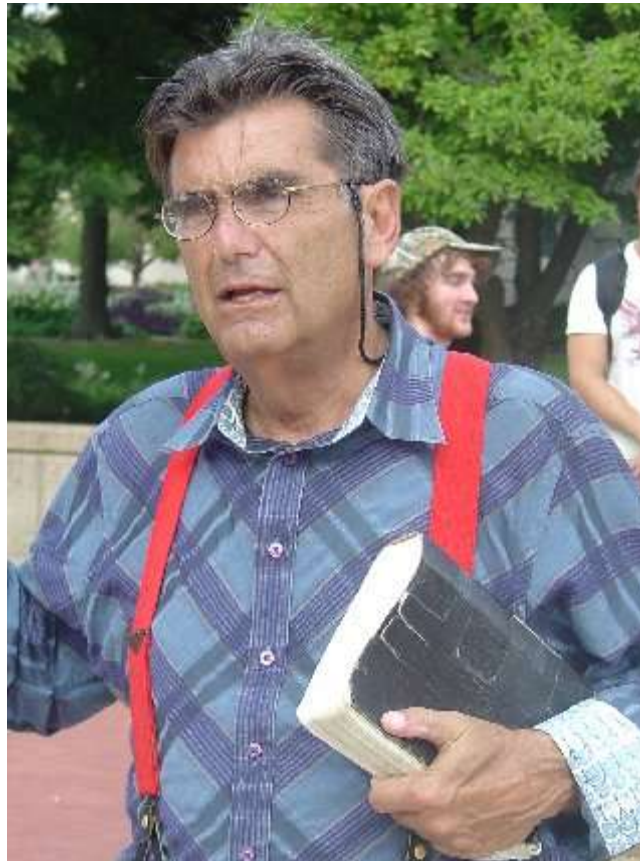




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PERSIFLAGE

May 18, 2009, University of Washington

At the first class break I did not get a crowd. However, Paul, who appeared to be in his forties introduced himself as one who had heard me at Michigan State back in the eighties, and had returned to college. We sat down and chatted. I spoke to him of the atonement of Christ. He is an Episcopalian, who has some pretty liberal ideas. A gentleman from the Sudan, who had opposed me last week for condemning people and who stops and listens every day, sat with us. Soon a fellow with a Muslim background, who had confronted me my first day on campus concerning Psalm 18 and the cherubim, joined us. He had concerns about certain obscure Biblical passages that he perceived to be contradictions.

Meanwhile, Robert had started preaching; but half way through the class break, he started a quiet conversation with a few students. He was too far from the steps to gather a crowd where he was standing with his banner. Location is a key in open-air preaching. If there is a place where students can sit and hear, it pays to take advantage of such a location. Plus it is not usually profitable to quietly engage a few students when the masses are passing. I jumped up to try to benefit from the rest of the class break. However, it was too late to gather a crowd.

I returned to my little gathering of the Episcopalian, the Sudanese and the Muslim. By now the Episcopalian was dominating the conversation with a very liberal interpretation of Genesis. He claimed that the Holy Spirit was now revealing to the church that it could accept gays who love the Lord. He compared the churches growing acceptance of homosexuality which it once condemned to how the church now rejects slavery which it once condoned. The Holy Spirit has given us new revelation according to this compassionate liberal. I did not care to hear his nonsense and he seemed to have the attention of the other two; and I did not want to interrupt; since I was trying to connect with him.

Meanwhile, about a dozen students had gathered on the steps. I left the blind leaders of the blind to capture the attention of those on the steps. Robert was still talking to a few off in the distance. One lesbian, Becca, who is a regular, complained that she did not want to hear me; however, others said they did; and, of course, despite continuing to complain, Becca also stayed.

I took a laid back bantering approach with my gathering of fans which they seemed to enjoy.

I got on one fellow for his excessive tattoos explaining to him that he got the tattoos as an expression of rebellion against his parents for getting a divorce. He initially was very offended at that remark, which led me to believe that I had called it right. However, he stayed on and was eventually asking intelligent questions.

An Asian boy said he had a Christian girlfriend. I said, "She needs to drop you like a hot potato."

