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**Discourse Markers of Extremist Speech
in Religious Discourse**
A study of Pastor Steve Anderson's online sermons

MASTER DISSERTATION

Beatriz Gomes Margalho

MASTER IN LINGUISTICS: SOCIETIES AND CULTURE



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ORIENTATION
Svetlana Kurtes

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Abstract

The aim of this dissertation is to find evidence of a pattern in the use of Discourse Markers, indicative of suggestive language used for extremist and radical views. In order to better understand how these Discourse Markers might be used and how to linguistically identify them in written and spoken speech. Secondly, it will also attempt to understand how these Discourse Markers, such as “look” and “you know” work in swaying the listeners/readers to the speaker/writer’s favor. One hypothesis is the use of the DM “you know” as way to belittle the dispute to the initial position supported by the speaker as to sway the listener/reader onto to the speaker’s point of view. Another hypothesis is the use of the audience’s subconscious fears might be used as a weak point to convert them.

Resumo

O objetivo desta dissertação é encontrar evidências de um padrão no uso de Marcadores Discursivos, indicativo de linguagem sugestiva utilizado para visões extremistas e radicais, a fim de melhor entender como esses Marcadores Discursivos podem ser utilizados e como identificá-los linguisticamente em texto escrito e oral. Em segundo lugar, também tentará entender como esses Marcadores Discursivos, como “look” e “you know” funcionam para influenciar os ouvintes/leitores a favor do falante/escritor. Uma hipótese é o uso do Marcador Discursivo “you know” como uma maneira de minimizar a validade do contra argumento utilizado contra a ideia defendida pelo orador, conseguindo converter o ouvinte/leitor ao ponto de vista do falante. Outra hipótese será a utilização dos medos subconscientes do público como ponto fraco para os converter.

Keywords

Discourse analysis; Suggestive Language; Religious discourse; Extremist speech; Discourse Markers

Introduction

1. Context

When Trump began campaigning for his first run at the America presidency, a wave of political far right extremist began to show themselves. Fascists, misogynists and racists, who were thought as becoming a thing of the past, ancient history long gone and buried, a shameful stain on American history, showed themselves alive and well and proud.

This was the catalyst for a flood of right-wing religious extremist groups to begin spreading their beliefs online and in rallies. The case of Pastor Steven Anderson is one of the likes. The founder of Faithful Word Baptist Church made himself known to the world when in 2009 he delivered a sermon in which he prayed for the death of then President Barack Obama.

Anderson did not explicitly incite the assassination of the President, instead he used expressions such as “the country would benefit from his death”, stating that he would like the President to die from natural causes as to not become a martyr. These are some examples of the type of discourse used in these extremist speeches.

Pastor Steven Anderson was born and raised in Sacramento California, under the watchful eyes of his very religious parents. He founded his church, Faithful Word Baptist Church in Arizona, creating the New Independent Fundamental Baptist movement (Faithful Word Baptist Church - Our Pastor, n.d.). The church advocates the use of King James Bible, claiming the New Testament has been doctored with in order to fit current politically correct ideologies. Pastor Anderson and his followers abide by a traditional “soul-winning” technique, going door to door every month in order to “save as many as possible” as their fliers and website information advertise (see Appendix A).

Preaching “a wide range of antisemitic stereotypes”, as Matthew H. Brittingham of Emory University so eloquently put it (Brittingham, 2020), Anderson has made himself infamously know worldwide due to his ideas against liberalism and modernism in general, specifically advocating for the death penalty towards the LGBTQ community, as will soon be showed in the sermon analyzed (see Appendix B).

To better understand the topics discussed in this dissertation, it is of the utmost importance to contextualize the events that transpired on June 12th, 2016. Events that are the main motivator behind the sermon central to this analysis. A tragedy that took the lives of 49 people and injured over 50 more, known now as the Pulse Nightclub shooting. It was the deadliest mass shooting in the United States of America at the time of its occurrence (Ray, 2016).

The Pulse Nightclub, originally inaugurated in 2004, was a staple for the LGBTQ community in Orlando, Florida. On a tragic June night, a “lone-wolf” terrorist entered the club where over 300 people were and began opening fire over them (Ray, 2016). He later hindered police and rescue officers in their efforts to retrieve the wounded by claiming over negotiations to being in possession of several explosive vests. Statements that later turned out to be false. President Obama, in office at the time, called it both an act of terrorism and a hate crime. Law enforcement agencies found it impossible to determine the culprit’s affiliations as he had made several contradicting statements and seemed to have clashing ideologies as well, thus being characterized as a “lone wolf” terrorist (Ray, 2016).

2. Aims

In order to better identify these Discourse Markers for extremism an analysis will be done using an online sermon by Pastor Steven Anderson titled “The Sodomites will never stop us!”, followed by an analysis using specific excerpts gathered from the video’s transcription in order to identify these discourse markers as well as their frequency and pattern of appearance. Although the Faithful Word Baptist Church’s YouTube page has since been flagged for improper content and properly removed from the app, the sermon remains available in an MP3 version on the Church’s webpage (Sermons From Faithful Word Baptist Church - KJV Bible Preaching, n.d.).

The aim of this dissertation is to find evidence of a pattern in the use of Discourse Markers, indicative of extremist and radical views, in order to better understand how these might be used in persuasive language to incite specific hateful ideas into an audience, and how to linguistically identify them in written and spoken speech. Secondly it will also attempt to understand how these Discourse Markers, such as “you know” and “look” work in swaying the listeners/readers to the speaker/writer’s favor. One hypothesis is the use of “you know” as an instrument to make light of heavily pejorative statements as suggestive language that is not too on the nose and works to hook

the listener/reader onto the speaker's point of view. Another hypothesis is the use of the audience's subconscious fears as a weak point to convert them.

This dissertation will explore topics of discourse analysis, in the context of religious discourse. This will be analyzed in order to prove the existence of Discourse Markers in extremist religious speeches. Furthermore, it will try to comprehend if these Discourse Markers are used in a linguistic perspective of persuasive language, meaning whether they are used as to sway someone's (the hearer's) opinion or moral views.

Revision of Literature

1. Discourse Analysis

Discourse analysis was defined by Brown and Yule (1983) as the analysis of language while in use. Meaning that it could not be confined to the description of linguistic form without the functions for which these were designated to have in human affairs. Stubbs (1983) on the other hand defended that discourse analysis was the sum of many attempts to study how language is organized beyond a sentence or a clause, hence the need to study larger linguistics units. From then on it followed that discourse analysis is concerned with how language is used in particular social contexts and with specific interactions between different speakers.

While Brown and Yule (1983) applied particular emphasis on perspective regarding language studies as functional versus structural. Stubbs' (1983) viewpoint on a particular unit of analysis lead him toward a more pragmatic approach towards language in use. Both authors seemed to agree that the term discourse analysis has come to be associated with a varied range of meanings and activities, however Stubbs (1938) stated that there is no one position in which to write a comprehensive account on discourse analysis. As it stands it is a partial and controversial topic.

There are assumptions one can make regarding discourse analysis. The first assumption goes as follows: language always occurs in a context and its role is so prevalent that it is taken into account in grammatical analyses of communication.

The second assumption regards context – language is context sensitive. The patterns of form and function at all levels of communication are characteristics of that context. Context has such a major influence on communication, be it, written or oral, that one might infer that language itself is a reflection of the context it occurs in as that same context helps build that language.

Third assumption, according to Deborah Schiffrin (1987), sees language as always communicative. Many linguists have theorized that communication happens under certain conditions, one of which is the speaker's intention. Ekman and Freisen (1969) separated messages with informative purpose from those with a communicative purpose. One could argue that all messages are informative, if not for their content, then for what they reveal about its orator. They differentiate them by arguing that messages with informative purpose bring about similar interpretations between different observers even if inaccurate in its information, while

communicative messages may not be informative but have the very singular intent that the speaker sent.

Mackay (1972) defined communication as goal-directed, sorting anything that did not fit into that objective as belonging to the category of conduct. Grice (1975) on the other hand, focused on 'non-natural meaning', which he understood as the meaning behind a speaker's message receiving an interpretation singular to intention behind the message.

Ruesch and Bateson (1951) and Watzlawick, Beavin and Jackson (1967) are of the opinion that anything that occurs within the presence of both a sender and a receiver is communicative even if not intended as a message, as long as it is available to the public.

There is however a distinction to be made between information given and information given-off. Goffman (1959) differentiates the two as communication in the narrow sense, which is intended and received, and information which is gathered through meaning and assigned significance. Related to the context between the sender and receiver and the contextual knowledge shared between them. We can perceive language as communicative in both the way it is directed at another and the intent behind its use.

Final assumption - language is designed for communication. Claims to support this assumption are, for example, the amount of redundancy existent in language meant to simplify the comprehension process as Slobin (1975) suggests. Sacks (1975) argues that certain features of language use are designed specifically for the recipient and DuBois (1980) states that the organization and prioritization of information in sentences accounts for the receiver's information state at the time.

Discourse is organized through its structure, as Harris (1952) explained, a text is built through the use of recurrent patterns of morphemes that are independent of their meaning and or their relationship with non-textual factors. Current texts can be treated as extensions of sentences that have been based on transformational generative grammar (Van Dijk 1972). Meaning a text can be written using the same grammatical approach taken towards sentence building. Overall, a discourse can be defined as a structured composition within a monologue of various morphemes, clauses and sentences.

