

Sermon Transcript: Why Laugh When People Fall?

October 29, 2022

Amen. Praise God. Yes Jesus. So, Brother Jared, before I forget, that song right there, this is edited as well. We'll take off where she's talking at the end of it and replace it with another whole round of that last chorus of a thousand tongues and hymns to sing. I don't know what I would do without Brother Jared. Amen. Well, it's good to see Brother A.J. in Korea and Edward in Scotland, Andrew in the nation of New York and that strange foreign land up there in the far, far north and others that are listening but not signed in and that is okay as well. It's good to see everybody around the world. Not sure if brother and sister in Jamaica are listening and others will be listening when they receive the recording later today because they don't have enough data to listen live and so they're able to connect to a free Wi-Fi later in the day or tomorrow in order to listen and everybody is in different situations. Amen. But God is good all the way around the world. Amen. God is good. Thank you God. Let's go in prayer.

Lord Heavenly Father, we thank you Lord for getting us through the week. We thank you for getting us through the month of October.

Thank you Lord for your mercies are new every day. You are enduring with us. Praise God. And you are faithful to finish the work that you started in us. You will see us through all the way to the end and forever more beyond. Praise God. Lord Heavenly Father, we worship you and praise you. Thank you for this opportunity to come together and to listen to the message today. Thank you for our internet connections, our computers and phones for the purpose of learning, listening to the messages and fellowshiping with our true brothers and sisters. We do ask for your help as people fast against Halloween, for victims to be freed, delivered and for people to escape bondage, captivity, for people to be protected from being kidnapped in relation to Halloween sacrifices and Halloween darkness. We pray to our families and friends and those that we witness to that they will see the light and that they will discern the darkness, that they would open their eyes. We pray for your help with our witnessing our words of how we witness, for us to witness in the most effective way. Please help us with this. Please consider our fastings and our prayers. Thank you for your consideration of our needs and our prayers and intercessions for other people. We ask you Lord for your special anointing on this message we are about to receive. We ask for your protection as people gather together in Nigeria and we ask for healing for Sister Amanda, Brother Jonathan in prison as well for his healing. We pray that BJ in India, we pray that he is doing better in recovering from his infection. We ask for your help in these matters. Please help Brother Edward to strengthen him and encourage him. Please bless Brother AJ and Sister Kiki. Please help them. Please help Sergio and Andrew. Please help Kareem and Fiona, Brittnei and Jared.

Please help Adri and his pursuit of work in South Africa. Please help Victoria in Nigeria. Please help all of our other brothers and sisters around the world and the pastors and the deacons in Nigeria and their understanding. Please help them with their internet data so that they may listen to the services and learn so that they then can take that message to the congregations in Nigeria. Please help them Father. You know all of our other needs, all of our other concerns. You know them all. Every name, every need, every situation. And we are all in your hands and we are your people and you are our God. In Jesus' name we pray. Amen.

Praise Jesus. Praise God. There's Jamaica showing up on the radar now. Praise God. Praise God. Let's turn to the book of Matthew chapter 7. Matthew 7 verse 12.

Let's turn to the book of Matthew chapter 7 verse 12.

Matthew 7 verse 12 is where we're going to start and if everybody could please stand for the reading of our first passage. I appreciate it. Thank you. Thank you very much. Matthew 12 verse 12. I mean Matthew 7 verse 12.

"In everything, therefore, treat people the same way you want them to treat you. For this is the law and the prophets."

Amen. You may be seated. In everything, therefore, treat people the same way you want them to treat you. For this is the law and the prophets.

Very simple. Very simple. Very short. Very precise. To the point. Amen. We call this the golden rule. Do as unto others as you would have them to do unto you. Very simple rule of love. Treat other people the way you would want people to treat you. There's many ways that we can apply that. Very basic, simple, elementary principle. Many different ways we can apply that. Today, the title of the sermon is Why Laugh When People Fall. Why laugh when people fall. There was an old TV show called America's Funniest Videos. I never thought it was very funny because most of the videos were people falling down, crashing, and animals falling down and crashing. You can find many similar videos on YouTube displaying people laughing when people are in an accident, injuring themselves, having a swimming pool accident, or some other type of crash. In many of these videos, it's obvious that a real injury is very possible that people are still laughing. I've never been able to laugh at such dangerous events, at people's injuries. Accidents are not funny. My wife feels the exact same way. I've never understood why people like these videos. Today, we are examining this. There's a word somebody used just the other day on MeWe. I never heard of it before I looked it up. I don't know how in the world he pronounces it. Brother Jared is so much better on this. I think it's something like Schadenfreude. Schadenfreude. Huh? Schadenfreude.

