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Read Article On Haiti Earthquake
At The End Of This Email

THE HALF HAS NOT BEEN TOLD

University of Houston, January 25, 2010,

The university has designated free speech areas, which have traffic, but are not the ideal places to get the main flow. I held my YOU DESERVE HELL sign before I started preaching. Two Moslems asked me what it meant. We got into a discussion on the nature of Christ and the Trinity and the inspiration of the Bible. They were civil in their behavior.

After 10 minutes a girl, who had two months ago been converted from Islam, complained about my sign. She might have used the opportunity to witness to the Moslems; but this baby Christian was more interested in correcting me. She said she sinned every day.

Meanwhile, Bill H. arrived. Bill emailed me several days ago asking to join me for the day. He wrote, "I got fired from Campus Crusade (after 29 years) last summer for having adopted Ray Comfort's philosophy of evangelism. I was told this is incompatible with CCC's - which I'm sure is no surprise to you! We continue as missionaries in Brazil."

Bill is home in Houston for the time being preparing to return to Brazil. He first heard me at Vanderbilt University in 1983. Bill took over witnessing to the ex-Moslem concerning our methods and on living holy. Meanwhile, I started preaching and eventually drew a crowd of up to 25. A loud mouth Christian girl helped draw attention by arguing vehemently against my sign. After a while a soft spoken student asked to speak. He rebuked the students for opposing my ministry. "You should be glad that he is here," he said.

I appreciated his support; however, since the loud mouth girl began arguing with him, as did a few others, his help soon became a distraction. So I moved about 20 feet and began preaching to

a class break. Eventually, my defender left; and I continue dialoguing with a group of 20 or so. Soon another Christian, who was not so soft spoken, began to defend me. However, the same problem arose as he too soon became a diversion.

About 2 PM I introduced Bill to the crowd as a missionary. He took the Ray Comfort approach of going over the 10 Commandment; he did pretty well at holding the students attention, but gradually individuals began leaving. Bill did stir things shortly, when he referred to Mohammad as a pedophile. There were a few Moslems in the group. And there are a lot of Moslems on this campus; there were many females passing by wearing scarves. By 2:30 Bill had lost the crowd. I tried to once again get the attention of students. But by 3 PM I decided to call it a day so that I would miss the rush hour city traffic.

Bill commended me for the way I humorously interact with the students. He understands that wit helps hold peoples' attention. Some who try to preach in the open-air never learn to be witty; hence they do not hold attention for long, if they even get anyone's interest. Bill shared with me that when he took a restroom break, before he entered the building he overheard two students discussing my sign. When he was in the men's room, he heard a student complaining about my sign. Another student said to the complainer that the sign was true; even though he did not agree with my approach. From these two examples overheard by Bill, well away from our preaching spot, I think that it is fair to assume that we sparked discussions about Hell and other religious issues all over campus, very likely even in the classroom.

I try to report daily highlights; but not only can I not tell you everything said and happening within the gathered crowd, I cannot begin to tell you what is happening in the Student Union, classrooms, hallways, dorms, and all over campus. There are even more discussions when students return to their family homes and apartments. I know a lot of conversations start, "Let me tell you about the crazy preacher I heard today." However, from feedback I have received I know that these conversations often turn into serious talk about the religious issues which I have raised.

THE WIND BLOWETH WHERE IT LISTETH

Sam Houston State, January 26, 2010,

Bill H. accompanied me to Sam Houston State. After about 30 minutes of preaching, I did not gather a crowd although some were listening at a distance. I was surprised because conditions were ideal with a bright sunny warm day and lots of students passing by and many others hanging around the plaza. A man asked if he could interview me with a video for a class. The interview only lasted for 10 minutes. I figured I would have to wait another hour for a break. But I questioned a girl who was sitting not far from me. She said she believed in God, but not the God I preached. She was raised a Baptist; but she claimed the church kicked her out for looking up when she prayed instead of bowing her head. I did not believe her. She then claimed that her father beat her with a rod on her back. I kept challenging her to define the God that she believed in. Meanwhile, students were gathering to listen to our conversation and some entered

into the dialogue. Eventually, I drew a crowd of up to 35-40. For forty minutes the crowd was quiet, attentive and respectful. However, some began to get stirred and angry concerning my emphasis on Hell, including a few professing Christians. The man who interviewed me returned with his camera and stood in the crowd; and this time he asked me philosophical questions.