Particular conversational moves such as requests or acknowledgments can be submitted to modifications ranging from embedding to ellipsis to even coupling as demonstrated by Goffman (1971) and Merritt (1976).

Even though structure can be defined as the main aspect of a text, there is a lot to be said regarding the meaning of a text. Halliday and Hasan (1976) specify genre as the source of semantic relationships embedded in the text. Cohesive elements can be recognized in the use of pronouns, adverbs and conjunctions as this help create a link between the various elements of a text.

Another characteristic inherent to discourse is the accomplishment of one or more actions. This occurs due to the arrangement created by the speaker of their goals and intentions which are then received and acted on by the hearers.

Language can be sorted into six different functions according to Jakobson (1960). It can be emotive from the addressor's point, conative from the addressee's, phatic depending on the relationship between the addressor and the addressee, meta-linguistic in terms of code, poetic in terms of form and referential when it comes to context. Language portrays different meanings according to the different functions it possesses. These functions in turn alter its structure.

Cole and Morgan (1975) define the speech act theory as stating that language is used to perform actions even if the message delivered is not the same as the one perceived (Searle 1975). Conversational analysts argue that, even though actions are broadly performed by a speaker for a hearer in a specific social situation.

The structure present in language creates meaning and is intended to perform action which are of course, not limited to its units of discourse. Halliday and Hasan (1976) defined cohesion as a textual property. Cohesion depends on the process of semantic inference by language users, making sense of more than just the text. Making sense of sentences and words regarding the context they're in. How can one analyze the arguments made in discourse? One must observe both the structure and the meaning behind the arguments. The message intended and the one perceived. A speaker can use arguments in order to convince the hearer of a specific point of view, this is called a persuasive action.

If we take into account argumentative discourse in the form of a monologue such as the one we will be analyzing, we can infer that a monologue has certain characteristics that resemble

expository discourse. Several discussions focused on monologic argument, assume that the point established either has not been openly accepted or has already been disputed, hence the lack of refute from the hearer's point of view.

An argument can be divided into three parts: position, dispute and support. Positions frequently present ideas in what Labov (1972) has denominated as the soapbox style, where the speaker resorts to an increased volume and retains the floor for extended periods of time while addressing a large audience than what is present in their immediate vicinity. The main focus behind the position of an argument is that it is often a belief and not a proven fact that the speaker means to portray. Hence the common notion that speakers would adopt a verbal style as a means to transmit their message, as well as the way in which they transmit said message, more as if it is bound by values and virtues than by facts.

A dispute can be made based on the accuracy of the position it is up against, as well as by challenging the speaker's stance on the facts or ideas shared or even over the moral implications behind the message being delivered. Topics such as religions or politics seem to be widely accepted as something to be disputable, entering the argument field of discourse more often than not.

How can a speaker support their position? Support as simply the explanation of an idea, the justification behind a commitment, can be labelled as a speech act. However, each of these acts must provide information to the hearer in a way that makes it feasible for the hearer to draw their own conclusions over the information received. Toulmin (1958) rejects a formal syllogistic model. He argued that a jurisprudential model of argument is unable to sustain a less ambiguous framework, as the traditional units of premises and conclusion hide the differentiated units of data that warrant backing and qualification as well as claim and rebuttal.

2. Discourse Markers

Quite the controversial topic, researchers do not seem to agree on what defines a Discourse Marker. Some argued the term referred to a large and undefined group of expressions that could include interjections such as "oh" and "now" as well as non-verbal expressions (Schiffin 1987), while others argued that Discourse Markers played a central role in the semantic relationships between messages, having a much more narrow-minded view of what the designation entailed (Fraser,

1990, 1999, 2006b). This has resulted in different groups of words and definitions pertaining to Discourse Markers depending on whose research you stumble upon. Knott and Sanders (1998) referred to Discourse Markers as Cue Phrases, while Blakemore (1987, 2004) and Hall (2007) used Discourse Connectives. Redeker (1990,1991) used Discourse Operators, Van Dijk (1979) in turn used Pragmatic Connectives, Erman (2001) called them Pragmatic Markers and so forth. In short, different denominations were given towards an undefined group of words, that while different from author to author, possess, in essence the same purpose, to link sentence segments together in discourse.

For the purpose of this study, we will be focusing on two particular viewpoints: Schiffrin's (1987, 2005) and Fraser's (2006b). Schiffrin (1987) approached Discourse Markers as a tool to illustrate discourse coherence while Fraser (2006b) focused more on their role in pragmatic interpretation. Ducrot's (1980) view, while not used in the analysis of our corpus is also important to note, as he used Discourse Markers to prove the subtleties behind argumentation.

In a general sense, Fraser (2009) defines Discourse Markers as a functional class of lexical expressions, that he aptly named as Pragmatic Markers. A part of discourse segment not belonging nor contributing to the propositional content of the message being conveyed, yet responsible for signaling the speakers intended meaning behind the message being conveyed. According to Fraser (2009), Discourse Markers present themselves as free morphemes, proposition-initial that signal a specific message meaning about or adding to the basic message. He classified them as Pragmatic Markers due to their pragmatic functions.

Its important to first gather information on what constitutes a Discourse Marker. Fraser (2009) considers them to be lexical expressions, such as "and, but, so". This is not to say Discourse Markers are made up solely of lexical expressions, but instead to exclude syntactic structures and features that mark stress, pauses or intonation, as well as non-verbal expressions such as laughs or grunts, amongst others.

For a lexical expression to be deemed a Discourse Marker it is also of importance its location in a sentence. Fraser (2009) explains the correct sequence as S1 – DM + S2. S1 standing for Segment 1 and S2 for Segment 2, DM meaning Discourse Marker. S1 and S2 represent illocutionary acts.

One example of this structure is:

- a) Its raining pretty heavily, *but* we brought the car.

Where S1 is “Its raining pretty heavily” followed by the DM “but” which starts off S2 “we brought the car.”

This brings us to the next point. A Discourse Marker should always occur as a part of Segment 2 in discourse, whether or not the segments are combined (Fraser, 2009) as we can see on example b). Furthermore, a discourse marker alters the intention behind the message depending on where it is located in S2, as shown on examples c) to e).

Example

- b) Its raining pretty heavily. *But* we brought the car.
- c) Its raining pretty heavily, *however* we brought the car.
- d) Its raining pretty heavily, we *however* brought the car.
- e) Its raining pretty heavily, we brought the car *however*.

A Discourse Marker means not to alter the semantic meaning of the message but instead to signal a semantic relationship between the two segments (Fraser, 2009).

There are, however, special cases. These are important to note, as alas we will be analyzing them in further detail in the corpus analysis of this study. Cases where one of the Segments are absent, being instead replaced in sorts by the assumption gathered through or by the situational context present (Fraser, 2009). Although the most frequent occurrence of this special case presents itself in the absence of the Segment 1, as shown in the examples below f) through to h), there are also cases where Segment 2 is omitted as it becomes implied in the Discourse Marker used (Examples j) through to k))

Example

- f) Context: Jane seeing her friend eat her cupcake. Jane: *But* that one was mine!
- g) Context: Jane seeing her coworker with a big grin. Jane: So, you got the promotion.

- h) Context: A mother, after her teen daughter sneak in past curfew. Mother: And just where have you been young lady?
- i) Person A: I'll take another slice. Person B: But? (Who said you could?)
- j) Person A: I might be late. Person B: So? (What can I do about it?)
- k) Person A: She refuses to do it. Person B: And? (What are you going to do about it?)

Fraser (2009) categorizes Discourse Markers (also called Pragmatic Markers) into two main types: Commentary Pragmatic Markers and Discourse Structure Markers. There are eight subtypes to Commentary Pragmatic Markers: Assessment Markers, Manner-of-speaking Markers, Evidential Markers, Hearsay Markers, (non)Deference Markers, Contrastive Discourse Markers, Elaborative Discourse Markers and finally, inferential Discourse Markers. Discourse Structure Markers separate into three subtypes: Discourse Management Markers, Topic Orientation Markers and Attention Markers. The following table summarizes the types, subtypes and two examples for each designation.

Type	Subtype	Example
Commentary Pragmatic Markers	Assessment Markers	Fortunately; sadly
	Manner-of-speaking Markers	Frankly; bluntly speaking
	Evidential Markers	Certainly; conceivably
	Hearsay Markers	Reportedly; allegedly
	(non)Deference Markers	Sir; You jerk
	Contrastive Discourse Markers	But; on the contrary
	Elaborative Discourse Markers	And; anyway
	Inferential Discourse Markers	So; as a result
Discourse Structure Markers	Discourse Management Markers	In summary; I add
	Topic Orientation Markers	Returning to my previous topic; I want to return to
	Attention Markers	Look; now

Table 1: Types and subtypes of Discourse/Pragmatic Markers and examples

In addition to the two types of Discourse Markers, Fraser (2009) also makes the distinction between classes, arguing the existence of three natural functional classes of Commentary Pragmatic Markers: Contrastive DM (1), Elaborative DM (2) and Inferential DM(3).