Schadenfreude. Schadenfreude. Okay. Schadenfreude. It's a German word. Yeah, it's not that. It looks like that. So, it's a German word that originates from two words meaning joy and harm. The experience of pleasure or joy or self-satisfaction that comes from learning or witnessing the troubles or the failures or the humiliation of another person. That doesn't sound very good. It has been detected in children as well as adults. Is it avoidable? Is it part of human nature? Where does it originate from?

There's different theories out there. Most of those theories I looked up really are not realistic theories. I don't believe most of the theories out there. But one of the theories that is out there is that it could be a subconscious mechanism, reaction, a subconscious reaction for reducing the perceived seriousness of the event. To try to just laugh off the seriousness. I don't really think it's that. I really don't think that's what it is.

Here's a better possibility. In school it was the cool thing to laugh at other people's unfortunate accidents. For example, a little kid falls and a group of tough kids laugh. So, the other kids join in with the bullies and the people that are laughing so that they would fit in with the cool crowd laughing at the person that fell down. But as we mature, we no longer do that. We don't join in with the crowd to laugh at somebody else's misfortune. So, in that scenario, in that theory, it would be a childish activity. And the activity of a bully. The activity of somebody that didn't really care about other people. A childish, immature child not caring about the

person laughing and then the others joining in just to join in with the crowd even though it is an evil scheme. It's childishness. So, if that's what it stems from, if that is the origin, it is something we must get rid of. It's immature and it is the opposite of love.

I would talk about some other things. I think that it is also realistic later on. But it is the opposite of love regardless of the origin. So, let's look at Matthew 24, Matthew 24, verse 12. Page 34. Matthew 24, verse 12. "Because the transgression of the law will increase, most people's love will grow cold", or increase in coldness. People will not love as much in the end time. This is a prophecy of Christ Jesus that people will not love as much in the end time. So, these videos on YouTube, people are laughing at people getting injured, falling off a ladder, falling off the house, or something like that. This is the perfect example of how people have lost love for one another and consideration for other people's health and so forth. Perfect example.

But notice how this verse connects it with breaking the law. And we just read in chapter 7, verse 12, that the golden rule, what we call it today, the golden rule, that it is the law and the prophets. It is the law and the prophets to treat other people the way you would want to be treated. I really don't think that we want people to laugh at us when we fall off a ladder. Amen? Me and Brother Jared, we get up on ladders constantly to work on things in this old house that was dilapidated when we first moved into it. We worked for months and months and months and we're still working on this house, fixing things. For an entire year now, we are constantly up on ladders and I watch him carefully and he watches me to make sure we don't fall, especially when we get up on the very upper steps of the ladder and we get higher up in the air. We watch each other to make sure we don't fall. If one of us did fall, I think we definitely would not be laughing at the situation and neither would we go and run if we had a home video running, a security camera. We wouldn't go and take that video and send it into America's Funniest Videos. That would be outrageous. I wouldn't even think of doing that. I don't understand people at all whatsoever, even if we didn't get hurt. I still wouldn't go and grab the video from the house security camera and then send it in on YouTube or TV stations saying, hey, look how funny this was that he fell. I wouldn't even think of that. I really don't understand people today.

Look at Romans chapter 12. Romans 12. Let's read this entire chapter. It's got a lot of good stuff in Romans 12. But firstly, let's read verse 15. Romans 12 verse 15.

