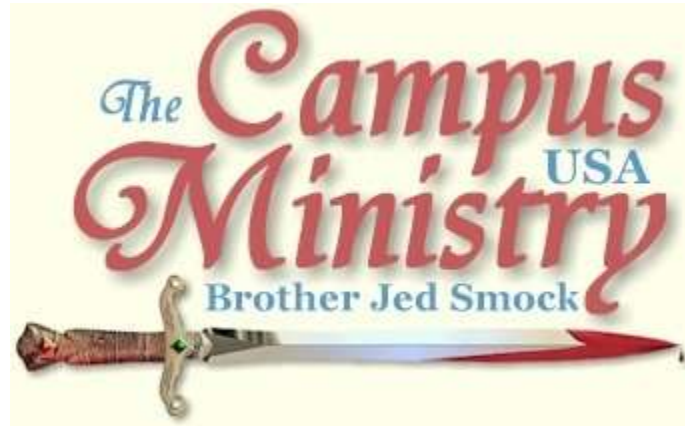


WORD WARRIOR



BROJED.ORG
brojed@aol.com
Cell 573-999-0247



University of Wisconsin, September 28, 2009

The front page of USA Today acknowledged the passing of a “word warrior,” columnist, William Safire. Safire was known for alliteration. I thought, “I like that tag. I also am a word warrior.”

The weather changed today. It was cloudy and in the low fifties with gusting winds. The first day of a weather change can make it more difficult to get a crowd. At the noon break I did not gather a crowd; but I did have several good conversations. One was with a Christian, who thought I needed to demonstrate more love. I explained my method and message. He was not argumentative; and he left after about 15 minutes. But before the next class break he returned and said, “I have been thinking about what you said. I now see that there needs to be preaching that brings conviction of sin.”

At the next break about 12-15 students gathered. Many of them professed to be Christians. I wondered where they had come from since UW is an extremely liberal campuses with few professing Christians; at least that I have met over the years. The crowd was agreeable and polite. Students acknowledged my answers to their questions by saying such things as, “That’s a good point. That’s reasonable. That makes sense.”

That crowd dispersed after about 40 minutes; but one fellow who had been listening complained about the tone of my preaching. He thought I should be soft-spoken. He was concerned that students would consider me to be weird and therefore think that all Christians were weird. He claimed that at 24 years old he understood the students better than I and that the students would not respond positively to my preaching. I admitted that men perceive me as weird. But we Christians are called “a peculiar people,” who are to be separated from the world and set apart to God. The Church is the called out ones. Isaiah must have looked weird preaching naked and John the Baptist must have appeared strange in camel hair eating locust and honey.

I told my critic, “Students perceived him and most campus Christians to be pansies and wimps, who sit in a circle singing Kumbaya and eating smores.”

He stirred me so, that I jumped up to preach again, putting on my sandwich board sign which lists sins that will send one to Hell. He next complained about my sign. I told him to make up a sign. He asked, “Do you really want me to do that?”

“Go ahead,” I replied.

He left; but soon he returned and stood beside me holding a sign which read, “All Christians are not weird like him,” including an arrow which he pointed to me. His sign against me helped draw another crowd. This new audience was also attentive. After the Christian had held his sign for over an hour, I whispered to him. “You know, students are going to think that you are weird holding that sign and saying nothing for over an hour.” Shortly thereafter, he shook my hand and left.

Mary Dieckmann, her daughter, Rachel, and their baby son, Moses, joined me around 1 PM. Mary actively witnessed and even preached briefly with Moses in her arms. Her husband, Gunnar, joined us after work at 4:30. I called on Gunnar, who volunteered to reconcile any differences between Christianity and true science. Gunnar has a PhD. in Chemistry.

UW can be a difficult campus to get students attention; but I was very happy with the day considering the cold and windy weather. As the Dieckmanns and I left campus, a student walked up to me and apologized for calling me names.

SATIRE

University of Wisconsin, Platteville, September 29, 2009

I did not get started until the 1 PM break. A small crowd gathered initially, which eventually swelled to over one hundred. An ear ringed boy whose father is an Assembly of God pastor rebuked me for telling what he called a lewd and lascivious joke about sodomy, accusing me of sin.