1. To signal a contrast between Segment 1 and Segment 2, albeit either direct or indirect.
2. To add information to Segment 1 on Segment 2.
3. To allow an inferring of Segment 2 based on the information given on Segment 1.

Methodology

The corpus used for this study will be a transcription of an online Sermon from Pastor Steven Andersons which was posted on June 24th of 2016, previously available on his YouTube channel. The sermon can now be found in an MP3 version on the Faithful World Baptist Church webpage (Sermons from Faithful Word Baptist Church - KJV Bible Preaching, n.d.) After a careful selection this was transcribed into a Word Document where it could later be analyzed in terms of frequency of word use and pairs of words used together. The transcription has 786 lines numbered all throughout its 26 pages in order to more easily identify the excerpts analyzed.

A transcription of the complete one hour and fourteen-minute video was done manually, listening and carefully transcribing every word or utterance occurred in its entirety. This resulted in a 26-page transcription of Pastor Steven Anderson's sermon, which can be found in Appendix D. Following this, by using the "Find" function provided in Microsoft's Word Tool, two searches were conducted. A first one for the Discourse Marker "look" and a second one for the Discourse Marker "you know".

Each and every one of these occurrences within the transcription were exported into an Excel Table, identifying line numbers, types and subtypes of Discourse Markers as well as the excerpt in its entirety. The tables were then exported and placed in Appendix B and C, respectively.

This allowed a quicker and simpler way to more easily point out in which instances the Discourse Markers were used and the intention behind them during the corpus analysis of this study. The data gathered from the analysis made will make it easier to understand how often and when particular words are used, as well as the frequency and the intention behind the messages sent is, concluding then with the discovery of which words and or expression combinations can be characterized as "new" discourse markers of extremism and or hate speech.

Corpus Analysis

1. Discourse Analysis

This analysis will follow excerpts gathered from the transcription of Pastor Steven Anderson's online sermon on YouTube titled "The Sodomites will never stop us!" dated June 24th, 2016. Although the video version of this sermon has since been removed from the viewing platform, the audio file remains for prosperity within the Faithful Word Baptist Church's website.

This study focuses on a specific religious discourse, spoken by a specific biased individual, with specific set of polarizing beliefs. Furthermore, the speech in question can be easily identified as a monologue, of the "soap-box" style, as it fits all of Labov's (1972) conditions for one. Held for a large audience, within his immediate vicinity for quite the extended amount of time, as Pastor Steven Anderson held the podium for one hour and fourteen minutes uninterrupted and without pause or break. He spoke in a raised tone of voice, voice booming even more when wanting to transmit specific messages. Moreover, while his argument was constituted by position, dispute and support, his position was indeed strongly backed up by a belief instead of facts.

His position was, in short, that the LGBTQ+ Community - addressed by him in myriad of pejorative, sometimes downright vile names – in light of what were recent events at the time, should not be mourned. This, of course, as mentioned previously during the introduction of this study, refers to the tragic events of the Orlando nightclub shooting that had happened just twelve days prior to this sermon, where 49 people lost their lives to a mass shooter. Anderson supported his position behind the words of Jeremiah 16, emphasizing versicle 5 multiple times.

"For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies." (Jeremiah 16:5)

Making a point of quoting it often during the better half of his sermon, as well as paraphrasing it. The passage in question, although poetic in its own twisted way and possessing quite the impact when recited, especially when taking into the account the context of the events transpired at the time of its utterance is transmitted with definite and powerful intentions behind it. I propose the following two points were made.

Firstly, to appease those feeling vindicated by these events, that they themselves are not bad people, for rejoicing in these lives lost. Secondly, to admonish those feeling any sort of compassion for the victims. To empathize with either of them, the victims who tragically lost their lives, or the families mourning their loss, would be, in a way, to go against their beliefs of the villainy bestowed by them upon this community. A community, that in their eyes, actively choose a path in life, that they (the pastor and his faithful community) consider egregious, vile and unnatural.

For the first, Anderson does not need to find a dispute as they agree with him from the start. However, for the second, he chooses to dispute in the form of an attack. Verbal but impactful in the way it turns the fault onto those who may be waning in their once deep-rooted beliefs when faced with such an appalling act of violence. The following excerpt, is one that best demonstrates the manipulation, so expertly used by Anderson.

The kind of support used by Pastor Steven is but an explanation in greater detail and delivered in a grander fashion of his initial position. Although this constitutes proof enough to consider this type of support as a speech act (Toulmin, 1958), the fact that Anderson does not allow for conclusions that differ from his own to be drawn invalidates this hypothesis.

“And you know what, if you’re fearful and afraid and you don’t wanna stand up for the truth, just get outta here. Cuz I’m sick of looking at your cowardly face. Yeah. Amen. Not gonna put up with it. That’s good. Let me tell you something. It’s war.” (Lines 72 to 76 of Appendix D)

Anderson proves how well versed in reverse psychology he is. By turning any possible feeling of empathy into cowardice. In the excerpt shown above, we can see a prime example of how the speaker uses a subliminal message of fear to turn the hearers towards his point of view. This is one of the many situations where we can evidence the use of “You know” as a discourse marker in his sermon, which we will analyze in greater detail in the second part of this chapter.

One can hypothesize that by beginning a statement with “you know” followed by accusations against the hearer’s moral viewpoints and values, he is, to a degree, manipulating the hearer’s vision of their own identity. It can also be argued that the use of contractions such as “wanna”, “outta”, “cuz” and “gonna” is done for two reasons. Firstly, to appeal to the social context of the

group he is preaching to and secondly as demonstrate a level of passion and intensity so strong that he is unable to properly articulate those words.

In addition to these points, Anderson continuously refers to the LGBTQ+ community as “faggots”, “sodomites” and “homos”. Designations already heavily connotated in a depreciative meaning, he tends to add adjectives to further hone in exactly how vile he believe these people to be, more often than not calling them “filthy” something, as shown by the excerpt present below.

“You know what people who are offended by the word faggot are usually faggots themselves. <laugh> or they’ve been hanging around with too many filthy faggots. Yeah. Right. You know.” (Lines 130 to 132 of Appendix D)

We could argue that when he states “You know” after a particularly heinous argument he is trying to make his words into the words of the audience. By finishing his argument with “Yeah. Right. You know” he transforms the statement that precedes those markers into a truth shared by both the sender of the message (himself) and the receiver (the audience). The perceived message by the audience ends up having both the conveyed meaning initially intended as well as the intention itself behind the message. Without fact or reason, he transforms an idea into an acknowledged and accepted truth within that context. This is, however, something to better discuss in the next part of this chapter, as it involves Discourse Markers and the intentions behind their use in discourse.

2. Discourse Markers

Initially this analysis began as a comparison between the Discourse Markers “look” and “you know”. The relevance behind these choices is simple. As “look” is a Discourse Structure Marker belonging to the subtype of Attention Markers (Fraser, 2009) it was an obvious choice within the context analyzed. This study focuses on a specific religious discourse, spoken by a specific biased individual, with specific polarizing beliefs.

Taking into account the duration of the discourse, over one hour long, one can easily assume, the speaker will need to focus their attention quite often. Possibly meaning that this Discourse Marker in particular might be the one most used in this corpus. However, that was not the case. Between “look” and “you know”, the latter appear with over twice the frequency of the former. In the course of 783 lines of transcribed text, “look” appears 50 different times, while “you know” appears a total of 124 times as a discourse marker.

Although recognized as a Discourse Marker, “you know” has no fixed place in the types or subtypes of markers identified by Fraser (2009). This is due to the fact that its purpose varies depending on both the segment it is placed as well as the context embedded in the discourse it is found.

Examples:

- i) *When everything goes down, it reminds me of the scripture that says, **you know**, wo to them that are with child and them, the gifts suck in those days. (Lines 10 to 11 of Appendix D)*
- ii) *And you should hear his lame limp, wisted apology that he made where he says, **you know**, I made some comments against gay people. <laugh> and I was so wrong. (Lines 141 o 143 of Appendix D)*
- iii) *It was a crime under God’s law where he said, **you know**, this is something where you’d be put to death. (Lines 165 to 166 of Appendix D)*
- iv) *Wow. I’m like, yeah, that’s what I was saying. **You know**, that’s what I was saying. (Lines 184 to 185 of Appendix D)*
- v) *I mean these people, **you know**, I’ve been giving ‘em the benefit of the doubt for a long time that they just don’t understand the doctrine. (Lines 192 to 194 of Appendix D)*

In examples i), iv) and v) “you know” acts less like a marker and more like a filler, a clutch so to say as to not loose the flow in speech. However, one could argue that in example i) it serves the added purpose to remind the hearer that the information to follow should not come as something new but ingrained in one’s memory.

The same could be said about example ii), as it is a retelling of someone else’s words spoken in casual conversation, it can be interpreted as, number one: a filler at the time it was spoken to Pastor Anderson; two: a reminder that the information that follows is not new; three: that the information that follows should have been expected from the sender; and finally, four: to be dismissive, to make little importance of the following statement.

One could argue that on example iii) it serves that exact purpose, to be dismissive of such a heavy following statement. Anderson has just mentioned murder as acceptable punishment, possibly the

biggest sin to be committed with the religious community, and yet the presence of that seemingly insignificant “you know” just before it, serves to belittle it.