"Rejoice with those who rejoice and cry with those who cry." I've quoted that many times. Amen? That when somebody rejoices, we should rejoice with them. When somebody cries, we should cry with them. We should have empathy. Is that how you pronounce it? Empathy. Empathy? Empathy. Empathy. Empathy. Empathy. You know what I'm trying to say. Praise God. We should have that for people. Amen? And I don't think that we're having that for people when we laugh at their crashing down, injuring themselves, that they're trying to jump into the swimming pool and they jump off the board in a way that accidentally hits their head on the board when they come down.

People laugh at that on these videos. That's a very dangerous situation, hitting your board on that, I mean hitting your head on that jump board. That's a dangerous situation. You can die from that. And people laugh at it. It's crazy. It's crazy. It doesn't say laugh at people's misfortune. Amen.

Going back up to verse 1, Romans 12 verse 1, "Therefore I urge you, brethren, by the mercies of Theos, to present your bodies a living and holy sacrifice, acceptable to Theos, which is your logical service of worship." This is the logical service of worship. How you serve

God is to present your entire being – mind, body, and soul – to God. Your entire life, your being, your entire existence you owe to God and should be a living sacrifice to Him. So that's serving God 24-7. Amen? And do not be conformed to this world. But that's exactly what people are doing when they join in laughing with other people at other people's misfortune. Then you are conforming to the world. That's exactly what you're doing. Amen? But rather be transformed by the renewing of your mind. That's what we need. That we would no longer laugh at other people's crashing down, injuring themselves, or even possibly injuring themselves.

We need for the Holy Ghost of Jesus to transform our mind, our way of thinking, the way we look at things and how we react to such things. This is what we need. Amen.

"So that you may prove what the will of Theos is, that which is good and acceptable and perfect. For through the grace given to me, I say to everyone among you not to think of yourself more highly than you ought to think."

You've got to be careful about pride. But to think so as to have sound judgment as Theos has allotted or given to each person a measure of faith.

"For just as we have many members in one body and all the members do not have the same function, so we also who are many are one body in Christ and individually members one of another." Since we have spiritual empowerments, the other translations say gifts, we have different gifts, but it's not a gift like you give somebody a gift. That's not what it means in Greek, so it's better translated as a spiritual empowerment. If you have a skill from God, a gift from God, or a supernatural gift from God, it is a spiritual empowerment.

"That difference according to the grace given to us, each one different. And if it be prophecy according to the proportion of his faith, or if it be service in his serving, or if it be teaching in his teaching, each one according to the different measure of faith. Or he who exhorts in his exhortation." I think it would be better to get a word that people understand better there. "He who gives with liberally giving or with sincerity, he who leads with diligence must lead with diligence. He who shows mercy with cheerfulness." Let love get you down to love, which is what the entire law is built upon. The prophets and the law are built upon how you show love to God and how you show love to each other.

"Let love be without hypocrisy. Detest what is evil. Clean to what is good. Be devoted to one another in brotherly love. Give preference to one another in honor, not lagging behind in diligence, fervent in spirit, serving the Lord. Rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality." Amen. "Bless those who persecute you. Bless and do not curse. Rejoice with those who rejoice and cry with those who cry. Be of the same mind toward one another, the same as do as unto others as you would have them to do unto you." Amen. "Be of the same mind toward one another."

"Do not be haughty or proudful in mind, but associate with the lowly." That means you should associate yourself with the poor, the humble, people in need. Associate yourself with that type of person rather than the opposite type of person who is a very proudful person, a very rich person, a person who thinks they have it all, mentally or emotionally or spiritually. They think they know everything and they won't listen to reason. Do not associate with that type of person, but rather the type of person that can humble themselves and the type of person that can confess their needs and the person that does have need physically. Associate yourself with that type of person.

"But do not be wise in your own estimation. Never pay back evil for evil to anyone. Respect what is right in the sight of all men. And if possible," if possible, "so far as it depends upon you, be at peace with all men. Never take your own revenge, beloved, but leave room for the

wrath of God. For it is written, 'Vengeance is mine, I will repay,' says the Lord." Amen. "But if your enemy is hungry, feed him. If he is thirsty, give him drink. For in so doing you will heap burning coals on his head." Amen. "Do not be overcome by evil, but rather overcome evil with good." Amen.