He replied after more of my raillery. "I like you; you are the coolest guy on campus."

When Becca eventually left, I said, "I want you to become my friend on facebook." She waited to get one of my pamphlets with my contact information. I told her that I had hopes that she would turn straight because I had a few Christian friends for whom she could make a good wife.

When I am on a campus for an extended time (this is my second week at UW), persiflage can be helpful in establishing rapport with students; so that, despite themselves, many of them begin to like the preacher. This is not to say that I did not make a lot of serious points for them to ponder though out a session which lasted for over two hours. Robert was preoccupied with individual conversations, one with the Muslim whom had all the questions about alleged Biblical contradiction.

I finally called on Robert about 3 PM. An evolutionist stood beside him taunting him for believing in a six day creation and that the earth was only 6000 years old. Robert did well in defending his fundamentalist position, more from a Biblical than a biological point of view. After about an hour a student noticed that Robert taught differently on omnipotence and omniscience than I. Robert allowed me to step back in and give my point of view. I expounded on how when God gave man a free will he limited his power. And when he determined to govern man by love and persuasion instead of physical strength, he also limited his power. Love puts limits on all of us. We do not lie, cheat or steal from those we love. In the same manner, love puts limits on God. Love retrains God from forcing a man into an earthy or eternal relationship with him. God is not out to make slaves but loving servants. The students were quite attentive as I expounded on omnipotence and omniscience rightly understood. Eventually, Robert stepped in again and preached from 4-4:45. By now the temperature was dropping quickly, maybe 10 degrees within an hour. So we wrapped things up for the day.

Lindsay was there all afternoon and she remarked that it was the best day yet on campus, because the students were most attentive and had the most thoughtful questions. Fred L., who is one of my hosts in Seattle, also spent the afternoon on campus. He spoke to the crowd for about fifteen minutes and then had a long conversation with a Korean, Michelle, who said she had planned on going on a mission trip overseas, but said she was now atheist and had decided against the voyage. Later she denied that she said she was an atheist. I am confident that Fred's

long conversation might bring her back to the shores of Christianity after launching out into the stormy seas of atheism. She seemed to be looking back to the friendly and placid coast of the Church.

A VERY GOOD DAY

May 19, 2009, Central Washington State,

Robert and I drove about 2 ½ hours to Ellensburg to preach. It was cold, windy, and mostly cloudy when we started and we did not gather a crowd at the first break. I thought it might be a slow day. Robert suggested that we move to in front of the Student Union for the next break. This proved to be a good decision.

As the classes were breaking again a squad car drove up; the policeman was polite and asked what we were doing. Meanwhile, a homosexual came up and complained that the policeman was not there earlier. He complained that Robert had harassed him and obstructed him from going to class. That was blatant lie. He said Robert had told him that he was going to Hell, which was true. I affirmed that the homo was going to Hell. The policeman said, "I do not want to get theological but the Bible does say all have sinned."

He took the homo aside and talked to him for a while. Meanwhile, I addressed several students that had gathered; gradually the crowd built. Two homosexuals were present and one was of them was flaming. He fired up the crowd and also increased the size of the crowd, which fluctuated from 100-150 throughout the afternoon.

At one point a minister from Campus Ambassadors asked me if he could make an announcement. He invited people to his organization and said he was available to talk to the students. He explained that his organization preached Christ but they did not make blanket condemnations of people. Basically, what he was trying to get across is that he was a Christian but that was not like Robert and me. To the minister's credit he did stay out most of the afternoon and talked with a lot of students. He did thank me at the end of the day for coming, admitting that he had made a lot of contacts.

When Robert or I were preaching, the other usually had a smaller group around him. So we were both busy throughout the afternoon. At one point the chief of police introduced himself and asked, "How long will you guys be here today. I need to plan for the event so that I can get more officers out here to protect you."

The temperature dropped after 4 and by 4:30 a light sprinkle started; so we decide to pack up our things and drive back to Seattle. Despite the opposition, a number of students thanked us for coming. Several Christians encouraged us.