I had said, “Any girl who will stick a cigarette in her mouth is liable to put anything in her mouth. And we are not talking about lollipops.” I explained that I was using satire (“the use of irony, sarcasm, ridicule, or the like, in exposing, denouncing, or deriding vice, folly, etc.”).

Satire is an effective weapon in the arsenal of a word warrior, which is rarely used by what Leonard Ravenhill called pillow preachers, who are not engaged in the battle against sin. The dim witted preacher's kid could not seem to comprehend satire. Or perhaps he has just never heard preaching outside of church walls. I confess that most of my satire I would not use within the walls of the sanctuary.

But when you have lesbians passionately kissing one another as happened today to a delighted crowd, my satire is an appropriate and vivid reminder of the folly of sin.

He also claimed that last year I told him he was going to Hell for wearing an ear ring. I do not remember the interaction with him; but I did not tell him he was going to Hell for wearing an ear ring. I may have told him he was headed for Hell for opposing the preaching, which he was doing this year and probably did last year. He kept asking, "What are you doing to demonstrate the love of God?"

I probably did get on him for wearing the ear ring (effeminate, in my thinking) last year. The boy said that his dad went with him to get the ear piercing. His father may be one of these pastors who conforms to the world rather than sets a high standard of inward and outward holiness.

Many of the students claimed to be Christians. Holiness and original sin were the major issues. One African tried to tie together Romans 5:12 with Romans 6:23, claiming that both sin and death are passed to newborns. Physical death has been passed to all on account of Adam's sin, but not spiritual death. Physical depravity and physical death are consequences of Adam's sin, but spiritual death is a result of each individual's sin. Convincing men that sin is a choice is usually necessary in order to convince men that they are able to live holy. Unfortunately, too many teach that sin is caused by a fallen physical and moral nature which we inherit from Adam (total depravity), which men do not lose until physical death. If this is so, then men have an excuse to sin. "It is man's nature to sin," they say. But the preacher's job is to take away all excuses to sin, including theological excuses. The Christians nature is to live holy. The African did take a copy of my book, Walking in the Spirit. Hopefully, he will read and understand.

Two girls came up to me and made it a point to show me their cleavage. One of these girls stayed around for most of the afternoon. She had many questions and comments (often lewd). I rebuked her sharply. She seemed to enjoy the attention. I believe that she could be reached. I think her name is Kasey. I told her that she had potential and lots of spunk. She just needed a good man to whip her into submission. The whip is the Word.

The weather was in the mid fifties today and cloudy and windy. So I was happy to draw a large crowd. However, after 4 PM the temperature dropped significantly and the multitude left. Students still have not made the adjustment in dress to the weather. I continued to preach holiness and exhort a small group of professing Christians concerning holiness until 4:30, when that group got mad and left.

THE RAINBOW BANNER

University of Wisconsin, Platteville, September 30, 2009

The weather improved today, 60 and sunny. Right off, I gathered an audience of around a hundred which remained at that for most of the afternoon. At 1PM, Bill Landerholm from Rockford, Illinois, joined me. I called on Bill shortly after he arrived. Bill carried a large banner listing the sins of 1 Cor 6:9-10, warning that **NEITHER NOR WILL INHERIT THE KINGDOM OF GOD**. Bill is a good contrast for my preaching; he is soft spoken. However, shortly after Bill started speaking two perverts carrying a rainbow banner arrived and blocked Bill from the students view with their banner. After a time, they did lower it. Bill was patient with these perverts. I wasn't sure at first whether they were male or female.

When I took my second turn, the perverts became more aggressive in trying to block me with their banner. But I was able to outmaneuver them. It did get tense when as the perverts tried to wrap the banner around me and when another male homo got very close and was thrusting his hip at me. A few students intervened at this time and the perverts backed off.

Some of the students were getting irritated with the perverts since students despite their protests do obviously want to hear what I have to say. One boy told the female pervert that she was too ugly to get a man; therefore, she was a lesbian. She did not seem to be phased by this remark.

Spiritually, the female was very ugly. But I countered that actually she could be pretty if she would let her hair grow and put on a skirt to make her look more feminine. Soon she got a wig and wore it for the rest of the day. I commented that it did improve her looks. Her ugliness was that she had such a loud and boisterous spirit, just the opposite of the meek and quiet spirit that Paul said godly women

ought to have. I never was sure whether the other pervert holding the banner was male or female. He/her never made any comments.

