

Nbr. 79 – May, 2026

The Accuser Thrown Down

Dr. Robert Preus once told me, “I think even the *Christus Victor* motif is forensic.” Colleagues of his at the time disagreed.

At first blush, you might see why they did. *Forensic* refers to the staid, even stuffy setting of a courtroom. *Victory* suggests the messy, even smelly atmosphere of a battlefield.

Consider Revelation 12’s description of war in heaven, though. Here is depicted a battle, all right. It ensues after the completed work of Christ, which was characterized quite briefly in v. 5 as His having been “caught up to God and to His throne.”

In the battle, defeat came to “that ancient serpent, who is called the devil and Satan, the deceiver of the whole world” (v. 9). He had wanted to take the place of God and drag all of God’s human creatures into the same eternal drain down which he will go. But in the battle, he lost.

Key to his ambitions had been his (forensic!) ability to accuse sinners before God, Whose status as Lord of all is never questioned. Temptation is only this deceiver’s side-line. Above all, the adversary (Satan), is the accuser (devil).

Yet by the work of Christ that power of the devil to accuse has been taken away. Jesus fully answered for sin, so those in Him remain safe. They “conquered him by the blood of the Lamb...

AND: “... by the word of their testimony” (v. 11). God’s gracious Gospel packs forgiving power!

The devil rages still, but not due to strength. He’s quite weak, for “his time is short” (v. 12).

See? **WOW!** Telling God’s gracious Good News about Jesus extends the Lordship of Christ!

Thank you

I would like to extend my appreciation to each and every C-WOW for joining with me recently in either a zoom or telephone conversation. We had 100% participation in this round of talks, although we need to seek a new C-WOW for Peoria and Tazewell. I thank you, and thank God for you.

The results were good. I ended up with some information that I will be taking back to the Evangelism Commission when it meets soon. And I also have resolved that this coming October, the month before our usual annual C-WOW meeting, I will release a list of times and dates and ask you to choose your top two or three choices so we can schedule the meeting in November to the maximum benefit of everyone all around.

Another “Think Piece”

The article on the next page is for your consideration and that of your brethren, but please get your reactions back to me concerning this piece (also the similar one in the April issue). Your comments can be informative for the summer evangelism enclave that CID is hosting (with a grant from LCEF) for seminary, ONM, and a few District evangelism leaders, including both seminary presidents. We would be delighted to know your thoughts!

Illness: After battling a viral infection the week of April 12, I am back in the office for my now-usual one day per week, typically split into two half-days.

Summer Hiatus: Monthly *See?* **WOW!** Issues will resume, D.v., in September.



Worth considering:

“Think Piece” on Evangelism and Pastoral Care

In my observation, we tend to think of evangelism as one thing, and pastoral care as something else. Evangelism is about reaching out with the Gospel to the nonchurched, perhaps about converting the unbeliever, while pastoral care is about ongoing nurture of sheep in the Good Shepherd’s flock. We mentally put the two in quite separate compartments.

A cursory scan of literature shows that relationships between the two are seldom traced. John H. C. Fritz’s *Pastoral Theology* has a chapter on “Preaching the Gospel to the Unchurched.” Yet this is depicted as a responsibility for the pastor that stands beside others, without coordination. A recent book, *Evangelism for the Care of Souls*, makes no effort to connect the two subjects named in its title. It strikes me as an evangelism handbook.

Missouri Synod pastors care about pastoral care. They take it very seriously. They think about it quite a bit, often in terms of particular church members. They devote time to it, even in its more unpleasant aspects. I’m guessing they think about it more than they think about evangelism, and quite possibly they often go through more grief in practicing it than they do for evangelism.

What if we were to start conceiving of evangelism more deliberately as the leading edge of pastoral care for new people? Assimilation begins before people actually join the congregation, and a pastoral relationship can start with a pastor telling a prospect, “I would love to be your pastor.”

To be sure, there are shoes to keep on the appropriate feet. There is a difference between initial conversion and continued conversion

throughout a Christian’s life. Initial conversion is instantaneous; people are not just partially converted at first, and only at length “grow into” being fully Christian by degrees. One is either a Christian or not. See how the New Testament epistles addressed Christians, contrasting what they *had been* with what they *now were* in Christ.

Likewise, people either are or are not in the body of Christ. Unbelievers are not, properly speaking, members of the church. This may be a big reason why we may not think much about connections between evangelism and pastoral care.

Still, some dynamics of sin from before conversion continue into the lives of Christians. Like unbelievers, Christians quite naturally think that they belong to themselves. They are tempted to justify themselves, and sometimes they succumb. In a survey a few years ago, I asked CID pastors about attitudes reflecting various cultural idols, as manifested by their *new adult church members*.

Here were the “top three” responses I got:

- a) Above all, I want to be happy
 - b) I do not make time for spiritual disciplines
 - c) Meaning lies in me, not in what is outside of me
- Unbelievers share in these attitudes, obviously.

FOR THOUGHT AND DISCUSSION:

- 1) How might the cause of evangelism be helped if we connected it more closely with pastoral care? How might pastoral care be helped?
- 2) How to go about making the connections?
- 3) Are there any other doctrinal distinctions to observe when relating evangelism to pastoral care? How to make sure we do this well theologically, right down the line?
- 4) How to let pastors know about this?

– Ken Schurb kschurb@cidlcms.org