Sam Houston State

At one point an irate man got in my face complaining that he heard me from the other side of campus. I explained that it was the Holy Ghost carrying my voice and drawing him to hear the Word of God. Someone suggested that it was the wind. I explained that the wind is symbolic of the Holy Spirit. Actually, there was no wind today. Later the irate man calmed down and wanted his picture taken with me.

At 3:30, I introduced Bill H.; however the crowd was not done with me. Soon most of them came over to where I was sitting. Bill continued witnessing to a few. Later, Bill said, “Brother Jed, the students are drawn to you like a magnet.”

At one point Bill successfully chased down a girl who stole one of my signs that he was holding. Earlier I had to recover my chair which another girl had stolen. Bill later remarked that with all the Christians in the crowd none of them helped to recover the sign. I added that neither did they help recover my chair. Of course, most Christians cannot bear my YOU DESERVE HELL sign; so maybe they were glad that someone tried to take it out of the picture.



On our drive to campus Bill informed me that he was a Calvinist. This did not hinder our fellowship or ministry together because both of us are focused on winning souls. Also after spending three decades in CCC, Bill is used to working with people of different theological perspective.

In the evening I had dinner with Enrique and Suzy D., who heard me 30 years ago at Louisiana State. They were both Christians then; but they spoke of how much I had influenced their thinking and doctrine. Enrique said that he believed that LSU students knew that I really loved them; he said that my love came across very strongly. Suzy was Cindy's Maid of Honor. They are long time supporters of my ministry. They are active witnesses for the Lord and took a great interest in trying to get our waiter saved. Enrique is a financial advisor. They have seven children and two of them go to Texas A&M.



THE STRUGGLE

Texas A&M, January 27, 2010

The first hour I did not get an audience; but several students asked about my YDH sign. For most of the time I had from one to six people talking to me. Some tried to give words of encouragement indicating that they liked my message but not my methods. I had a heated conversation with four Asian fellows, all of whom were unbelievers.

One boy kept telling me how I did not understand the mind of college students like he did since he was one of them. The fact is I know the mind of college students so well that in many cases I can complete their thoughts after hearing just a few sentences come out of their mouth. Later, he admitted that he had only read a part of the Book of Acts; yet he thought he could tell me how to evangelize.

One young lady passed me the following handwritten note:

“Dear Sir, I believe that your intentions are correct. You seek to win the entire world over to God. However, I must warn you that this is not the way to go about converting the masses. When people convert out of fear, they know nothing of what Christianity is based upon. God is love. He loved the sinners: the prostitute, the tax collectors and the thief on the cross. In fact, the thief on the cross got to heaven on pure grace. He earned nothing, he did nothing to atone for his sins. We all struggle, we are all proud and we are all sinners. However, through God’s grace and love we are able to enjoy an eternity with our magnificent God. We all do deserve hell, but we show love, we must show that we are different. We can’t rant and rave over the fact that the whole world is going to hell. First convict the sinner. It is by grace we are saved. Then address the sin. I challenge you to show love even to those who don’t deserve it. We stand out by the way we show agape love. It’s what makes us different. So sir, in our God’s name I encourage you to show love to the gay person or sinner when standing in front of you. Show them a way to change, but don’t bash them. As non believers, they don’t see things as we do. They can’t understand. May your life be blessed and let God’s light shine through you to touch the lives of those who need his hope and love. In His name, Ashley G.”

Ashley also wrote out all of 1 Corinthians 13 in her note.

Everything Ashley wrote I have heard many times a day for 36 years. Of course, we should show love; but most Christians hide their love under a barrel. “Open rebuke is better than secret love (Proverbs 27:5).” We convict the sinner by speaking against his sin, promoting a righteous standard (God’s law), and warning of impending judgment (John 16:8-11). People should convert out of love; nevertheless, the fear of God is still the beginning of wisdom and knowledge. How is Ashley going to bring conviction of sin to others when she is by her own confession proud and sinful? She is struggling to overcome sin; but, alas, she had been defeated. How can she bring victory to others, when she loses the daily struggle? It is like the war America is fighting in Afghanistan; Obama speaks of fighting; but he does not speak of victory. Many Christians acknowledge that we are in a fight against sin; but it is not a fight that we can

win. In their mind we win only when we leave this body at death. How can we win this battle against evil; which church leaders constantly tell people they can't win?

At 2PM I did gather a crowd of 30. One base fellow passed by screaming that I was a fraud and con man. He was practically foaming at the mouth. I suggested that he take his meds. Several Christians in the crowd listened attentively and indicated agreement with my message. I left campus at 3:15.