Sometimes, I use a different tactic with those who flaunt their lesbianism. I will say, "I do not believe that you are a lesbian. You are too pretty to be a lesbian. You could get yourself a man. You think since I am a minister that I am naïve. I know that you are just trying to shock me. You are not a lesbian; you are a woman."

At 3 PM, I turned the meeting back to Bill. He had left his banner on the ground. I went over to sit by it, fearing that the students might try to steal it. Eventually, some students drifted over to talk with me. I was having a quiet session with them and Bill was having a peaceful session with another group. Usually, I do not like to have two groups going. But since it was getting late and both of us seemed to be having profitable dialogue, I allowed the two groups to grow. Eventually, I had about 35 around me and Bill had 25-35 around him.

Several professing Christians in my crowd tried to convince me that I need to be more positive. Bill's banner listing the sins was stretched out at my feet. The Christians protested that I needed to emphasize that Jesus could change the students' life.

I replied, "You hypocrites, for the last two days you so-called Christians have been telling me that we cannot help but sin. I have been arguing that when we come to Christ we are changed. Old things are passed away; all things become new. God transforms our lives, when we commit fully to him. You have been telling me that we cannot help but sin. My whole message emphasizes a changed life through Christ."

It seemed like a few of them did get my point; for two of them asked me to judge them. When I gave one a run down on his life; he agreed that I was right, that he was a hypocrite. I explained to the other one that I had not talked him with enough to judge him.

“WHAT IF THE PREACHER IS RIGHT?”

University of Wisconsin, Milwaukee, October 1, 2009

It was supposed to be in the low sixties with some sun today. But I do not think it ever reached 60. Nor did I see much sun. I preached about 15 minutes without anyone stopping. However, I persevered and gradually people gathered. Within 30 minutes I had close to a hundred people. One professing atheist was so soft spoken that I could hardly hear his questions or comments. Usually atheists are loud and boisterous. The crowd was responsive to my preaching, good humored and attentive during the Q and A periods. They seemed to appreciate my satire. I was thinking to myself that this is an unusual day. This is really a nice crowd.

A girl named Amber said she liked sex. She also said that she chased the boys. I made her an example of the way girls ought not to be. I used her to illustrate my exposition of Proverbs 7, which tells of the woman “with an impudent face,” who lurks at the corner of the street. Amber seemed to like the attention. She listened for over an hour; I was shocked when she walked off arm in arm with a woman with whom she said she was going to have sex. I do not know whether she was putting me on or if she was actually a lesbian. With so many students today, anything goes.

About 1:45 a student asked me what I thought about Muslims. I answered by reading from the Koran concerning its teaching that Jesus was merely a prophet, who was not the Son of God. The verse I read also teaches not to say “Trinity.”

I said “If the Koran is true then Christianity is false; but if the Bible is true then Islam is false.”

Suddenly, a Muslim shot out of the crowd into my face. “Show me where the Bible uses the word Trinity? Show me where the Bible says Trinity,” he asked over and over. I calmly replied, “The word Trinity is not in the Bible; but the concept is throughout the Bible.”

I read Matthew 28:19, which teaches we are to baptize in the name of the Father, and of the Son, and of the Holy Ghost. I also read 1 John 5:8. Of course, he did not want to listen; but continued ranting and raving. He got the crowd very stirred and agitated.

He instructed me to read John 14:28 in which Jesus said, "My father is greater than I." I tried to explain how the Lord in becoming a man emptied himself of the divine prerogatives. However, he was not about to listen to anything I had to say.

This conflict went on for almost an hour with the crowd siding with him and applauding him. He was bragging on all the Christians who convert to Islam. Probably, in this country there are more people with a Christian background who convert to Islam than Muslims who convert to Christianity.

With all the conflict the crowd swelled. I marveled that there were no policemen around considering how agitated the mob had become. But with all their raging, I did not give an inch. After 4 PM many left. Before the Muslim departed, he changed his attitude, shook my hand and said, "I hope there are no hard feelings."

