's Word, it is a candle for our feet and a light to light all our ways. And don't wipe it away.

It has even been said in such an ugly way, that those instructions can be torn out of the bible and be fed to the cows, but God does not feed cows with His Word, but he feeds our souls, and that is the truth. Isn't this the truth that the beloved Father has given these to His children for the prevention of suffering and error which is true to this day, and in which we trust. They are written for the same purpose as when you drive along the highway and you see a danger sign, "CURVE AHEAD," that's why they were written so we won't get in any accidents or get lost. In this same manner has God given those instructions to us, so we won't get hurt or lost. And that is the truth.

History

Matt Reed preached this message in the Finnish Apostolic Lutheran Church in Marengo, Wisconsin during the early 1960s, close to the precipice of the Reedite/Aunesite schism of 1962. A key dispute was concern over the use of instructions and the Law in the daily lives of Christian believers. It was originally spoken in the Finnish language, recorded on magnetic audio tape, then translated into English during the early 1980s by Marion Besonen Wagner (1922-1999). It includes several references to Sam Kovala (1879-1965) a.k.a. Samuel Kovalainen, who was also a preacher among the congregations during the early 1900s. By the early 1960s Kovala was unable to preach due to health concerns and died a couple of years after the schism.

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