It is important to note in all five examples shown, removing “you know” from the sentence would not alter its semantic meaning. However, it is capable of altering the message perceived. It does indeed work in favor of the speaker as a means to reinforce the position given, or even dismiss the dispute.

This begs the question: Should “you know” be considered a Discourse Marker? And if so, what purpose does it serve?

If we follow along to Fraser’s conditions for a Discourse Marker (2009), then the answer is yes. It alters the intention behind the message given as we have discussed just previously, and in terms of location it can both be found in a regular structure of S1 + DM (“you know”) – S2. Let us observe the same examples in a different structure:

iii) *It was a crime under God’s law where he said, **you know**, this is something where you’d be put to death.* (Lines 165 to 166 of Appendix D)

Could also be written as

S1: It was a crime under God’s Law.

Possible alternative DM: **So** (Inferential DM)

S2: You’d be put to death

The message and the intention would be the same in both cases. Even when substituting “you know” for “so” we are still able to maintain that dismissive aspect discussed previously. For all intents and purposes, “you know” can be qualified as a Discourse Marker, albeit loosely. We can go even further and categorize it as an Inferential one at that, at least in this particular case.

There are also instances where it is found in combination with another marker. In this specific corpus, there were instances where “you know” was combined with “and” and “but”. We’ll focus on these as they are both Commentary Pragmatic Markers; “and” being an Elaborative DM as it means to add information to Segment 1 and “but” being a Contrastive DM.

The combination of “and” plus “you know” appeared in five different moments during Anderson’s sermon. The examples that follow are of all five instances.

- vi) *And so he was like the guy who didn't agree with me or whatever, **and you know**, my Spanish, isn't perfect.* (Lines 156 to 158 of Appendix D)
- vii) *So I keep trying to explain it to 'em and trying to explain to 'em like, look, if God said that adulterer should be killed and murderers should be killed and, and, **and you know**, rapists should be killed.* (Lines 195 to 196 of Appendix D)
- viii) ***And you know**, you say, well, I just don't like the way pastor Anderson and pastor Jimenez and pastor Romero, pastor Burins, you know, pastor Manley, Perry, anybody else? You know, I just don't like the way you guys are fighting this battle.* (Lines 231 to 234 of Appendix D)
- ix) *Bunch of filth. **And you know**, and I don't wanna be graphic tonight, but you know, if some of you need somebody to grab you and shake you and tell you that these people are into dung is what they're into.* (Lines 275 to 277 of Appendix D)
- x) *Those verses **and you know**, a lot of this stuff that you don't agree on, it's just 'cause you're wrong, right?* (Lines 719 to 720 of Appendix D)

Example x) should be excluded as it does not fit into the conditions set by Fraser (2009) of S1 + DM – S2. Although example ix) does not follow that basic condition as well, it does however, fit into the special cases referenced by Fraser of DM +S2, when S1 is present in the context of the situation without being spoken. The context in this case being Anderson describing the LGBTQ+ Community as “Bunch of filth”.

Although the DM “and” is elaborative in function, when partnered with “you know” it becomes inferential, as it permits the receiver to draw their own conclusions regarding the message, mainly if it is an acceptable stand to take or not. It must be added that the inferential portion comes from the dismissive aspect that “you know” brings to the message. In example vii) we once again see that while, indeed, Anderson elaborates his initial idea that “adulterers and murderers should be killed” (S1) with “rapists should be killed” (S2) by connecting these two acts with “and” (DM), by adding the DM “you know” he once again removes the weight behind the brutality present in the statement added. In example ix) however “and you know” works more towards our initial approach - to remind the receiver that the information added is not new and is to be expected coming from the speaker.

Regarding the DM “but” in combination with “you know” it appears only during one instance.

- xi) *I said a lot of what you said, I agree with, **but you know**, you're missing something here.* (Lines 175 to 177 of Appendix D)

In this example it maintains its contrastive function while adding, once again, that hidden message of this is not new information to the hearer. It's a reinforcement of the following statement, it means to say: you're missing something here and you know what that something is. Once again, transforming into a contrastive marker with inferential properties.

While reviewing the data gathered, "well" came across with "you know" and so I would propose it also be analyzed as a Discourse Marker, within one of the two perspectives, as "well" is not found in Fraser's (2009) examples (exhibited in Table 1). Firstly, "well" should be considered as an Assessment DM, of the Commentary Pragmatic Markers type, depending on the context it presents itself in. And secondly, as belonging to a new subtype of Commentary Pragmatic Markers, which could be denominated as Reinforcement DM, serving the purpose to add more weight to information and/or message transmitted in Segment 1.

The following example, although the only instance present in this corpus of the combination "well you know", proves both perspectives.

- xii) *Oh, **well, you know**, I'm just mean we're not under God's law.* (Line 163 of Appendix D)

The impact "well" transmits in example xii) is similar to the one received were we to replace it with another assessment DM, such as "fortunately" for example. Yet it does also serve to both contradict and reinforce the idea presented within the context present in the omitted S1 (Context: the mass shooting of that particular LGBTQ+ Community although falling under God's law is not right) depending on the social profile of the message receiver. If the receiver is the beholder of beliefs as strong as Pastor Anderson's, it will reinforce his (Anderson's) position. But if the receiver is waning in those beliefs, they will infer that although the event does fall under God's Law, that is not the law followed in present time. Making the event wrong in their eyes, the opposite of Anderson's position.

Another surprising finding was the abundance of occurrences of the expression "you know what", both by itself and in addition to other Commentary Pragmatic Markers. The examples that follow

concern only “you know what”. If we decide to consider it as a Discourse Marker, we have a few subtypes it fits into, depending on the situation it presents itself.

- xiii) *You say, oh, I can't believe you say faggot. **You know what** people who are offended by the word faggot are usually faggots themselves. <laugh> or they've been hanging around with too many filthy faggots.* (Lines 130 to 132 of Appendix D)
- xiv) *You can shut down this and shut down that **you know what?** We can always find some banker who will take our Money because our money's green.* (Lines 249 to 251 of Appendix D)
- xv) *I want God to say to me, **you know what**, thank you for preaching the Bible.* (Lines 641 to 642 of Appendix D)

In both example xiii) and xiv) we can substitute “you know what” for the contrastive DM “but” and retain the meaning conveyed.

Examples:

- xiii) *You say, oh, I can't believe you say faggot. **But** people who are offended by the word faggot are usually faggots themselves. <laugh> or they've been hanging around with too many filthy faggots.*
- xiv) *You can shut down this and shut down that, **but** we can always find some banker who will take our Money because our money's green.*

However, the combination of “you know” and “what” brings forth a level of aggression, almost as if to dare those willing to dispute Anderson’s position. This where, one can argue, the element of extremist/hate speech is found. The animosity delivered with that expression, while contrasting the position presented in S1 almost incites a radical exchange between receivers of opposing positions. While in example xv) we are once again with the reinforcement aspect previously discussed.

Conclusion

This section presents a summarized version of the findings occurred during both characters of the Corpus Analysis. Having analyzed both “look” – an Attention Discourse Structure Marker - albeit without adding the aspect of combining the attention DM with other Commentary Pragmatic Markers; as well as the supposed Discourse Marker “you know”, we can make the following conclusions, regarding this particular study focused on this specific corpus.

Number One: “you know” can be considered a Discourse Marker under the correct conditions. Mainly if it functions as a connector between two illocutionary acts S1 and S2, even in cases where S1 is omitted through the context known to both the speaker and receiver of the message.

Number Two: As a Discourse Marker it fits into the Commentary Pragmatic Markers type, as it does not change the structure of the discourse.

Number Three: By itself, it functions mainly to reinforce positions supported by the speaker, and secondly to belittle the information introduced in S2.

Number Four: Although a Discourse Marker on its own, when combined with other Commentary Pragmatic Markers it alters their subtype.

And finally, Number Five: It is capable of belonging to multiple subtypes simultaneously depending on how the message is perceived by the receiver.

This study brought about ambiguous conclusions, as it determined multiple functions for one Discourse Marker. The main goal was to gather information on which Discourse Markers could be found in Extremist Religious Discourse, which was accomplished. In terms of Commentary Pragmatic Markers, there were several instances of the use of Contrastive, Inferential and Elaborative DMs. However, these were found only in combination with the “you know” DM, which does not seem to be able to be encapsulated into one single subtype of Pragmatic Markers. It was also proved the abundant use of Discourse Structure Markers, namely Attention DMs, in particular “look”.

Problems arose once taken into account how the perception of the message received alters the intention behind the Discourse Marker used by the speaker, consequently altering its function and subsequently the subtype they fit into.

Future studies into this topic could look further into the combinations of Discourse Markers found in this analysis and not focused only on this type of discourse, of a religious “soap-box” style monologue. There is, however, the possibility of comparing the differences in DMs used in in the same type of discourse but in different formats, namely a comparison and contrast between spoken discourse, something similar to a published article on the same topic, versus a speech done in a public platform as well, on that same speech.

Another approach to Discourse Marker study, would be to analyze all DMs present, instead of focusing on a determined few, in order to aptly draw conclusions of their importance as well as their role in persuasive language use.