Texas A&M

TRUTH IS PAINFUL

Lamar State University, January 28, 2010

President Mirabeau Lamar was the second President of the Republic of Texas and known as the father of Texas Public Education. At the center of campus there is a huge statue of his head with quotations from President Lamar and plates underneath. As I held up my YDH sign and expounded upon it I pointed to the plate which said, "It may sometimes be painful to look at the Truth; but we are never at liberty to turn away from it."

I had not been holding the sign long until 6-8 people surround me, mostly professing Christians to inquire concerning my placard. I expounded on why men deserved Hell and explained God's grace in offering salvation from sin. I spoke of the necessity to boldly and publicly proclaim so great a salvation. They were in agreement. They concluded that I was OK; but they did not like

another group of preachers that had been through last year, the Venyas. They claimed that Michael had condemned a girl simply because she was in a wheel chair. Of course, I knew that this was a lie and assured them they had misunderstood. This is an old trick of the devil to discredit the preachers by attributing to them something that they have not said; because what we do say is scriptural and makes sense.

These Christians left; but soon the unbelievers gathered around me like a pack of barking dogs biting at my sign. I repeatedly pointed to President Lamar's quote that the truth is often offensive and discomfoting but they needed to face up to the fact that they deserved Hell. They hated the truth; but they seemed unable to turn away from it.

A 73 year old man warned me that I needed to put away my sign; but later in the day he cooled down and was more agreeable. The witch in her wheelchair, to whom the Venyas had preached, noisily surrounded me with her husband. I remembered them from last year. They yapped all afternoon. A ponytailed pagan male also growled at me for a few hours. He along with the witch claimed that he had been bullied in high school. When he walked off I said to the crowd, "I can understand why he was bullied." When he heard what I said from others he rushed me like a mad dog. But the husband of the witch leashed him and he was gone for the rest of the day. The PCers complained that it was horrible for me to say that he deserved to be bullied. I explained I did not say he deserved it; but if one is going to behave in what is considered a strange or usual manner he can expect to be bullied. Others indicated that they had been bullied in high school. I extended no sympathy, I said, "Learn to deal with it; I get bullied everyday for proclaiming my faith. Just make sure that you are being bullied for righteousness' sake and not for sin's sake."

In the mid-afternoon a few of the Christians who earlier had approved of my message when no one was objecting returned to oppose me. I told them they were judging my message by the adverse reaction of the crowd not in the light of the Scripture. So once again I pointed to the Lamar quote that truth is painful. "Students are crying out in intense pain as the truth is piercing their hearts," I said.

I did have a few Christians boldly defend my preaching for which they took heat from those who had been supposedly bullied. One fellow I noticed was quietly listening all afternoon; I asked him, "What do you think about what I have said?"

He replied, "I am just listening."

"That is good," I looked upon the pack and said, "Many of you would be profited my shutting up and listening."

One lamb quoted James 1:19, "Let every man be swift to hear, slow to speak, slow to wrath."

Later, when my audience was down to 12-15, the quiet boy began explaining to his fellow students some of the things I had said and correcting their misunderstandings.

Lamar State is a commuter campus so as the afternoon progressed the class breaks became smaller. By 3:15 students were fighting among themselves concerning the issues which I had raised. I considered this a good time for me to get out the picture and let them hash things out.

President Lamar said, “The cultivated mind is the guardian genius of democracy and while guided and controlled by virtue, the most blessed attribute of man.”

Alas, the minds of students are not cultivated by truth; but corrupted by humanism, secularism, naturalism, etc. Certainly few of their minds are guided and controlled by virtue; hence our republic is in great peril considering these are our future leaders.

President Lamar also said, “Knowledge is desirable in proportion to how it increases our disposition and enlarges or capacity for doing good.” Knowledge is dangerous in the minds of those who are determined to sin.

One Christians informed me that President Lamar was a racist and advocated genocide against the Indians. His criticism did not surprise me. The PC instructors in the classroom want to discredit great souls (Lamar was also a poet) from the past and replace them with empty suits like Obama.

January 29, 2010, windy, wet and cold in Texas, I did not preach.

Our Wonderful, Mighty and Terrible God

“The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger (Nahum 1:5-6)?”