The principle throughout this chapter, spiritual law, spiritual principle, as all Ten Commandments are and all the law of God is, is to be good to people. In general, to the best of your ability, to be a good person and to treat other people fairly and just and good. Amen. I believe that is opposite of laughing at other people's misfortune. Laughing at people when they crash, when they fall into a swimming pool, whatever, in a way that they could get injured. Now it's different, of course, if you're laughing at yourself because you were embarrassed, because you tripped over something and it wasn't really something that was dangerous, just a silly mishap of your own self and you're laughing at yourself, then we could join in with them, even as the Bible says, rejoice with those that rejoice.

We can join in with a person. If they are the person that did the very minor thing that was embarrassing to them, that they are laughing at themselves, then yes, we can laugh with them because they are the ones that started it. They are the ones that was in the situation. But we should not laugh at somebody that had a serious fall that they themselves are not laughing at, which is exactly what we see in these videos, is mostly serious situations that can suffer from real injuries and people are still laughing. I don't even laugh when my cat falls out of bed, but rather I'm concerned about him getting injured, even though cats are very excellent at landing on their feet and taking hard impacts and stuff like that. They're survivors, they're survivors and man, they've got nine lives.

But I love my cat and even though I know he's very good at landing on his feet, I'm still very concerned if he did a foolish thing, an accident thing and falls down, falls off from something, jumps up and falls down. I don't even laugh at those type of videos where a cat jumps up on the sink and falls down or jumps up on a bookshelf and pulls the whole bookshelf down on top of himself. I don't laugh at that either, because I know that that poor little creature may have been injured very severely. Even if it is a beast, it is a living being that has emotional feelings and physical feelings of pain.

And we can look at one other verse over in Proverbs, Proverbs 24. Proverbs chapter 24, verse 17. This is page 97, if you have the paperback copies of Alpha and Omega Bible, page 97. Proverbs 24, verse 17. "If your enemy should fall, rejoice not over him, neither be elated at his overthrow, for Jesus would see it and it would not please Him and He would turn away His wrath from him. In other words, Jesus would see you laughing at your enemy's fall and Jesus would turn his anger away from the wicked man that fell and no longer punish that wicked man because you laughed at him.

What I'm talking about today is actually laughing at innocent people when they fall or crash. I'm not talking about being glad that your enemy failed in their pursuit of evil. Neither is this in Proverbs. It is acceptable, it is okay, to be glad that the enemy failed in their pursuit of evil. That is totally acceptable. So, you have to think of the context of each individual situation when we're talking about our enemy. We can go beyond this one verse in Proverbs and look at many, many multitudes of verses throughout the Bible of men of God like David praying for the fall of their enemy. Amen. There is a very righteous reason for war and destruction of the wicked. So, this ain't really talking about that you should not be glad when the enemy fails in the pursuit of evil, but rather of course we should be glad that the pursuit of evil failed. Amen.

I'll give you some examples. It was in the news yesterday or the day before that Nancy Pelosi, her husband in San Francisco, was attacked in their own home by a man, a weirdo, with a hammer. Now, of course, we don't like Nancy Pelosi and all those Democrats. They're very evil, demonic people and they are responsible for the murders of millions and millions and millions of people in multiple ways. The vaccines, destruction, and other ways. Nancy Pelosi and her husband and all that Democrat Party, those people, they're responsible for the murders of millions and millions and millions of people. Murder. But at the same time, I did not rejoice that her husband was attacked by a man with a hammer. I did not rejoice in that in any way, shape, or form. However, I would be glad if they were arrested and gave in the death sentence for their crimes.

Amen. If they were arrested and gave in a court trial and sentenced capital punishment for treason against the United States and for the murder of millions of people, that would be justice. And I would rejoice in justice. Amen. But I don't really rejoice in some weirdo attacking somebody within their own home with a hammer, even though perhaps God may be working within that. But if it is, then that's God and I'm not touching it. But in general, I don't normally laugh or rejoice when somebody is attacked with a hammer. And we don't rejoice when somebody sins by accident or on purpose. So, we don't rejoice that our enemy has fallen spiritually. We don't rejoice that our enemy is making a fool of themselves, but rather we detest that they are making a fool of themselves. Amen.