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Appendix A – Faithful Word Baptist Church Flyer (Cover and Inside)



**2741 W Southern Ave, Suite #14
Tempe, AZ 85282
(602)456-1049**

SUNDAY SERVICE TIMES

Morning Service	10:30 AM
Evening Service	6:30 PM

WEDNESDAY NIGHT SERVICE

Bible Study	7:00 PM
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We hope you will visit one of our church services soon and see what makes Faithful Word Baptist Church different.

THE BIBLE WAY TO HEAVEN

- 1. Admit you are a sinner.**
"For all have sinned, and come short of the glory of God." (Romans 3:23)
No one is good enough to go to Heaven on his own merit. No matter how much good we do, we still come short.
- 2. Realize the penalty for sin.**
"For the wages of sin is death..." (Romans 6:23a)
Just as there are wages for good, there is punishment for wrong. The penalty for our sin is eternal death in a place called Hell.
- 3. Believe that Jesus Christ died, was buried, and rose again for you.**
"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)
- 4. Trust Christ alone as your Saviour.**
"...But the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23b) "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13)
Eternal life is a gift purchased by the blood of Jesus and offered freely to those who call upon Him by faith. Anyone who believes on the Lord Jesus Christ will be saved forever. Being saved is a one time event.

Let us help you word a prayer. Realize it's not mere words that save, but your faith in Jesus Christ.

Dear Jesus, I know that I am a sinner, and I know I deserve to go to Hell. Please save me and take me to Heaven when I die. Amen

FAITHFUL WORD BAPTIST CHURCH

TEMPE

INDEPENDENT & FUNDAMENTAL

WWW.FAITHFULWORDBAPTIST.ORG

Figure 1: Faithful Word Baptist Church Flyer (Cover) - extracted from Faithful Word Baptist Church - Soul Winning. (n.d). <http://www.faithfulwordbaptist.org/page7.html> on December 11th, 2022



Pastor Steven L. Anderson

On behalf of our entire church family, I would like to invite you to the services of Faithful Word Baptist Church.

At Faithful Word Baptist Church, you will find a group of people who truly love God and care about reaching the lost with the gospel of Jesus Christ. You will also find in-depth, powerful preaching of the Bible that will change your life.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18

WHY KING JAMES BIBLE ONLY?

1. Almost all modern versions, including the NIV, remove 16 entire verses from the New Testament:

Matt 17:21 Matt 18:11 Matt 23:14 Mark 7:16
Mark 9:44 Mark 9:46 Mark 11:26 Mark 15:28
Luke 17:36 John 5:4 Acts 8:37 Acts 15:34
Acts 24:7 Acts 28:29 Rom 16:24 1John 5:7

2. Modern versions make thousands of changes to verses that affect key doctrines like the virgin birth:

“And Joseph and his mother marvelled at those things which were spoken of him.” Luke 2:33 (KJV)

“The child’s father and mother marveled at what was said about him.” Luke 2:33 (NIV)

3. Modern versions make the Bible “politically correct” by completely removing words like:

hell, devils, sodomite, effeminate, bottomless pit, brimstone, damnation, fornication, whoredom, etc.

ARE YOU IN THE RIGHT CHURCH?

If you are a Christian, here are a few questions to ask yourself in order to determine whether or not you are in the right church:

1. Are you learning anything new at your church?

“But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. ...” 2 Peter 3:18

2. Is your church going out and reaching the unsaved?

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” Acts 5:42

3. Does what your church preaches and teaches line up with the Bible?

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Acts 17:11

Figure 2: Faithful Word Baptist Church Flyer (Inside) - extracted from Faithful Word Baptist Church - Soul Winning. (n.d.). <http://www.faithfulwordbaptist.org/page7.html> on December 11th, 2022

Appendix B – Occurrences of Discourse Marker “look” within the transcription

x	Line	Excerpt
1	50-51	Look, there’s a point where God gets fed up and where he removes his loving kindness and mercies.
2	65-66	Look, even the independent, fundamental Baptist today are preaching lies today to our country and telling them, Hey, God still loves you.
3	94-95	Look no one in a million years would have thought when I was a child that our country would ever accept this stuff among Christians, you are insane.
4	107	And look, you are just completely insane.
5	164-165	Look, I’m not saying we should make all sin illegal.
6	167	I mean, look, lying is a sin.
7	186-187	And he wants to get along with everybody and be everybody’s friend, look, it it’s a doctrine that is so retarded.
8	195-196	So I keep trying to explain it to ‘em and trying to explain to ‘em like, look, if God said that adulterer should be killed and murderers should be killed and, and, and you know, rapists should be killed.
9	197-198	Look, we’re not anarchist.
10	207-208	But all of a sudden, all these guys who were breathing fire and ripping face and look, it wasn’t just Jeff Owens.
11	222-224	And I have to explain it to him like how bad it is, but say, I mean, look, if you listen to the recording of Jeff Owens preaching that he’s preaching that at house Anderson college, there’s 1500 students there.
12	243	Look, they’ve gone after our Paypal.
13	254-255	But look, how can you sit there and turn your back and no, look, nobody in our church has turned their back on me.
14	257-258	So, but I’m saying look, but you know, but there are some people that turn their back on pastor Menez and in, I mean, most people are standing strong with them.
15	291	Look, I’m here to tell you tonight, we’re at war.

16	317- 319	Look, I picked up a police manual in the, from the 1950's, I was working on a federal park service building and they had an old police manual for the park service.
17	323- 325	Now look, do you think that's because the federal government said, Hey, all homosexuals are Reed and it's impossible for them to be saved.
18	325- 326	Look, people wanna say like, well, I don't agree with pastor Anderson.
19	391	Look, what am I saying that I'm under fire for?
20	412- 413	Look that shooter isn't hell right now because he's a Muslim and I don't believe it's right to just go in and just shoot up the place and be judge, jury and executioner.
21	425- 426	I mean, look, there was a fundamental Baptist Church, a Verity Baptist church in Colorado.
22	438- 440	And look, if we had a righteous government, no one would ever go to prison for any reason, cuz God never taught prison.
23	459- 460	I mean, am I look, am I the only person who has Leviticus 20:13 in my Bible?
24	482- 483	Look, if God darkens your heart and blind your eyes, you can't believe.
25	483- 484	Now look, anybody who believes will be saved.
26	489- 490	Look, I didn't even go over there and wash my feet in the blood of, of them.
27	507	Cuz God, look, God gave grace onto Adam and Eve.
28	526	It's this guy look.
29	535	And look, everything's going cashless.
30	562- 563	Look. What about loving Leviticus?
31	572- 573	It's just look. They're brainwashing everybody right now.

32	573- 574	Look, listen, let look. Let me just expose to you some of the lies. Okay.
33	579	So did it look like 281?
34	587- 588	Look, my friend, they want you to think that pastor Anderson's a screw ball
35	600	You know what I look, I'm just gonna confess to you.
36	606	Look, if you're a, if you don't enjoy a good fight, you're probably not even a man.
37	607- 608	And look, I don't expect the ladies in here to enjoy a fight, but I expect every hair legged man in this room to enjoy a, a big, a good fight.
38	630- 631	I mean, look, when I get to heaven, I want Jesus to say to me, well done now.
39	639- 641	You know, you till over time, you're gonna reach those numbers of hundreds of people that you're preaching the gospel to, look, I wanna get to heaven and have God say, well done now.
40	648	Look, I wanna get there and I want Christ to be pleased with me.
41	658	And look, I'm not saying it's a physical war.
42	669- 670	Look, I'll tell you this right now that I'm gonna get up early to do the most work that I've done in 2016, by the grace of God.
43	673- 674	And that 2016, we will do more to get the word of God to millions and look, we're reaching millions of people, right?
44	681- 682	But look, I'm, I, I, I have to tell you, I'm not having a bad week.
45	685- 686	Now I'm saying, I'm gonna say, look, you know, hey, it's time to take the gloves off.
46	699	Look, you're gonna be waiting until the cows come home.
47	707- 709	Just under, you know, to just understand, look, you don't side with the world, you don't side with the perverts at a time like this, right?
48	713- 714	Look, if you don't agree on every jot and title, So what?

49	750- 751	Look, I'm not fixated on it.
50	756	Look, I've had Christians call me homophobic.
51	766	Look, look. I mean, look. Where did these words even come from?
52	774	And look, standing for the gospel is not enough.