The student newspaper The Observer did the following article:

<http://www.cwu.edu/~observer/controller.php?action=story&story=2937>

COUCHES, COFFEE AND CHRISTIANS

May 20, 2009, Western Washington University,

A group of about 12 Christians gathered around me to ask what I was doing. I explained my mission and gave a brief account of my testimony. They were not argumentative and seemed somewhat receptive. Apparently they represented a group of Christians from various universities who had come to Western for a conference and an evangelistic outreach with their local organization. They had the flaccid mentality of Campus Crusade, Four Spiritual Laws, and Intervarsity. They had two couches on the brickyard with a sign offering free coffee and inviting students to sit and talk.

Who fights a war sitting on couches? Christians are at war against the world, the flesh and the devil. Christianity calls for much more than sitting on couches and relaxing with coffee: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph 10-11). Let’s get off the couches and put away the caffeine; instead, let us sound the trumpet, drink of Jesus’ blood, stand up and be counted. There is a foe to vanquish.

*Stand up, stand up for Jesus, ye soldiers of the cross;
Lift high His royal banner, it must not suffer loss.
From victory unto victory His army shall He lead,
Till every foe is vanquished, and Christ is Lord indeed.
Stand up, stand up for Jesus, the solemn watchword hear;
If while ye sleep He suffers, away with shame and fear;
Where'er ye meet with evil, within you or without,
Charge for the God of battles, and put the foe to rout.
Stand up, stand up for Jesus, the trumpet call obey;
Forth to the mighty conflict, in this His glorious day.
Ye that are brave now serve Him against unnumbered foes;
Let courage rise with danger, and strength to strength oppose.
Stand up, stand up for Jesus, stand in His strength alone;*

*The arm of flesh will fail you, ye dare not trust your own.
Put on the Gospel armor, each piece put on with prayer;
Where duty calls or danger, be never wanting there.
Stand up, stand up for Jesus, each soldier to his post,
Close up the broken column, and shout through all the host:
Make good the loss so heavy, in those that still remain,
And prove to all around you that death itself is gain.
Stand up, stand up for Jesus, the strife will not be long;
This day the noise of battle, the next the victor's song.
To those who vanquish evil a crown of life shall be;
They with the King of Glory shall reign eternally.*

Robert arrived, took his stand and hoisted his banner which said repent on one side and other the other, "God's love is conditional John 14:21,23; 15:10." He soon gathered a crowd around him. Throughout the afternoon we each had our own crowd.

Before long the couch Christians were in our faces complaining about our methods and pleading for the humanistic unconditional love concept which separates the individual from his behavior. They complained to me about Robert's banner, "Why does not he have the name of Jesus on the banner?" I pointed to their sign which only advertised free coffee and talk, and said, "Why don't you have the name of Jesus on your sign? Why don't you at least write on your sign, God loves you? You hypocrites!"

I had been explaining to the couch Christians that it is not confrontational evangelism vs. relational evangelism, not either or, but both and. I had commended the youth for at least being out there and visible which is more than most Christians are doing. I told the students our ministries could complement one another. However, I warned the them that the problem of building relationships with the unbelievers is that often they end up influencing the believers rather than vice versa. "Bad company corrupts good manners (1 Cor 15:33)." Often these couch Christians do not have the maturity to affect the sinners without compromising and getting involved in their sin, or at least their worldliness.

The relational work of Jesus was mainly with the 12, who believed. He preached to the masses; and occasionally related to them one on one, but not for an extended period of time.

The problem I had with the couch Christians at Western is that many of them spent more time reproving us for our message and method than they did talking with the unbelievers.

One said, "You merely condemn; you give them no hope."

I answered, "We will get them condemned; you can offer them hope and lead them to the Lord. But they will not get saved until they know they are condemned; which they refuse to admit."

Actually, we do offer them hope and grace; but the emphasis is on law and judgment until they give evidence of acknowledging their sin and rebellion. John would not baptize until he saw "fruits worthy of repentance."

There was a table set up promoting elimination of the "don't ask, don't tell" policy of the military. One of them asked me what I thought about gays in the military. I answered, "If I was in charge I would be even stricter, I would say anyone who is sexually immoral should be kicked out of the military, or else be given the option to be sent to the front lines of the battle."