For the last 30 minutes there were several Christians in the crowd who were somewhat supportive. One of them had earlier rebuked the rabble for their lack of intelligence. "This is supposed to be a University campus," he exhorted. Ironically, later he told me that I was coming on too negatively and sternly. I reminded him how that he had come on negatively and sternly to the students earlier. I explained, "What you said to the students and your manner was appropriate for the situation. My message and attitude was also appropriate for the situation."

He could not figure out why I often make it a point to play into all their stereotypes of Christianity. He objected to my reply to a student who had asked me, "What is your favorite Bible story?" I had responded, "The destruction of Sodom and Gomorrah."

My Christian critic did understand that I was being ironical; but he did not appreciate the use of irony. What this young man failed to understand is that he is not the only one who figured out that the story of Sodom and Gomorrah is not really my favorite Bible story; but that I was trying to get a rise out of the gainsayers, those who have ears but hear not. Some students will respect my subtlety; those are the ones whom I am targeting, the ones who have ears to hear. Alas, they are few in number.

On my drive to campus today I decided to use Socratic irony (profession of ignorance and of willingness to learn as one interrogates another on the meaning of a term). I feigned ignorance on the subject of evolution when asked about it from a man with a condescending attitude. This tactic made him define evolution and kept him on the defensive. He had difficulty explaining it and defending it. The Socratic approach proved to be effective. Later when it became evident to him that I knew more about the subject than I was letting on, I was accused of bearing false witness.

A gentleman, who is a history professor at the University, introduced himself. I had given him a copy of Who Will Rise Up? four years ago. He said he had been standing by ready to come to my aid should it appear that I was in danger. He also told me that the Chief of Police had been standing beside him observing the scene. At one point the Chief asked the professor, "What if the preacher is right?"

Later in the evening I received an email from the professor, which said, "I am one of those backsliding, pew-filling Christians, who has been convicted by your preaching."

He is planning on coming to a home fellowship meeting which I am teaching in Grayslake, IL on Saturday night.

THE FOOLISHNESS OF PREACHING

Northwestern University, Evanston, IL, October 2, 2009

Northwestern was founded by the Methodist in 1851. I had not been on the campus in over 25 years. Last time I preached in front of the Student Center and on a public sidewalk. I have only a faint remembrance; I must not have gotten much going or I probably would remember.

I started preaching at 10:50 north of the library in a wooded area. There was not much pedestrian traffic; and I was basically ignored. So I visited the bookstore of the Garrett Theological Seminary which is on the Northwestern campus.

At 11:45 I took my stand on the public sidewalk of the main street which runs in front of Northwestern with Garrett on one side of the street and Seabury Episcopal Seminary on the other side of the street. It was noisy with all the automobile traffic. However, there were large numbers walking to and fro on the sidewalk. I doubted if any of them were seminaru students. Once again I was ignored except for some glancing at my sandwich board sign mostly without comment.

I took refuge inside a memorial chapel on Garrett and prayed, sang hymns and meditated on the stain class window of the risen Christ titled, "The Word fulfilled." I also was inspired by the windows devoted to Job, Jeremiah, Isaiah, St. Francis, Columbus, Luther, and Wesley. I mediated on the life, achievements, and teaching of each of these men and asked the Lord to help me to do great things as they did, but hopefully without the temptations of Job.

I was refreshed in my spirit as I once again took my stand on the sidewalk. Alas, once again, I was generally ignored. One girl I thought reflected all students' attitude towards me when she said, "You are funny."

I know I look "funny" wearing a sandwich board sign warning of sins which will damn men to Hell. But that is sometimes what it takes to get students' attention. I said to the girl, "This is very serious. Your eternal soul is at stake. My message is vital. Consider where you will spend eternity." Sadly, she walked on without so much as turning around.

It was a cold and blustery day. I considered if I was going to get the attention of Northwestern students, the weather would have to be better. So I left campus at 1:15 in order to miss the Chicago traffic.

No one seemed to be angry with my preaching like they often get on other campuses and make lewd and vulgar remarks and gestures as they pass. Northwestern students were simply indifferent, which is one of the most difficult spirits to overcome. These students are cultured, heady, high-minded and think that they are on top of things by going to a prestigious private school.

Today, I was reminded of my calling, brethren, "how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which

are not, to bring to nought things that are: That no flesh should glory in his presence (1 Cor 1:26-27).”

