



The Luedke's

-GUS, ALLIE & AIDEN-

Missionary Builders

1 CORINTHIANS 3:9

For we are laborers together with
God: ye are God's husbandry,
ye are God's building



OUR GOAL

- Soul Winning
- Evangelism
- Encourage the Brethren
- Build church buildings

CONTACT US

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SENDING CHURCH

- Smoky Valley Baptist Church
- Pastor Jeff Quigley
- (785)212-1727

AGENCY

- Global Independent Baptist Missions
- PO Box 700, Sherman, TX 75091



THE LUEDKE FAMILY -SERVING WITH- INDEPENDENT BAPTIST BUILDERS

ABOUT US



Gus and his wife Allie have been called into full-time ministry as missionary church builders. They will be serving with Independent Baptist Builders. They hope to use their skills to help churches with their building projects. Their goal is to help local churches build His church, not just church buildings. They know with no doubt that God has called them to their next stage of life as missionary builders.

THE NEED



In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Cor 4:4

MORE CHURCHES CLOSING THAN OPENING IN U.S.

2019

3,000 OPENINGS

4,500 CLOSURES

2014

4,000 OPENINGS

3,700 CLOSURES

OUR PLAN



Preach & Teach



Encourage



Build & Repair

PLEASE PRAY FOR US



Who will have all men to be saved, and to come unto thee knowledge of the truth.

1 Tim 2:4



Smoky Valley Baptist Church

Dear Fellow Laborer,

October, 2022

I am thrilled to recommend Gus and Allie Luedke to your church missions program. The Luedkes have been whole-heartedly commissioned by Smoky Valley Baptist Church and they are sent as partners with Independent Baptist Builders of Hillsboro, Texas.

The Luedkes have been saved, baptized, married and called into ministry during their time at Smoky Valley. They both come from a position of success...Gus has had a profitable welding business, and Allie has excelled as a nursing student and medical professional. I have witnessed them set aside all of those plans and earthly aspirations, and take up the cause of Christ. They have become two of our most faithful servants, submitting to every request of their pastor and serving in every area with joyful, willing spirits.

The Luedkes have poured themselves into Bible study and discipleship. Both of them are currently enrolled in our Bible Institute, and Gus regularly preaches from my pulpit and those of area churches needing supply. Had God not called them into missionary service, I would definitely be praying about adding them to the staff of Smoky Valley Baptist Church.

As their pastor, I am excited to see all of the ways God uses this young family to assist the churches of America. Our church is committed to support them as they launch out into the ministry to which God has called them, and I invite you to prayerfully consider the same. I send with them my highest recommendation, and I welcome any questions for clarification via phone or email.

With Kind Regards,

Jeffery A. Quigley
Pastor

OUR STORY

Gus

I grew up in and out of church in Iola, Kansas. My family wasn't committed to the Lord and I remember dreading going to church. Salvation was something that was assumed in our house and was never discussed any further. Therefore, there was no discipleship or growth in faith and understanding. The first opportunity I had I quickly went the way of the world. The most important thing to me was making as much money as I could. I would hop from job to job taking any advantage to get ahead. I ended up working for the pipeline where I began traveling for work. I met Allie in Lindsborg, Kansas, where she was attending college. We began dating and quickly started having problems in our relationship. We knew that we wanted to be together, but needed help. That is when we decided to go to church. I'm thankful for the little bit of truth I received as a child and that the Lord's Word does not return unto Him void.

We decided that we wanted to try out a Baptist church that was in our area. It seemed random at the time, but we chose to go to Smoky Valley Baptist Church. The people at Smoky Valley were very welcoming and encouraged us to continue attending. I fell under conviction sitting under the preaching, but since I already thought I was saved I thought the Lord was calling me to preach. I asked my Pastor about it and he told me to lay out a fleece of wool like Gideon did to confirm the call of God on my life. My "fleece" was that I would witness to someone and see the Lord save them right in front of me. Following that, I witnessed to several people and to my knowledge none of them got saved. A week later I was at work welding on one of the water trucks in the rain and mud, feeling miserable. I began praying to God asking Him, why? It was then I realized that I was not saved and I immediately stopped what I was doing and called out to God to save me and surrendered my life to Him. That night when I went home I told Allie what had happened. When I had finished she began to cry and told me she wasn't saved. I then had the privilege to lead her to the Lord that very night. The next Sunday we were both baptized and got married the week after that. We then joined the church and two weeks later the Lord called me to preach. We have been serving the Lord together ever since and are excited about the ministry the Lord has called us to.



OUR STORY

— Allie —

I was born and raised in a small town in Central Kansas. My mom had me very young and was a single mom. The Methodist Church in town had given my mom a love offering to help pay her bills so we would occasionally attend purely out of obligation. Whenever we did go to church, what was said during the service was never brought up again or discussed. My mom would send me to church camp every summer and I remember asking a camp counselor to help me pray so that I would not go to hell. I was scared to death that I wouldn't say the right thing during the prayer, so I prayed many times hoping that it would be good enough to get me to heaven, but I had never fully placed my trust in Jesus Christ. I said those prayers as a backup plan, just in case heaven and hell were actually real.