There were a couple a characters with "free hugs" signs most of the afternoon. I refused to let them hug me. Of course, that is unloving on my part to the fatuous students.

A gentlemanly young man asked, "Can someone be a Christian and support the gays?"

I replied, "I am afraid that some Christians let their emotions and compassion get the best of them; this can blind them to what the Bible teaches and what human nature affirms, which is that homosexuality is against the Bible and the Natural Law."

"Why would anyone choose such a way of life that brings upon them the hate of the Fred Phelps' of the world?" he asked.

I responded, "Why does Fred Phelps choose to be the way he is? Virtually everyone hates Fred Phelps; he may be the most scorned man in America. Why do men choose to smoke knowing its harmful effects? Why do men choose to steal, murder and rape, knowing that they will be universally condemned by society and likely sooner or later go to prison? Men make a lot of foolish choices."

I asked, "Do you consider yourself gay?"

"I have not determined my sexual orientation as yet," he answered.

"Sir, you are a man," I replied. "You are not a homosexual. There is no such thing as a homosexual. There are normal men and perverted men. You are confused. I assure you that if you have a penis you are a male. God designed a female for you to express your sexuality within marriage, should you choose to marry."

He said, “Thank you for answering my questions. I understand why you want to reserve your hugs for relatives and old friends. Like you, I am a private person. May I shake your hand?”

“Of course, thank you for your questions and input.”

These poor students are so confused. They desperately need someone who will simply talk straight to them. Thank you for any help in sending me forth into the mighty conflict

THE PROVERBS OF BRO JED

May 21, 2009, University of Washington

I received a voice mail yesterday from Becca, the lesbian at the UW, saying that students were waiting on me; but I was preaching at Western Washington University. According to Lindsay, the GLBT group had organized a protest against my preaching. I am sorry that I disappointed them; but I can only be one place at a time. The irony is that they planned to protest my speaking on campus; but they were disappointed when I did not speak on campus.

Today the communists organized a protest at UW against Nike’s alleged exploitation of third world workers in “sweatshops.” This was a distraction from my preaching; so that I did not gather an audience until 1:15.

I used the opportunity of the demonstration to teach students principles of capitalism reminding them that the US went through its sweatshop stage as industry was developing in our nation in the 19th and early 20th century. The sweatshops gave immigrants the opportunity to establish themselves in America. Third world workers are happy to get the jobs that American corporations provide, especially considering the alternatives of working in the fields sweating in the burning sun, or having to resort to prostitution or picking for food from trash cans or perhaps even starvation.

After the Fall, God cursed the ground and said unto Adam, “In the sweat of thy face shalt thou eat bread.” American corporations provide a way through capitalism for workers in developing nations to minimize the effects of the curse by providing workers an opportunity to be rewarded for industriousness.

In fact these liberal and communist students have little respect for workers who are willing to labor for long hours in order to improve their condition in countries where there is no government dole to provide for them when they do not have a job. Communists would rather see people out of work than for the corporations they hate like Nike and Walmart prosper. Their real goal is to bring down corporate America. Many of these students have never had a job which required them to work up some sweat. A lot of them would be better off spiritually if they had worked in a sweat shop as a child instead of being indoctrinated with socialism and pampered in our public school system where they are introduced to drugs and sex, the sexual exploitation coming sometimes even from their teachers. The only sweat these radicalized students have worked up is in the gym wearing their Nike apparel or jogging publicly half naked in their Nike shoes.

After the break a small group sat on the steps as I entertained them with stories from my frat days, escapes in the back seat of my father's 1954 Chevrolet and the tale of the temptation of Laura at Texas State with the breast implants, who wanted me to feel her new breasts. These stories are designed for more than entertainment; I relate them in the spirit of Proverbs 7 which speaks of "a young man void of understanding," who is seduced by "the strange woman who flatters with her words." The young man goes after her "as an ox goes to slaughter, as a fool to the correction of the stocks." The strange woman house turns into "the way to hell going down to the chambers of death."