The terrible judgment of God has befallen Haiti. Moments before the quake hit people were going about their business, taking life for granted; and then, suddenly, scores of thousands met their Maker. Sadly, relatively few were probably prepared for eternity. Countless numbers were buried alive under the rubble, which must have been a taste of Hell. Swiftly utter darkness, and screeches, screams, weeping and wailing were heard all over the city. Some singing hymns were heard from under the wreckage. Survivors clawed through the concrete vainly trying to save their loved ones or even strangers. Within a few days the terrible stench of death permeated the city as hope faded. Even for those left alive, many more may be lost through disease. Those without God are in utter despair. Multitudes are homeless. Many reportedly were tormented by looters and many others fought each other for food and drink.

The Lone Voice

Pat Robertson’s comments after the Haiti earthquake caused both secularists and theists to quake. He claimed Haiti was under a curse since a leader of the Haitian slave rebellion of 1791 made a pact with the devil in a voodoo ceremony sacrificing a pig; and the participants drank its blood mixed with human blood. The voodoo priest promised the slaves would serve the devil if they won their freedom from their French masters. In 1803 the first black “republic” was

established in the Western Hemisphere. Robertson did not claim that Haiti experience God's wrath; yet he was still vilified by Christian leaders for being insensitive and unrepresentative of Christian thought.

Spiritual explanations for cataclysmic events are not tolerated in our secularist society. Even within the Church spiritual interpretations of earth shattering events have become unaccepted.

San Francisco Quake

In 1906, a holiness minister and author, Frank Bartleman, shook the West Coast by declaring that the great San Francisco earthquake was the judgment of God.

Three thousand died in the quake and the fires which it ignited. It is considered the worst "natural disaster" in US history.

Bartleman wrote, "Nearly every pulpit in the land was working overtime to prove that God had nothing to do with earthquakes and thus allay the fears of the people. The Spirit was striving to knock at hearts with conviction, through this judgment. I felt indignation that the preachers should be used of Satan to drown out His voice."

To counteract this influence a few days after the earthquake, Bartleman wrote the tract, 'The Last Call,' which called the earthquake God's judgment. Within three weeks 75,000 tracts were distributed in Southern California and 50,000 more in the Bay Area.

Bartleman became the chronicler of the Azusa Street revival which started in Los Angeles on April 14, 1906. The San Francisco Earthquake hit on April 18, 1906. The fear of God sparked by the earthquake helped fuel the Azusa Street revival which in turn was the catalyst to spread Pentecostalism throughout the world in the 20th Century.

Bartleman concluded, "The San Francisco earthquake was surely the voice of God to the people on the Pacific Coast. It was used mightily in conviction, for the gracious after revival. In the early 'Azusa' days both heaven and hell seemed to have come to town.

The Mighty Voice of God

Robertson is one of the few national voices that suggested a supernatural explanation for the earthquake in Haiti. Most Christian authorities accept and teach natural explanations for the earthquake and assure people that God had nothing to do with the quake. Likewise except for Robertson virtually all Christian spokesmen refused to declare hurricane Katrina a manifestation of God's wrath. It is interesting to note that New Orleans has a significant connection with voodooism.

Modern man has been conditioned by naturalism, which teaches that nature is all there is or at least first looks to a natural explanation of events. Secularists do not want to even consider supernatural explanations for events. Preachers and theologians are intimidated by the

naturalists (scientists). Ministers fear being considered uneducated bumpkins, more than they fear the one who is Sovereign over the natural world. To be more charitable, some teachers in their zeal to defend God's love and longsuffering are concerned that if they declare that a calamity is God's judgment or even suggest such a thing, they know that the world will find fault with God instead of putting the blame on man for provoking God's wrath.

Jeremiah challenged, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it (5:1)."

In early America such men could be found. **The Puritan, Cotton Mather, said of the earthquake that shook Boston in 1727:** "Let the *Natural Causes of Earthquakes* be what the *Wise Men of Enquiry* please: *They* and their *Causes* are still under the Government of HIM that is the *GOD of Nature*. Shall we say, All this is but a *Chance that happens to us* or the mere unguided *Motion of Matter*? Ah, profane *Philistine!* — 'Tis a Language for none but a *Philistine*. A *Christian* cannot speak so. No, He is one that will be sensible of GOD in these things. Verily, In them, *Lo, GOD sends forth His Voice, and that a mighty Voice* unto us. . ."

In 750 B.C., Amos, the herdsman and fruit gatherer turned prophet, dated his prophesy by an earthquake which he predicted two years before it happened; he warned that God would shake down their houses (3:15). Though he first prophesied that the LORD would "send fire" against the nations bordering Israel, the Syrians, the Philistines the Tyrians, the Edomites and the Ammonites.