Appendix C – Occurrence of Discourse Marker “you know” within transcription

x	Line	Excerpt
1	10,11	When everything goes down, it reminds me of the scripture that says, you know, wo to them that are with child and them, the gifts suck in those days.
2	44,45	But you know what people say? Oh, you’re so hurtful and unloving.
3	54,55	Cuz I’m gonna preach whatever I want because you know what? I’m sick and tired of being censored.
4	56	This sermon is gonna be uncensored. Amen. Amen. You know? Oh, yeah, that’s right.
5	72-74	And you know what, if you’re fearful and afraid and you don’t wanna stand up for the truth, just get outta here.
6	76-78	You know what the, the filthy sodomites have done toward our church and us and our friends and our fellow pastors that actually have the guts to say what needs to be said
7	87-88	They’re trying to get us shut down on all fronts. And you know what, let me tell you something. I’m sick of it.
8	89-90	And I’m sick of people not backing me upon this. And you know what? If you’re not gonna back us up, then get outta here.
9	90-91	We don’t need your help. You know what? We have hundreds of people, hundreds of people here that will not compromise.
10	96-98	And if you ever say the word, LGBT community, to me, just, you might as well just walk up to me and just say, you know what? I’m a brainwashed idiot. I don’t read the Bible.
11	130-132	You say, oh, I can’t believe you say faggot. You know what people who are offended by the word faggot are usually faggots themselves. <laugh> or they’ve been hanging around with too many filthy faggots. Yeah. Right. You know

12	141-143	And you should hear his lame limp, wisted apology that he made where he says, you know, I made some comments against gay people. <laugh> and I was so wrong.
13	144-145	And I'm so embarrassed. You know, now I don't, he's like, I don't agree with the gay lifestyle, dude.
14	149-151	I just don't agree with pastor Jimenez. You know? I mean, I would take a stand. It's just that i don't agree with the doctrine.
15	155-156	They invited me in the studio. So you know how they like to do, they put the, the water down preacher on one side and then they put the host right here.
16	156-158	And so he was like the guy who didn't agree with me or whatever, and you know, my Spanish, isn't perfect. You know, and that's another statement.
17	158-160	So my Spanish isn't that great. But I got the, I got the message across loud and clear, you know, I sounded like a gringo while doing it, but I got the message across, you know, and I pretty, I told this guy, you know, because he's like, oh, we're under grace.
18	163	Oh, well, you know, I'm just mean we're not under God's law.
19	165-166	It was a crime under God's law where he said, you know, this is something where you'd be put to death.
20	168-170	It was just a sin. Right. You know, even having two wives wasn't even against the law, but it was still always a sin cuz God made them at the beginning, male and female.
21	172	But I said to this guy, I, I, you know, I met him in the parking lot.
22	172-175	Because you know, on TV, he's just a mega compromiser agreeing with the homo, you know, disagreeing with me, shaking his head at the, as I'm reading Leviticus, you know, Latigo, you know, 2013 and everything and I'm, I'm doing all this.

23	175-177	Well, I meet the guy in the parking lot and I say to him, I said, listen, man. I said a lot of what you said, I agree with, but you know, you're missing something here.
24	184-185	Wow. I'm like, yeah, that's what I was saying. You know, that's what I was saying.
25	186,00	This point because you know why? Because he wants to be popular.
26	188-190	It doesn't make any sense that, that, that, and I asked the guy on, you know, when we were still on TV, I said, well, let me ask you this
27	192-194	I mean these people, you know, I've been giving 'em the benefit of the doubt for a long time that they just don't understand the doctrine.
28	195-196	So I keep trying to explain it to 'em and trying to explain to 'em like, look, if God said that adulterer should be killed and murderers should be killed and, and, and you know, rapists should be killed.
29	205-207	Now we have a better law since 2003 where it's totally legal because there were still laws against it in some places, even until 2003 places in the south that are more, you know, Baptist oriented.
30	213	I don't, I don't you know, I see, I don't have, I don't have anything to say, be ashamed about.
31	215	You know that I I'm just gonna assume that he's still preaching.
32	220-221	You know, when I'd bring unsaved visitor would just be kinda like, well, whoa, why is he so against homos? You know?
33	231-234	And you know, you say, well, i just don't like the way pastor Anderson and pastor Jimenez and pastor Romero, pastor Burins, you know, pastor Manley, Perry, anybody else? You know, I just don't like the way you guys are fighting this battle.
34	243-244	See if I care because you know what? You'll go there. And they are not fighting it at all.

35	240-241	Why don't they say, hey, you know I'm against sexual perverts. Right? Right.
36	244-245	They call the landlord and try to shut it down. You know what? They're gonna have to shut me down.
37	249-251	You can shut down this and shut down that you know what? We can always find some banker who will take our Money because our money's green. Yeah, that's right.
38	257-258	So, but I'm saying look, but you know, but there are some people that turn their back on pastor Menez and in, I mean, most people are standing strong with them.
39	263-267	And you're gonna side with these bunch of filthy animals, cuz you're scared and you know what? Don't let anybody ever tell you that they just, oh, I just disagree with the doc. No, you're scared. Right. And you know, what, there's two kinds of pastors who aren't preaching the truth about homos either they're scared or they're an idiot.
40	273-274	You know, they love Gunung so much in their lifetime. Let them be like dung upon the earth. That's right. That's true.
41	275-277	Bunch of filth. And you know, and I don't wanna be graphic tonight, but you know, if some of you need somebody to grab you and shake you and tell you that these people are into dung is what they're into. Right.
42	279-280	I don't wanna go, you know, I don't wanna go any further than that because it's a shame to even speak of those things which are done of them in, in secret.
43	281	That's you know, I mean, telling these people to eat dung and die is pretty accurate.
44	282	And you know what? That, I just, i don't tell 'em that though.
45	284	And you know what? You can read the New Testament till you're blue in the face.

46	287-288	And you know what? I'm sick of people rejecting the Old Testament.
47	314-315	I re- I – growing up, I heard many sermons on people being Reba and being too late for them. You know, they've been given over all this.
48	337	And you know what, in a time of war is not the time to go soft. Right? Amen.
49	337-338	We need to rally the troops and you know what? Our church is experiencing revival.
50	340-341	You know why?
51	342-344	And it's fine with me because you know what? I know that there are many people in pastor Mendez's church, our church, other churches right now that are actually getting fired up.
52	349-350	No, you know what? For every person that's turned off by it, there's a bunch of people who are turned on by it. Amen.
53	361	And you know what? It had a hundred thousand likes and 125,000 dislike.
54	367	You know, I don't wanna see this junk. Okay.
55	368	You know, Hey, this is disgusting.
56	369	These you know, there's three genders, male, female and mental disorder.
57	376-377	But do you want, but it you know what? That was really surprising to a lot of people, but can I tell you why it was surprising?
58	383-384	I hit thumbs up on some of those ones that use bad language. <laugh> you know, and nobody would've ever known. If I hadn't have told you, you know, <laugh> right.
59	384-385	I'm like, yeah, this is a bunch of beep. You know?
60	387	You know, I'm just confessing my fault onto you.
61	398-400	So I'm under fire for saying that they're gross, disgusting, filthy, you know, and just, just ripping on them and in such harsh

		language, not even, using so called profanity, but just saying like, oh filthy, disgusting faggot Jim.
62	407-409	And by the way, I know people who used to go gay bashing, like literally back, you know, 30 years ago they would go just driving around San Francisco, just looking for some homo, just to beat the snot out of him.
63	421-423	So I said, this is a bad event that happened because I said, even though it's a net gain that there's 50, less of these perverts, you know, they're gonna use this to take away our guns, take away our freedom of speech and call it hate speech and everything else.
64	433-434	And people said, you know, people defend all these pastors are defending their use of the word, innocent like, well, innocent doesn't mean they're seamless.
65	446-448	That's why we're under attack because we believe Leviticus 2019 and we use New Testament, style, language, filthy, vile, Reba, to talk about these people strange, you know, and, and that's what we're under fire for.
66	448-450	Everybody wants to just hone in on this thing of rep of them being a Reba and try to make it all about that. Well, you know what, that's not what the media's talking about
67	490-491	And yet I'm under fire Verity, you know, Pastor Menez didn't get on a plane PA I didn't, I don't think pastor Romero hopped on a plane to Orlando.
68	491-494	So he could just go wash his feet in the blood of the wicked and praise God for their death. But if he would've, it would've been okay. <laugh> And you know what? It's funny.
69	499-501	Unfortunately, very few king James Psalms have, have been, uh, put to music, but you know what it's God's will that they be sung even in the New Testament.
70	506-507	You know, when the age of grace started with Adam and Eve, right?

71	513	It's not that they're, you know, cuz I kept thinking they just don't get it.
72	519-521	They're lying. Right? Then get real folks. Amen. You know, and yet they still come at you.
73	527-528	But you know, I can explain it and explain it and explain it.
74	539-540	Because, he, you know, cuz we support you.
75	540-541	We're getting that set up to replace GayPal, you know, to replace Q give which Q probably stands queer.
76	541-542	Because you know, what? They're never gonna stop me.
77	542-544	And you know what? The more they afflicted the children of Israel in the book of exit says the more they afflicted them, the more they multiplied and grew right?
78	568	I wouldn't have to discriminate. You know?
79	568-571	And then I'm, I'm on there on Telemundo today and on the teleprompter, it's coming, you know, cuz the, the, the empty suit, who's reading the news, you know, he's got a teleprompter telling him what to say. You know? What about blacks?
80	574	You know what they're saying about brother Humanez right now.
81	576-579	Then they, you know what? We sent up a big group, people all over Northern California, people from east Palo Alto, people from all over, they all conversion on the church, there were 281 people in the service who was at the service put up hand.
82	579-580	Hey, you know, on the front page of the only newspaper in Sacramento, there's only one.
83	589-592	He's just a, an attention whore, you know, who's the media whore, what in the world, you know, you're the one that's going to that media who every single night, when you turn on your TV and you're visiting that media brothel. Right. You know, I mean, what in the world?