I don't laugh when I see the dictator Biden, acting like he has dementia and can't find his way off the stage time after time after time after time. I don't rejoice in that. I don't laugh at that. And I would not rejoice if he was diagnosed with dementia. If something were to happen to him, I would say, well, he deserved it. He's getting what he deserved from God. God is punishing him. But I'm not going to throw a party. I'm not going to really rejoice. I might acknowledge God's punishment and be glad that God Himself serves justice in the earth. But I won't really be glad about the injury, the sickness, the disease that is inflicted upon the wicked.

The Bible talks about during the wrath of God, the final forty-one and a half days, how the wicked that continues to worship demons and wood and stone, how that they will have grievous sores upon their bodies. Yes, they deserve it. And we can say that because that's the reality. That's the truth. We can say, yes, they deserve it, but I don't rejoice in their suffering. I don't rejoice in their continuation in sin and rebellion and rejection of God's law and God's way. I don't rejoice that these people are suffering, but I am glad that God repays. Amen. I'm glad that God does hand out just sentences against the wicked people. I'm glad of God's action, His justice. He is hand of justice, not in the person suffering. Amen.

So we need to examine ourselves. Each one of us, we need to examine ourselves, our hearts, our mind, our degree of love for humanity, human beings.

We were, all of us, at one time sinners. Amen. We should remember that. We were not always perfect. We were not always holy. We were not always obedient to God. We were not always a people.

At one time we were dogs. At one time we were beasts. At one time we were filthy and rebellious and sinful and evil. And at one time we rejected the word of God.

That wasn't funny. And if we had been punished by the hand of God for our sin in that day and in that time, that would not be something to rejoice over, except for only that God is good to punish the wicked. And to spank us as a good father will spank His disobedient children.

We can be glad that God does discipline people and do whatever it takes to get people in control, to help people grow up, stop being rebellious children. We can rejoice that God is just. But we don't rejoice in the affliction, the affliction, the punishment itself, the pain felt by the human being. We would rather instead rejoice when they repent. Amen. When that person repents because of the judgment, because of the injury brought onto them by God or by their own self, that they brought it upon themselves, which they do even if God brings the punishment, really that person is the person that brought it upon themselves. And we don't rejoice in that, but rather we rejoice in their repentance. Amen.

That we can rejoice at victory in war, we can. We can also rejoice in the fact that most of the Twitter employees were fired and continue to be fired, that almost the entire Twitter staff are losing their jobs. I do rejoice in that because it is an action that is a great deliverance for humanity. It is restoring free speech and restoring our ability to distribute the truth about politics, about religion, about Islam, about homosexuality, about transgenderism, about the vaccines. As far as we know, we hope that we'll have freedom of speech in all these different areas, so it's a great victory for mankind. Amen.

It's a great victory for God. It's a great victory for the Republicans, the conservatives, the Christians. It's a great, awesome victory of war. It really is. Amen. So we do rejoice in the firing of those wicked Democrat Twitter employees, and they deserved it. But the reality is they can just go somewhere else and get a job. They can get a job at Facebook, Instagram, Pinterest, all these other demonic corporations, PayPal, Google. They can get another job. For them to have lost a job is really nothing at all. They're not really injured. They can go get a job at McDonald's, Burger King, Wendy's, Taco Bell. They can get another job. They're really not injured. We can rejoice that these people are no longer in a position, at least the one company, Twitter, no longer in a position to ban freedom of religion and freedom of speech. Amen. That is something we can definitely rejoice over. We can be glad and rejoice when an evil nation or evil president or prime minister loses a war. Amen. We can throw a party when Hitler is defeated. Amen. We can throw a party when the Democrat party loses to Republicans a week from now. We can throw a party at that, that they lose their job. We can rejoice in that. And again, they can get another job. They're not really injured. It's a victory for mankind. It's a victory for freedom when the Republicans take Congress, even though we're not going to really be able to change very much because Biden won't sign any new laws passed by the Republicans. So, it's not as big of a victory as we would like for it to be. It's not as big of a victory as a lot of Republicans think it is. It's really just only at face value. But I will still dance. I will still shout. I will still rejoice on that night of November the 8th if they don't steal it. Amen. Amen. If they don't steal it, it will be a great night. And I will celebrate. So that is the fall of the enemy that I will rejoice at. But it's not a fall that injures anyone. It's not. It's not a fall that injures them or anyone else. They can get another job. And they're rich. Congress, they're millionaires, every one of them. Every one of them. They're millionaires. They don't even need a job.