When I met my now husband, I was studying at Bethany College to be a doctor. Ever since I was a child I knew that I wanted to be a doctor and there was nothing that was going to stop me. While I was in college I would go to the chapel services on campus on Wednesday's to feel better about the carefree party lifestyle I was living. After I met Gus, we continued that lifestyle so our relationship became very strained. That was when we decided to go to Smoky Valley Baptist Church together. I remember being shocked by the preaching and the fellowship. It was nothing like I had ever experienced before. I immediately started to feel conviction but I continued to suppress it the best I could because I thought I had already been saved and was relying on the prayers I had said several years before.

When Gus came home from work and told me about how he had gotten saved, at first it made me angry. But by the time he finished telling me what happened I knew that I was not saved and had never felt the peace of God in my life and I could tell that Gus had wholeheartedly committed himself to the Lord that day. I could already see the change in him and I knew that I needed to put my pride to the side and admit that I was not saved. Gus immediately pulled out his Bible and showed me how I could be saved. I will never forget the overwhelming peace that came over me as soon as I got saved. Shortly after that my husband and I got baptized, married, and joined the church. I praise the Lord for saving me and allowing me to serve Him alongside my husband.





WHAT WE BELIEVE

THE SCRIPTURES



We believe the Holy Scriptures of the Old and New Testaments to be the Bible, “as it is in truth, the Word of God...” (I Thessalonians 2:13). We believe in verbal, plenary inspiration in the original writings, and God’s preservation of His pure words to every generation (II Timothy 3:16, Psalm 12:6-8). The Masoretic Text of the Old Testament and the Received Text of the New Testament (Textus Receptus) are those texts of the original languages we accept and use; the King James Version of the Bible is the only English version we accept and use. The Bible is our sole authority for faith and practice.

THE GODHEAD



We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit, coeternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; II Corinthians 13:14).

THE PERSON AND WORK OF CHRIST



We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1-2, 14; Luke 1:35; Isaiah 9:6; 7:14; Philippians 2:5-8; Galatians 4:4-5). We believe that the Lord Jesus Christ accomplished our redemption through His finished work on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24-25; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5). We believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9-10; Hebrews 9:24, 7:25; Romans 8:34)

THE PERSON AND WORK OF THE HOLY SPIRIT



We believe that the Holy Spirit is the Person who reproves the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, indwelling all believers and sealing them unto the day of redemption (John 16:8-11; II Corinthians 3:6; Romans 8:9; Ephesians 1:13-14).

We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit and the ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayer of believers for physical healing (II Corinthians 12:12; I Corinthians 13:8, 1:22, 14:21-22; Hebrews 2:3-4; Mark 16:17-20).

MAN



We believe that man was created in the image and likeness of God, but that in Adam’s sin the race fell, inherited a sinful nature, and became alienated from God; and that man is totally depraved, and, of himself, utterly unable to remedy his lost condition (Genesis 1:26-27; Romans 3:22-23; Ephesians 2:1-3, 12).

The sacredness of human personality is evident in that God created man in His own image and is mindful of him, and in that Christ died for man; therefore every individual possesses dignity and is worthy of respect and Christian love (Psalm 8:4-9; Colossians 3:9-11).

THE WAY OF SALVATION



We believe that the clear message of salvation is “repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:21). We believe that salvation is “by grace” plus nothing minus nothing. We believe that men are justified by faith alone and are accounted righteous before God only through the merit of our Lord and Saviour Jesus Christ (Ephesians 2:8-10; John 1:12; I Peter 1:18-19).

We believe that all the redeemed, once saved are kept by God’s power and are thus secure in Christ forever. We believe that eternal life is the present possession of every believer (John 6:37-40, 10:27- 30; Romans 8:1, 38-39; I Corinthians 1:4-8; I Peter 1:4-5; Jude 1, 2).

THE CHURCH



We believe that the New Testament church is a local assembly of baptized believers who have voluntarily joined themselves together to carry out the Great Commission. The Lord is doing His work in this world through local churches. The establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; I Timothy 3:1-13; Titus 1:5-11).

We believe in the autonomy of the local church free of any external authority or control. Christ is the only head of the church (Acts 13:1-4, 15:19-31, 20:28; Romans 16:1, 4; I Corinthians 3:9, 16; 5:4-7, 13; I Peter 5:1-4).

THE ORDINANCES OF THE CHURCH



We recognize the ordinances of baptism by immersion in water and the Lord's Supper as a Scriptural means of testimony for local churches in this age (Matthew 28:19-20; Acts 2:41-42, 18:18; I Corinthians 11:23-26).

BIBLICAL SEPARATION



We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God (II Timothy 3:1-5; Romans 12:1-2, 14:13; I John 2:15-17; II John 9-11; II Corinthians 6:14-7:1).

THE RETURN OF CHRIST



We believe the "Blessed Hope" of our Lord's return is literal, personal, visible, imminent, premillennial, and pretribulational. Believers will be caught up to be with the Lord prior to the seven years of tribulation, and at the end of the tribulation Christ will return with His saints to establish His thousand-year reign on the earth (I Thessalonians 4:13-18, 1:10; Titus 2:13; Revelation 3:10; Zechariah 14:4-11; Revelation 19:11-16, 20:1-6; Psalm 89:3-4).

OUR ETERNAL STATE



We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28-29, 11:25-26; Revelation 20:5-6, 12-13). We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord (Luke 23:43; Revelation 20:4-6; II Corinthians 5:8; Philippians 1:23, 3:21; I Thessalonians 4:16-17).

We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment (Luke 16:19-26; Matthew 25:41-46; II Thessalonians 1:7-9; Jude 6-7; Mark 9:43-48; Revelation 20:11-15).