84	595-597	So they can all be shut down, spending hours and hours, emailing over documents and trying to give them, you know, sending them all this corporate paperwork and bank accounts, everything.
85	598-599	No, but you know what you say? Well, yeah but you enjoy fighting.
86	600	You know what I- look, I'm just gonna confess to you.
87	608-609	You know, let's give and receive some spiritual bloody noses this week.
88	610-611	Right. You know, I'm all for it. You know, come on, take me on you. Bunch of filthy sodomites, take me on, come on, go line up all your protesters and go ahead and shut down
89	611-613	Oh we're gonna call iTunes and shut you. You know what? We don't need iTunes cuz you know what? People will still they'll come find my reaching wherever it is.
90	615-617	And you know what? When, while they're shutting down our iTunes and shutting down our YouTube accounts, which thank God hasn't happened yet.
91	617-619	My Fa- my Facebook page was shut down this week while they're shutting down Facebook and shutting down, you know, what have fun gathering up the 50,000 CDs and DVDs we've given out over the last couple of years.
92	619-622	Have fun gathering those up because you know what people are gonna do when the internet is taken away from us, people just start making copies, making copies and just passing out copies, passing out copies, you can't stop the truth.
93	622-623	And you know what? Even if they do, even if they do beat us or imprison us or, even kill us, you know what, they ca never take our crown from us.
94	623-624	And you know what, they're the ones who are gonna burn in hell.

95	625-626	And you know what? These people are gonna be burning in hell for all eternity. The victory is ours. It's not theirs. They've already lost. We've already won.
96	629-630	And you know what, the pastors who area ashamed of Jesus Christ and his words in this evil ad adulterous generation, Jesus will be ashamed of them when he returns.
97	632-634	And you know what he'll say the same thing to you because you know what, if you go faithfully soul and you you'll preach the gospel to thousands.
98	635-636	In the course of a month or something, you know, you gave the gospel to 20 people in a month.
99	636-637	You know, that 240 people in a year's time. That's a lot.
100	638-641	Well then what if you just gave it to, to four people a month? You know, you till over time, you're gonna reach those numbers of hundreds of people that you're preaching the gospel to, look, I wanna get to heaven and have God say, well done now.
101	641-642	I want God to say to me, you know what, thank you for preaching the Bible.
102	642-643	You know what the Bible says? Think not that I've come to destroy the law or the prophets.
103	650-651	But you know, I wanna get to heaven and at least have God pleased with me that I didn't back down.
104	651-654	And you know what he's gonna do when the, when the other kind of pastor gets there, he's just gonna be like, <laugh>, he's gonna be ashamed. You know, you know, God, the father says, well, who's this?
105	671-672	You know, God willing, obviously I don't know what a day would bring forth, but if the Lord will, that's what I wanna do.
106	675-676	You know why they're shutting us down because of the fact that we have literally tens of millions of views on YouTube.

107	685-686	Now I'm saying, I'm gonna say, look, you know, hey, it's time to take the gloves off.
108	687-688	Uh, well it's just that, you know, and then they blame me for the persecution pastor.
109	688-689	You know, he's playing right into their hands.
110	694	But you know what? They can't silence us.
111	702-704	And I will go to the grave, and if and if and if anybody catches me, you know, toning this down or backing off on this doctrine, I give you my permission to slap me silly.
112	704-705	I give you my permission to let me across, you know, 39 times.
113	706-709	but honestly, you know, we need to under- we need to just the battle cry that go forth the night. Just under, you know, to just understand, look, you don't side with the world, you don't side with the perverts at a time like this, right?
114	711-712	And don't you start listing all the things you don't agree with me. I'm just saying, you know, nobody looking. It's true.
115	712-713	No two Christians are gonna agree on everything, right? It's just not gonna happen, you know?
116	719-720	Those verses and you know, a lot of this stuff that you don't agree on, it's just 'cause you're wrong, right?
117	721-722	And, you know, I'm sure there is some things that I'm wrong about, but the bottom line is, though, that that doesn't matter cuz you can't expect everybody to agree with you 100% and be perfect.
118	730-731	You know, this is really taking its toll on Pastor Anderson and, oh, man, the finances are shot.
119	731	No, our finances are doing great, you know?
120	731-732	I I'm gonna, I'm gonna sleep like a baby tonight, and I'm gonna get up in the morning and be like, you know.
121	732-733	So, you know, I'm, I'm feeling great.
122	733-734	These sodomites, you know, they're they're persecution.

123	736-737	If they hadn't come after me, you know what? You oughta thank the homos of this world for providing this sermon.
124	738-739	This sermon is gratis day. You know Orlando. Yeah. Grati. You know, or or. You know, it's this is this. This sermon was brought to you in part by PayPal.
125	739-741	This sermon was brought to you in part by iTunes because they're the ones who made me mad and you know what all they do is just make me wanna preach harder and fight more.
126	752-753	I mean, why would you open up Romans with that? <Laugh> unless you got issues. <Laugh>. You know?
127	754	You know, Romans, chapter one
128	758	Anybody who uses the term, you know, um, hate speech.
129	763	We need to, we need to. You know, we need to shut these people up. Shut them down.
130	773-774	But the bottom line is, you know, we as God's people need to fight the good fight.
131	776-778	Lord, where you know they can shut down our YouTube and Facebook and PayPal, but you know it. They can never stop us from opening our mouths and preaching the word of God and saying whatever we want. Lord, help us have the boldness.

Appendix D – Transcription “*The Sodomites will never stop us!*”

Jeremiah chapter 16, the Bible reads in verse. Number one, the word of the Lord came also into me saying, thou shall not take the wife. Neither shall the have sons or daughters in this place for thus say at the Lord concerning the sons and concerning the daughters that are born in this place and concerning their mothers that bear them and concerning their fathers, that beget them in this

5 land, they shall die of grievous deaths. And then he continues on there and we'll get to that in a moment. Jeremiah was a young man, and God's not telling him that he's never gonna have a wife and children, but God's just telling him that he should hold off and not get married yet because of the fact that God's gonna bring such destruction upon the land of Judah, that he's not gonna wanna have a wife and kids

10 When everything goes down, it reminds me of the scripture that says, you know, wo to them that are with child and them, the gifts suck in those days. And because there was just some immediate danger coming, God just specifically tells Jeremiah just don't take a wife yet. Don't have kids yet because of the, the damage that's gonna be done in the land. And, and it's gonna affect families. And this chapter is again, following the same theme. I mean, here we are 16 weeks in, have you

15 noticed a pattern? Almost every single chapter is just breathing out doom and destruction on the Jews and on the children of Judah and how, uh, God's gonna send punishments and so forth. It says in verse four, four, they shall die of grievous deaths. They shall not be lament, neither shall they be buried, but they shall be as dug upon the face of the earth.

And they shall be consumed by the sword and by famine and their carcasses shall be meat for the

20 fowls of heaven and for the beasts of the earth for thus say at the Lord, enter not into the house of mourn, neither go to lament not be one them for. I have taken away my peace from this people say at the Lord, even loving kindness and mercies, both the great and the small shall die in this land. They shall not be buried. Neither shall men lament them nor cut themselves nor make themselves bald for them. Now the Bible over and over again, proclaims this kind of negative message today.

25 And today preachers, they just wanna cherry pick certain positive verses or verses that really deal with the love of God. The mercy of God, the grace of God, which of course are all things we believe in, but they purposely avoid this type of a negative scripture and they never preach it.

Now in the book of Jeremiah, we see this over and over again. I didn't cherry pick this scripture and say, Hey, let's just go to Jeremiah 16 tonight because it really gives the message that I wanna
30 give for my own personal agenda. No, this was ordained over four months ago. when i decided to preach through the book of Jeremiah here, we just happen to be in Jeremiah 16. And I don't think that it's some kind of an act of God or a sign tonight that this scripture is so relevant to the events of the last few weeks. But I just think that there are so many passages like this in the Bible that support us, that we could almost just flip open the Bible anywhere and it's gonna promote our
35 doctrine. Right? Amen. Why? Because we're preaching the truth. Yeah that's right. And look, this says right here about these wicked people in Judah who in previous chapters, he said, they're Rebe, Jeremiah chapter six, verse 30.

He said, Rebe, silver shall men call them because the Lord has rejected them elsewhere. He said, pray, not for this people. Pray not for this people for their good look. What he says here in, verse
40 five for thus say at the Lord, enter not into the house of mourn. Neither go lament them nor bemoan them. Now let me ask them isn't that exactly what pastor Roger Menez said, Right? Right. Isn't that exactly what I said on the Sunday after that Orlando thing where those bunch of filthy disgusting homos got shot up by a Muslim. Isn't that what i said? I'm not gonna lament them. I'm not gonna bemoan them. Let them be like Don on the face of the earth. That's right. But you know
45 what people say? Oh, you're so hurtful and unloving. And that's not the spirit of God. Well, it was the spirit of God in Jeremiah 16.

What does the Bible say: Don't lament these people. Don't bemoan them. Jeremiah. Don't go into the house a morning for these people.no, they're wicked. He says right here in verse number five, he says, I look at the latter half of the verse five, I've taken away my peace from this. People say
50 it, the Lord, even loving kindness and mercies, right? That's right. Look, there's a point where God gets fed up and where he removes his loving kindness and mercies. But people still wanna just keep talking about the loving kindness as if it's still there. Even when it's gone, it's garbage. My friend, I'm telling you today there is an epidemic of preachers preaching lies to the United States of America. We are living and I'm gonna deviate from Jeremiah 16 tonight. Cuz I'm gonna
55 preach whatever I want because you know what? I'm sick and tired of being censored.