So, the context. The context is what it's all about. We cannot really apply this verse in Proverbs to every, every, every, every situation. But it is something that we should consider and remember, this verse. It is a verse that I have thought of many times when something happened to a wicked person and something happened to them in the news and this verse came up in my mind instantly and I controlled myself and I controlled my words and my

reactions to not overly rejoice or not rejoice at all, knowing what this says.

So we do need to consider the verse because there are different situations that could arise where it does apply. Amen. Such as, I did not rejoice in her husband being attacked with a hammer. So I would apply it there. There was a man locally who used to come over quite often when we was in the other buildings before this one. Marshall was his name. He used to come over and talk to me. He was a Democrat who absolutely refused to believe that Obama was evil and absolutely refused to believe that the Democrat Party is evil.

I tried to talk with him, give him the evidence, the proof, but he just simply would not listen to reason. I had to eventually make that choice even though I cared for him and loved him as a person. I had to disfellowship from him. I had to tell him, do not come back until you repent, until you are able to confess that Obama and the Democrat Party are evil.

Do not come back. I don't want to have anything to do with you. I don't regret it at all.

That was the right decision. We must stand against evil. We must not allow evil to repeatedly, over and over and over, enter within our gates of our home, our property, our yard, our homes and our houses. Because when we repeatedly allow them in, and they refuse to repent, that invites demons to set up home in your home. We must make a stand against evil. I do not regret that decision in action at all. But I found out this year in the newspaper that he died suddenly and unexpectedly. And I'm pretty sure, although I don't know, but I suspect strongly he got that fake vaccine, very toxic, DNA-changing, toxic ingredient that they shoot in people's arms and call it a vaccine, and it's not a vaccine at all. Pretty sure that's probably what did it, most likely.

But regardless of what it was, I did not rejoice that this evil man died. I could say that he might have suffered by the hand of God. That might be a possibility. Or that he cursed himself, which he definitely did curse himself. He definitely brought sickness and death upon his own body, and if it wasn't the vaccine, he was inviting death upon his own body in his lifestyle, in his words and actions and beliefs and affiliation with the Democrats.

But I never did and never will rejoice that he suffered from those curses that he brought upon himself or by the hand of God. I take no pleasure in that.

But I'm glad that God is a just God, and I'm glad that there are consequences for our actions, because every one of us, it is needful for us to be repaid for our evils and our righteousness. Whatever works we have done, both good and bad, it is a necessary fact of life that we must be paid the wages that we deserve. So we can be glad that that is the law of gravity of the universe that God has designed. Some people call it karma, which is a word from India. So it's not a right word to use. We should not use the word karma, because this ain't the action of a Hindu God, but rather is the action of the true God, Jesus. It is the hand of Jesus that brings the punishment upon the people that deserve it. But we do not rejoice in those punishments themselves, but only in the repentance when it comes.

As I said, it could be originating when we laugh at people who crash. It could originate in the childhood playground mentality of joining in with other people who may laugh at other people's misfortunes so that we fit in with others and we learn that. But I think a stronger possibility or a stronger reason is that adults play with children when the children are infants and toddlers, very young, that the adults often will try to make the child laugh by pretending they injured themselves. Adults do that very often. I'm sure I've done that before. We want the little child to laugh and we'll do any little silly thing, anything we can do, anything, to try to make that little child laugh. We love to make the children laugh, and there's nothing wrong with that.

But many times, I know for a fact, like I said, I've probably done it myself, we pretend like we're injured. We pretend we hit our head, we pretend we hurt our finger, whatever, to get a laugh out of the child, and it works. So we do it again and we do it again, and the children love for us to just repeat it over and over and over. And I believe that is more responsible than anything else, is we are training that child to laugh at people's injuries. I really believe that has a lot to do with it, and we have to change that. Amen.