Once I captured their attention for the rest of the afternoon I taught on gospel basics like the death and resurrection of Jesus, eternal life, the justification of eternal torment, figurative and literal language in the Bible, etc.. This was a serious time the students were not gainsaying; but they actually were listening attentively. In the evening Fred and Ardi L. hosted an open house and buffet dinner in order to introduce me to their friends. About a dozen guests attended and I taught on confrontational evangelism, took some time for Q & A and finally everyone watched my Who Will Rise Up? DVD. The guests were mature believers who received my message.

GOOD FRIDAY

May 22, 2009, The University of Washington

I was not anticipating much today since it was a Friday before a holiday. However, I had a good size crowd for most of the day from 11:15-5:40. For the last two hours as

some of my regulars left many of them shook my hand and thanked me for coming. Many of their questions were philosophical. However, I did sing the gay song, which I do not sing that much anymore, twice. The students begged me to sing it; so with feigned reluctance I agreed to sing it with the permission of the homosexuals in the crowd. They had to promise that they would not commit suicide for me making fun of them with the song.

At one point a drama group interrupted my teaching singing selections from the musical "Hair."

BEING GRACIOUS TO THE SODOMITES

May 26, 2009, University of Oregon

I was hindered by loud music in the amphitheater until 3 PM. I tried other locations none of which worked well. I was tired and lacked the energy to do what it takes to draw a crowd. I loudly read from the student paper, The Daily Emerald, concerning a visiting professor from Rutgers, who was beginning a lecture series on lesbian studies which aimed to shed light on identity politics. This lecture series is sponsored by the Women's and Gender Studies Department. The title of the lecture is "The Incredibly Shrinking Lesbian World and Other Queer Conundra." This is waste of the taxpayers' money to promote perversion. Several times I sang the gay song which usually captures students' attention; but even that did not seem to be working. Doug, a long time street minister, who holds signs concerning God's love stood with me. Doug is faithful, but he is non-confrontational.

When the music stopped I went down into the amphitheater and slowly built a crowd of 40-50 students. Meanwhile, my energy returned. It seems that I thrive on conflict. The Holy Spirit energizes me to stand in the midst of opposition.

At 6 PM a group of sodomites came out with signs protesting the California Supreme Court's decision to uphold Proposition 8, an amendment to the state constitution which bans same sex marriage. They asked me to yield to their speakers. I decided to be gracious in a rare victory in which the court actually upheld marriage, even though it let stand the marriages which had occurred before the passage of Prop 8. I yielded to their requests. But for the next 30 minutes I conversed with a group of students on the steps concerning the salvation of their souls, while the perverts bewailed their defeat in the amphitheater.

Despite the slow start, the day turned out to bring glory to God. During the protest, Lucy Gubbins, president of the Alliance of Happy Atheists, explained what she thinks

the decision says about contemporary America. "I think it says our Judeo-Christian quasi-heritage is still very strong in American society." Hopefully, this atheist is right.

THE DEVIL'S MINSTRELS

May 27, 2009, University of Oregon

Today I had to compete with another rock band in the amphitheater; only today it was a live band. Nevertheless, I did manage to get a crowd at the 2 PM break. However, when the band stopped at 3 PM; I left the 20 that were listening to go to the amphitheater. A number followed me. In the amphitheater I had an attentive crowd until 5:30 PM.

I have emphasized the last two days that God's love limits his power. Lucifer rebelled because he did not want to be limited by love. Lucifer perceives love as a weakness; so he saw God as weak and therefore vulnerable. Love often appears to be weak; but in reality it is the strongest influence in the universe. Jesus appeared weak on the Cross as he demonstrated the greatest love ever manifested before God or men. But when our Lord was weakest; he proved himself to be strongest. In his passion Jesus triumphed over Satan, Sin and Death; and he demonstrated that love does indeed conquer all. Love may lose battles before it ultimately is victorious. Satan seems to have the upper hand for now; but his time is short.