Tonight I received the following email:

Brother Jed,

Are you the same man who used to preach on the OSU campus in the late 70's/80's? Because if you are I wanted to let you know how thankful I was to hear your preaching during that period of time. Please write back and let me know if you are that person.

*Thanks,
Archie*

UPDATE FROM GHANA

Hi big brother Jed,

Greetings to you this morning! i trust that all is fine, and work of God is progressing? The good news is that, we have been able to do one school of Evangelism in Mankessin in the Central region of Ghana hosted by Peter Sam. We did it for five days but I and Simon were able to join them on the second day. I was the main speaker. I teach for 3 days but Peter and one missionary from the US started it. In fact it was a real blessing to the entire township which has a very big market. As usual, as you trained us, every day just after the school we take the students to the streets and markets to demonstrate practically what is "real" evangelism with our placards and t-shirts. God is great, this time is "OUTDOOR NOT INDOOR" says Bible Jim. At the last day of the school, I laid my hands on each of the students and commission them to go boldly and REKINDLE THE SPIRIT OF EVANGELISM IN GHANA, in the name of Jesus. We also give them certificate of completion.

They were 14 in number.

Prayer request, Please it takes people to support a worthy cause, so we want you to be praying for our need of PICK UP TRUCK, powerful mega phones, more placards, T-shirt and banners. We want to continue this till we see our nation in a true revival. Pray also for the Two Witness Ministry affiliated Bible Schools in Africa for God's mighty hand on it especially Ghana. Last week we opened one new school at east Lagon here in Accra. Next week we are going to open the Adenta school also in Accra.

Thanks again and may the Lord bless and keep you.

*In Christ love,
Francis Asante*

Atonement Question



Dear bro J.

How can a just God be satisfied with punishing an innocent in place of the guilty? Wouldn't it be simpler just to forgive without having to take out his rage on someone?

regs.

T.

Dear T.

You have expressed a theory of Christ's atonement which I believe to be false. It is usually called the payment or penal substitution view of the atonement.

Jesus was not punished by his beloved Father on the Cross; nor did Christ have to appease the Father's wrath.

God's problem in forgiving sin was not personal but governmental. How does he righteously and wisely extend forgiveness and still uphold respect for his law and his government? In government when justice is executed by the full punishment of the law, then mercy suffers. On the other hand if mercy is extended to the offender, then justice suffers.

Jesus was man's substitute in suffering; but he was not our substitute in punishment. Jesus' sufferings for man's sin displays to the world that God takes sin seriously. When man sees the sufferings of Christ, it ought to have such an impact on his life that he is determined to change by forsaking sin and henceforth live a life of obedience for the glory of God.

God had no rage against Jesus. He was not punishing his son. He was pleased with his son's love, devotion and obedience. Jesus was suffering at the hands of wicked men, who were unjustly punishing him for his alleged blasphemy. Hence, God's wrath against sin and sinners is greater than ever. It is bad enough that man has rejected and broken his holy law which is for the good of mankind. But since our Lord's crucifixion, man has also rejected the sacrificial work of our Lord on Calvary's cruel cross. Man has not only rejected the law; but he has rejected God's mercy in providing atonement for man's sin by substituting the sufferings of Christ for the deserved damnation of sinners.

T., you have asked a very profound question, which really requires a more through explanation than I have time to cover for now. Please read the following letter from a friend of mind, the late Jeff Paul, which gives a further explanation of the atonement:
<http://brojed.org/articleone.html>.

I pray that my letter and Jeff's will help your understanding. Should you be interested in further reading on the government theory of the atonement then I can direct you to other writers. If you need any clarification of what I have written, please let me know. Meanwhile, please think of how your sins and the sins of the whole world have brought so much sufferings and especially the terrible sufferings of our Lord, who was despised and rejected by the very ones for whom he demonstrated so much love. Christ's death for our sins allows God to justly and righteously offer forgiveness to all who will repent and believe the gospel.

Please let me know if you have further questions, but one at a time please.

For our Lord's Sake,

Brother Jed

What can you do to help?

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 may mail a check to our home office: CMUSA, Bro. Jed smock, 2402 Longview Dr. Columbia, MO 65203