We have to control ourselves about what we ourselves laugh at and what we encourage those children to laugh at and other adults to laugh at. We have to be careful about such things. We are brainwashing those children.

Another very large reason for this, I think another reason that people laugh at other people's misfortune, is what we call slapstick comedy. Slapstick comedy, which is comedy on these TV shows where people are hitting one another and laughing, and people are laughing that they're hitting one another, or they are tripping over something, the spelling on that has to be fixed, they are tripping over something and we laugh at it. People fall on the TV show, we laugh at it. So I believe it goes back to the Three Stooges TV show, Three Stooges back in the black and white TV show days, when they would be constantly, these three men hitting one another and people laughing at it. Slapstick comedy. I believe that's responsible for it as well, to a great degree, Hollywood programming the people in a very childish type of comedy, which I never did enjoy. I never did enjoy that type of comedy. I never did laugh at the Three Stooges knocking each other in the head. I just didn't think it was that funny. Some people like stuff like that. I never could get into that type of a comedy, especially when it's constant, constant, constant, the same thing over and over and over. Hit, slap, bang, bang, bang, bang, bang. Oh, that's funny, I laugh at the same thing again and again and again. Watch it tomorrow, watch it next week, and keep laughing over the same stupid, silly, childish things. And it's programming. It is programming. And that is immature.

Okay, so that's all there is. That's all I've got to say today. A very short sermon. I'll let Brother Jared start thinking about anything he wants to share. And while he's thinking, I will open up the chat room now. If anybody has any questions that they would like to ask about anything I've said today, or if anybody has a dream that they need to copy and paste and shoot my direction, right now you go ahead and start typing, go ahead and paste it in. Or if anybody has a song or a testimony, if anybody wants to share what God has done for them this week, what God has done for them the last year, or anything, now would be the time to do it.

The room is available, and the time is available right now for each person to do or say anything that you feel led to do or to share, or would like to share with us. You can go ahead and type it into the chat room. And while we're waiting for people to type into the chat, Brother Jared, you got anything?

"I'm reminded of a verse I read recently. Ezekiel 33 verse 11. 'Say to them, Thus saith Jesus, As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live. Turn you heartily from your way, for why will you die, O house of Jesrael?'"

Amen. Says Ezekiel 33. Let's turn there. Ezekiel 33 verse 11. So this is page 129. I'm going to write this down in my notes as well. Ezekiel 33 verse 11. What verse number again? Ezekiel 33 verse 11.

"Say to them, 'Thus saith Jesus, As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live.'"

Amen. That's what God wants. God doesn't really want the death and the destruction and the punishment of the wicked. God doesn't really want the cancer and the sufferings and all the trials and tribulations of this life. He only allows such things and brings punishment because it is necessary because of our sins, because of the sins of humanity.

He does not rejoice in punishing us. No dad, no parent, no mom, no dad, no good parent rejoices in the fact that they have to spank their child. Amen. And do we laugh when a child gets spanked? No, even though he might deserve it. Amen. Think about that. Think about that analogy. If we're over at somebody's house visiting and the child deserves a spanking and we see the dad get up and spank that child, we know he deserves it and we're glad that the dad is doing his job. But we don't laugh that the child got spanked and we're not really, really happy about it. We're not.

That's something to think about. We should apply that same principle toward our enemies. Amen. We really should because our enemy really is a victim. Our enemies, every one of them, every enemy that we have in the physical realm, I'm talking about in the physical realm, our families, our friends, those that have persecuted us, those that have laughed at us and mocked us and have turned against us and those that have afflicted us with crimes, those that have afflicted us in different ways, they are victims of the devil. Amen. They are victims of society. They are victims of false religion.

They are deceived and lost. So instead of rejoicing in their punishment when they do get punished, we should really only be glad that God is a good Father, but not laugh at the spanking. Amen.

"Laugh at the spanking, you're going to get spanked next."

Exactly. You laugh at that person spanking, God may turn away from spanking that person and start spanking you. Amen. So that could happen.

Anything else? Yes.

Got anything else?