Amos asked, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it (3:6)?"

"The Cause and Cure of Earthquakes,"

Like Robertson and Bartleman, Amos was opposed by the religious establishment. Amaziah the priest of Bethel accused Amos of sedition for prophesying the death of King Jeroboam by the sword and Israel captivity by the Assyrians. Amaziah demanded that Amos return to Judah and prophesy there. But Amos refused to listen to him and prophesied that Amaziah himself would die in exile.

In exile on the isle of Patmos, John the Revelator taught that when God opens the sixth seal in the last days he will judge with a earthquake (Rev 6:14). And John further warned, "When the seventh angel pours out his vial into the air there will be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great . . . (Rev 16:18)"

The venerable John Wesley in his sermon "The Cause and Cure of Earthquakes," written in response to Lisbon earthquake of 1755 said, "Of all the judgments which the righteous God inflicts on sinners here, the most dreadful and destructive is an earthquake. This he has lately brought on our part of the earth, and thereby alarmed our fears, and bid us 'prepare to meet our God!'"

Furthermore Wesley preached, “Now, that God is himself the Author, and sin the moral cause, of earthquakes, (whatever the natural cause may be,) cannot be denied by any who believe the Scriptures; for these are they which testify of Him, that he is God, ‘which removeth the mountains, and overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble.’ (Job 9:5, 6.) ‘He looketh on the earth, and it trembleth he toucheth the hills, and they smoke.’ (Ps. 104:32.) ‘The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.’ (Ps. 97:5.) Earthquakes are set forth by the inspired writers as God’s proper judicial act, or the punishment of sin: Sin is the cause, earthquakes the effect, of his anger.”

Sometimes God himself judges a nation through earthquakes other times he uses other means. Jeremiah in the Book of Lamentations mourns over the desolation of Jerusalem by the armies of Babylon. However, Babylon or its armies are not even mentioned in the book. Jeremiah sees the destruction as a result of the judgment of God for the sins of God’s people, “For the LORD hath afflicted her for the multitude of her transgressions (1:5).”

The Lord’s Mercies

Jerusalem “came down wonderfully (1:9). The LORD hath done that which he had devised...he hath thrown down, and hath not pitied (2:17). The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thine anger; thou hast killed, and not pitied (2:21).”

Jeremiah laments that those who were slain by the sword are better off than those dying of hunger. Conditions are so horrible that mothers are cannibalizing their own children.

Yet, through it all, the prophet concludes that “it is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness (3:22-23). The Lord is good (3:25). He will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies (3:31-32). For he doth not afflict willingly (with delight) nor grieve the children of men. Who is he that saith, and it cometh to pass, when the LORD commandeth it not? Out the mouth of the most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins (3:37-39).”

Should we think that America or that the Church shall escape the judgment of God that we have seen in Haiti; or should we believe that we are better than this accursed island?

A Street Preacher Named Jesus

A fundamentalist street preacher named Jesus helps us to answer this question when he commented upon “the Galilaeans, whose blood Pilate had mingled with their sacrifices, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: except ye repent, ye shall all likewise perish (Luke 13:1-3).”

Paul said, “Despise thou the riches of his goodness and forbearance and longsuffering; not know that the goodness of God leadeth thee to repentance (Rom 2:4)?”

Jeremiah was able to see God’s goodness and mercy in the destruction of Jerusalem in that the city was not utterly consumed. Survivors still had the opportunity to repent and be forgiven in the midst of their solitary, restless and desolate condition. They had the opportunity to hear of a new day of restoration.

We should recognize God’s goodness in bringing destruction upon Haiti as evidence that he cares enough about such an exceptionally poor country that blind men believe to be completely forsaken of God. Whereas Jerusalem, “had none to comfort her: all her friends have dealt treacherously with her, they are become her enemies (1:3).” Haiti has many nations, especially the United States, and charitable organizations from all over the world coming to her aid. This also is the mercy of God.

Come, Behold the Works of the LORD

Jeremiah saw Jerusalem’s destruction as a call for her people “to search and examine our ways, and turn again to the LORD. Let us lift up our heart with our hands unto God in the heavens (3:40-41).”

Thus we see that God’s judgments are good for they demonstrate that God still cares enough to make a desperate attempt to get men’s attention before it is too late. He chastens us “for our profit, that we might be partakers of his holiness (Hebrews 12:10). But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons (Heb 12:8).” Haitian Christians should be thankful that God does not consider them as illegitimate children despite the power of voodooists in the country. There is an often repeated hyperbolic saying, “Haiti is 70% Catholic, 30 % Protestant and 100% voodoo.” Voodoo is officially recognized in Haiti.