“EVANGELIST EXHIBITS COURAGE”

May 28, 2009, University of Oregon,

“Evangelist exhibits courage in face of dissenting students,” read an opinion piece in today's student paper. Sean, who wrote the article, presented me with a copy when I arrived at the amphitheater:

<http://media.www.dailymerald.com/media/storage/paper859/news/2009/05/28/Opinion/Evangelist.Exhibits.Courage.In.Face.Of.Dissenting.Students-3744556.shtml>

I was anticipating a big day since the amphitheater was not scheduled. However, the sunny day in the low 80's turned out to be a hindrance. Evidently, it was too hot for the students to sit long on the concrete where there is no shade. I did have an active first hour; but during the second hour I did not get much of a response. Maybe a dozen

students were sitting in the amphitheater. I could not tell how closely they were listening. A homo lewdly danced around me shirtless for 15 minutes.

At the top of the amphitheater, the young Republicans were soliciting \$4 a throw to pie a despised Republican. They were getting few takers. Too bad one of these Republicans was not lecturing the students against socialism. Maybe they were McCain type Republicans. There were also a few “happy Atheists” with signs offering to talk to students. They seemed to be getting even less attention than I was.

I said, “Atheism teaches that something came from nothing, that life came from non-life and the intelligence came from non-intelligence.”

I hoped to provoke the atheists to dialogue; but they did not respond. So I addressed the crowd and quoted from Genesis 1:1 and concluded, “The something that is out there came from somebody, we call God; life came from Life and intelligence came from the Supremely Intelligent One. Which view is the most plausible?” I asked. I continued reading from Genesis 1 and expounded on what happened each day the first week. I spoke on the subject of light, the firmament (expanse), the Earth, the Seas, the grass, the trees, the Sun, the Moon, the birds flying across the expanse of heaven, the great whales, the fish, the cattle, the beasts, and the creeping things. It was a wonderful sermon as I spoke on how God has revealed himself through nature. I spoke eloquently on grass, trees, the oceans, the Sun and the Moon, etc. I described what each of these phenomenon means to me, indeed, means to all observant people. Who does not appreciate the sun? I fear that the students were all drawn away from my preaching today to frolic in the sun, instead of listening to my instructions. All these phenomena demonstrate design and design requires a Designer; the Designer is Jesus Christ. My images seemed to be falling on deaf ears. But I know things are not always as they seem; there may have been a few whose eyes were opened to God through the phenomena of nature which I pictured for the students. By the time I got to the crown of God’s creation, man, virtually everyone had left. But even if no one received the message today; I will preach on it again another day. The discourse will be even better next time.

I decided to take a break to wait for the next class break. I spent some time with Doug, who faithfully holds his “Trust Jesus” sign daily to the students. Doug is in his late fifties and a few other old men usually hang around him. So I hung around the old codgers for a while. I tried to get students’ attention once again at the next break but to no avail. So I sat in the shade.

Soon two boys asked to interview me for a composition class. They were supposed to write on “homosexual rights,” but the interview expanded into topics like separation

of church and state. A religious Jewess entered into our dialogue. I asked her the purpose of the OT animal sacrifices. Usually, Jews are at a loss when I ask about these. But she gave a pretty good answer, “They represent self-sacrifice.” Within 30 minutes, Owen, asked me for an interview for his journalism class. This turned into a ninety minute interview. Owen was one of the best student interviewers with whom I have talked.

I left campus at 5:30 thinking the Lord had redeemed the day with the interviews and giving me a new sermon on Creation. And I was encouraged by the opinion piece.

DROWNED OUT BY ROCKERS

May 29, 2009, Oregon State University

When I arrived there were workers setting up for a “Battle of the Bands” in front of the Student Union. They were checking the speakers and turned on loud recorded music. I decided to try the library mall; but there was not much pedestrian traffic there. After preaching for a few minutes, I returned to speak in front of the Union. At the 12:50 break, I preached again; but the music was too much to speak over. I concluded that it was not a workable situation today at OSU. I drove two hours to spend the weekend with old friends Duke and Jeane.

In the evening I spoke with Jim Webber who informed me that the free speech area is in front of the library. Perhaps, I should have stayed there. Maybe on another day other than Friday there would be more student traffic.