"When I see this schadenfreude being reflected in modern American culture, it reminds me, it looks like a reflection of these corrupt ancient pagan cultures where they would torture people, make people fight in coliseums and do other things, and barbarians still do today, torturing people for their own enjoyment."

Amen. Amen.

"There's even an example of that in the Bible, Samson."

Yeah. That's a good point that he brings up. It reminds him of back in the days of the Roman Empire and before that even in the Assyrian, Greek and other empires, how they would throw people in the middle of the coliseum to be eaten by lions or to be killed by the gladiator and all the people would fill the coliseum to see the death and laugh and rejoice and clap and yell and scream in excitement and happiness that somebody just got killed in the middle of the field. That's sick. But people used to do that. They would fill the coliseum to see the victims get killed and laugh at it and rejoice and cheer it on. I cannot understand that mentality, that it occurred. It occurred for a long time in different generations. It occurred over and over in different generation after generation after generation and there was no problem at finding enough people to fill the coliseums that wanted to see it.

And the mentality when I was in school, when there was a fight and everybody in the school would crowd around and cheer the fight on. That's stupid. That's insane. That's evil. And I never ever understood and never will understand why people at these schools, why these kids, why these young adults would come and cheer on the fight not even knowing who

started it, who's the victim, what happened to begin the fight. They have no idea what happened to begin the fight. They just know two people are fighting and they're cheering it on. That is sick. That is demonic. And it happens every day somewhere in these schools. Every day somewhere in America there's a fight and people are cheering it on.

This is entirely different from two men in a boxing ring, UFC or whatever. It's entirely different where there's no crime committed. They're not angry at each other. They've actually trained together, many of them. They're friends. Many of them have been roommates. They shake hands before they start and they shake hands when they're finished. And they even hug each other. This is why I love UFC is because they actually even hug one another after they are done and congratulate each other. And even though they're sorry that they lost the fight, they appreciate the other man's skill and his talent and his strength and his masculinity. They appreciate the other man. They're not enemies and they don't walk away as enemies. It's entirely different than this mentality of people surrounding these people where they actually are enemies and they actually do want to kill each other and to cheer that on, it's demonic. Never understood such ridiculous insanity as these demons. Just demons is what it is. It's nothing but demons. And pit bulls and people who love pit bulls are the same thing. It's the love of evil.

"Are these the same kinds of people who abuse animals and torture children?"

Yeah.

"People who make fun of people with Down syndrome and retards?"

Yes. People that make fun of people with Down syndrome. We should not use the word retard and I hate it when I constantly see on social media people using the word retard for biting or for Pelosi or for somebody else or for someone else. We should never use that word retard. It used to be back when I was a kid that's what people called everybody with Down syndrome because we didn't know no better because that was the vocabulary of that day and time. But time changes to where thankfully we are educated over time about what it is, what it is, what causes it to some extent and how these people live and what they have to deal with. And so now the word retard is really used not to describe the, for lack of a better word, the disability. The disease or whatever you want to call it, the genetic dysfunction, the disability. We no longer call that retard but rather retard has become nothing but an insult and these people that have the Down syndrome, they hate that word and it is used only as an insult now. Used to when I was a child it was used as a word describing the genetic dysfunction but now it is used as an insult and so we shouldn't use that word anymore. But they are constantly laughed at at school, made fun of and I don't understand that. Why would you want to make fun of somebody only because that they were born looking different and talking different? Why would you make fun of that? I do not understand that mentality at all. It is demonic. So, people need to check themselves. They need to examine and confess and repent of words and actions and mentalities, way of thinking about things, way of acting, way of reacting, way of joining in with other people, joining in with the crowd at other people's expense. We should care about other people's emotions.

We should care about other people's health and emotions and salvation. Amen. We should be people of love and consideration and compassion. Amen. Okay, so I do not see anything in the chat room. If you have typed something in, I am not able to see it and so just letting you know that sometimes people type stuff in and I am not able to see it for slowness of the internet or whatever it is or glitches in the computer system sometimes. So, if you did type

something in and I did not see it, I do apologize. Okay, so I will let you go now. That was only an hour and a half, so some people get to sleep early. Congratulations and thank you for listening today and I will see you all next Saturday, one week from today.

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