David sang, “Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be excellent oil, which shall not break my head (Ps 141:5).” He also wrote, “Come, behold the works of the LORD, what desolations he hath made in the earth (Ps 46:8)”

Four times in Psalm 107, David cries, “Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”

David understood that God’s judgments were part of his wonderful works, “He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein (33-34).”

Moses also saw God’s wrath against Pharaoh and Egypt as God’s wonderful work. “Who is like unto thee, LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders (Ex 15:11)?”

God is the author of natural evil, but not moral evil. God’s will is always done in the physical world. Isaiah affirmed God’s sovereignty over nature, “I form the light, and create darkness: I

make peace, and create evil: I the LORD do all these things (Is 45:7)” God governs the physical world by cause and effect. God is the ultimate cause of all natural events. Alas, God’s will is not often done in man’s realm for he is governed by moral law; which he has the power to resist.

Isaiah shouted, “O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; the counsels of old are faithfulness and truth. For thou hast made of a city a ruin . . . Therefore shall the strong people glorify thee (25:1-3).”

Let the strong glorify God for this wonderful earthquake that has devastated Haiti. Let the foolish give glory to Mother Nature. Let the strong call men to repentance and faith in our terrible God. Let the foolish assure men that our God would not bring calamity.

Jeremiah asked, “O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds (5:3-5).”

Where are the Bartlemans, the Mathers, the Wesleys, the Amos, Isaiahs, and Jeremiahs today? The heads of the great denominations and the learned theologians of the seminaries refuse to declare the judgment of God; and the ministers of renown if they declare the judgment God, they are soon shamed into silence if not an apology.

Let the Strong Say...

Let the strong “Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. Come and see the works of God: he is terrible in his doing toward the children of men (Ps 66:3-5)”

Blame men for these judgments on account of their sins; but do not fail to give God the glory for his astonishing works of judgment. Away with the euphemism that “God allowed it.” No, God did it, praise his holy and wonderful name!

In his tract, “The Last Call,” which helped to bring a world-wide revival, Bartleman asked, “But what had God to do with earthquakes? He answered by quoting Isaiah, “When Thy judgments are in the earth, the inhabitants of the world learn righteousness (26:9).”

If we are going to learn righteousness from the recent destruction of Haiti preachers must once again warn the world that the same righteous God who judged Israel and the nations in the Bible will judge America and the nations of the world today. Jesus warned that in the last days “nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and

pestilences, and earthquakes, in divers places. And all these are only the beginning of sorrows (Matt 24:7-8)” As prophet of old said, “Prepare to meet God (Amos 4:12)”

Jeremiah sums it up, “Fear ye not me? saith the LORD: will ye not tremble at my presence? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. . . Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof (5:22-25; 29-31)?”

What Can You Do To Help CMUSA?

1. We need faithful prayer warriors to intercede for souls as well as praying for our health, safety and financial needs. This is vital!
2. As always, we need monetary gifts. We appreciate that some of your budgets are considerably tighter and yet you have continued to give faithfully. May God reward your generosity. Some have had to reduce your giving significantly, but you are still donating what you can. Thank you also. Please know that no gift is ever too small. God accepts them and so do we. If more of you would just send small gifts, it would help us greatly. If any of you do have extra funds and can make up the slack, please do so. We are also trying to find ways to reduce our own budgets. Often saints provide lodging for us when we come to their campus town. If you would like to help in this important way please contact us.
3. Arranging a church or home meeting is a great way to bless the CMUSA. Bro. Jed welcomes the opportunity to meet and minister to new people. He is thankful to address groups both large and small. It is amazing the hearts that God will touch in just a small home meeting. I believe that there are many Christians who would like to support this work on the campuses if they knew about it. Help us get the word out.
4. Finally, invite your friends to receive this journal also. It will make Christianity come alive, increase their faith and keep them revived!
5. Also, if you haven't read ***Who Will Rise Up?*** lately, I encourage you to do so. If you gave your copy to someone and never got it back, you may order a new one from us for a \$12 gift to CMUSA. We found a few extra boxes.

You may donate to CMUSA using PayPal by going to our website at Brojed.org or you mail mail a check to our home office: CMUSA, Bro. Jed smock, 2402 Longview Dr. Columbia, MO 65203