This sermon is gonna be uncensored. Amen. Amen. You know? Oh, yeah, that's right. They all are. But anyway, <laugh> the point is the point is that the book of Jeremiah is as relevant. It's more

relevant than today's newspaper. That's right. Okay. Because Jeremiah was preaching to a nation that had once been a godly nation once been a righteous nation and had now just gone completely
60 off the deep end and into wickedness. And there where all these preachers that Jeremiah keeps bringing up and that god keeps bringing up that just keep telling people peace, peace when there is no peace. That's right. And they just keep telling people, hey, everything's gonna be fine. And God loves you. And God's not mad at you. And they wanna talk about the mercies and the love and kindness and peace. And he says, no, it's gone. Yeah. And that's exactly what we have today.

65 Look, even the independent, fundamental Baptist today are preaching lies today to our country and telling them, Hey, God still loves you. Even if you're a faggot. Yeah. God still loves you. Even if you're a disgusting reprobate and listen to me, if you don't like hot preaching, just get out right now. You better just get out before it gets hot. Yeah, if you can't take the heat, you better get out of this kitchen right now because I'm sick and tired of God's people trying to have it both ways
70 and trying to be on the Lord's side and on the world side. Let me tell you something. There is a full out war going on. Yeah. On this subject right now, the bunch of filthy sodomite perverts. And if you don't like it, get outta here. They're at war with us tonight. That's right. Right. And you know what, if you're fearful and afraid and you don't wanna stand up for the truth, just get outta here.

75 Cuz I'm sick of looking at your cowardly face. Yeah. Amen. Not gonna put up with it. That's good. Let me tell you something. It's war. You know what the, the filthy sodomites have done toward our church and us and our friends and our fellow pastors that actually have the guts to say what needs to be said. Here's what they've done in the last few weeks. We got our Paypal account shut down so we can't take any more online donations. We set up with another company, give, let
80 they got that shut down. Q give, they got that shut bit pay. They got that shut down. They shut down our iTunes podcast. They shut down, uh, brother Jimenez's PayPal account. They shut down brother Romero's PayPal account. Uh, they shut down Paul Wittenberger store where he sells all of his films and everything, his livelihood. That's his job.

I mean, that's how he makes it money. They shut down his framing, the world store off big cartel.
85 I mean they, the, the, the landlord of pastor Jimenez is saying, Hey, we're not gonna renew your lease. I mean, these people are dedicated. These people are researching. They're finding out, , where we bank, they're finding out who we do business with. They're trying to get us shut down

on all fronts. And you know what, let me tell you something. I'm sick of it. And I'm not gonna
back down. And I'm sick of people not backing me upon this. And you know what? If you're not
90 gonna back us up, then get outta here. We don't need your help. You know what? We have
hundreds of people, hundreds of people here that will not compromise. And if you're no tone of
'em then get out.

Amen. I don't wanna hang around with a bunch of fag hags and a bunch of queer baits and a bunch
of effeminates get out. Amen. Look no one in a million years would have thought when I was a
95 child that our country would ever accept this stuff among Christians, you are insane. You, you
think I'm preaching too hard. You have lost your mind. Yeah. Yeah. And if you ever say the word,
LGBT community, to me, just, you might as well just walk up to me and just say, you know what?
I'm a brainwashed idiot. I don't read the Bible.

I don't love God. I'm just a brainwashed fool that has my mind filled with TV, Hollywood. And I
100 can't think for myself. LGBT they're sodomites. They're dogs. Yeah. That's what the Bible calls
'em. Dogs. Yeah. Dogs. Yeah. See, why are you preaching so hard? Because I'm tired of weak
effing Christians who will not stand with the man of God. That's right. Amen. Amen. Right.
Fighting the battle that other people are scared to fight. He needs to be backed up. And I thank
God that there are pretty much two kinds of people a tour church. People who drive up to
105 Sacramento to support pastor Humanez or people that were supporting him in their heart from
here. Amen. And wish they could have been up there. That's right I'm not gonna give into this.
And look, you are just completely insane. Right? If you think that we're supposed to hang around
with homosexuals and act like they're normal, you are out of your mind.

Yeah. The Bible said that righteous Kings, like Jaha fat and ASA. They broke down the houses of
110 the sodomites. If they were even near the house of God. Right. Right. Anybody who was even near
the house of God, they broke down those houses. He put the sodomites out the land. That's what
the, and he did that, which was right in the side of the Lord. That's right, dad, uh, Testament. Hey,
Jesus Christ is the same yesterday. And today and forever, he said, I am the Lord. I change. Not
therefore ye sons of Jacob are not consumed. Amen. Oh, oh. That was the God of the Old
115 Testament that God of the Old Testament is the only God there is. There's only one God. Yeah,
that's right. And Jesus Christ was the, was that same God made manifest and dwelled among us.
And that's why even in revelation, God's wrath is as evident as it is anywhere in the Old Testament.

That's why in revelation, God turns all the water into blood, just like he did in Egypt. Same God, same punishment. He turns the water into blood. And he says, thou art righteous. So lord, which art and Western shall be for, they have shed the blood of saints and prophets. And you've given them blood to drink because they're worthy even. So. Amen. Amen. That's the New Testament. Yeah. Does it seem like God softened up to me? He's still angry with the wicked. Every day he's gonna pour out his wrath. People are going to wish that they were dead. They're gonna seek death and find it not, they're gonna be tormented with locusts. They're gonna be tormented with scorpions. They're gonna be tormented with water, turned into blood. They're gonna scorch with great heat. God is going to send all the feeds of hell on this earth to torment mankind.

When he pours out his wrath in the seven trumpets and the seven vials. And that's the New Testament, my friend. Yeah. Yep. Right. But we're supposed to believe that Jesus is this pot smoking fag loving hippie. I don't believe it for a second. That's right. I don't believe that at all. You say, oh, I can't believe you say faggot. You know what people who are offended by the word faggot are usually faggots themselves. <laugh> or they've been hanging around with too many filthy faggots. Yeah. Right. You know. What do you want me to call them gay and listen, this, this worthless preacher. Jeff Owens. Yeah. Go on Youtube and type in Jeff Owens vs Roger Jimenez. Yeah I put a little video together, this phony pastor, but he's just an example of thousands. Just like him. Yeah. Yep. I dug out an old sermon tape from Jeff Owens from 1995 back when everybody was against homo.

And I mean, they didn't just say how much extra steal a sin people, but we're all sinners. No that's not what they said. He said that they should be killed. They should be put to death. He said it's vial it's disgusting. There rebates aids is the judgment of God. Yeah. He said all that back in 1995, then in 2010, when it wasn't popular anymore, I uploaded it to Youtube. The sodomites got a hold of it. They started persecuting him and he folded like a deck of cards. And you should hear his lame limp, wristed apology that he made where he says, you know, I made some comments against gay people. <laugh> and I was so wrong. And I was so immature and young and stupid when I said that about gay people. And I'm so embarrassed. You know, now I don't, he's like, I don't agree with the gay lifestyle, dude.

You're living the gay lifestyle. You, you, I mean, what in the world? I don't agree with the gay. It's a lifestyle. It's not a lifestyle. Yeah. It's not an alternative lifestyle. These pastors have changed

their doctrine. I don't care what any, you can sit there and lie about it and say, well, I just don't agree with pastor Anderson's teaching on this. Pastor Anderson's just out to lunch on this. I just don't agree with pastor Jimenez. You know? I mean, I would take a stand. It's just that i don't agree with the doctrine. No it's a doctrine of convenience is what i tis. Pretty funny. How in the 1980s and in the 1990s, everybody, that was a Christian agreed that homosexuality should be illegal. Yeah. Mm-hmm <affirmative> in the 1960s, it was illegal everywhere. And listen, I, I was on, uh, Telemundo today doing a TV show.

155 They invited me in the studio. So you know how they like to do, they put the, the water down preacher on one side and then they put the host right here. And then they put me. And so he was like the guy who didn't agree with me or whatever, and you know, my Spanish, isn't perfect. You know, and that's another statement. So my Spanish isn't that great. But I got the, I got the message across loud and clear, you know, I sounded like a gringo while doing it, but I got the message across, you know, and I pretty, I told this guy, you know, because he's like, oh, we're under grace. We're in the New Testament. We're not under the law. So I said to him, okay, well what about somebody who murders are they? They way we're not under the law. It's under grace, right?

Oh, well, you know, I'm just mean we're not under God's law. It's like what? That's so stupid because here's the thing. Homosexuality is a, should be a crime. Amen. Okay. Look, I'm not saying we should make all sin illegal. Right. But homosexuality should be a crime. It was a crime under God's law where he said, you know, this is something where you'd be put to death. Yeah. Right. Okay. It's not just, it's a sin. I mean, look, lying is a sin. Right. But he never said, Hey, you need to, you need to stone someone for lying or no, it was never against the law. It was just a sin. Right. You know, even having two wives wasn't even against the law, but it was still always a sin cuz God made them at the beginning, male and female. And it's supposed to be two people becoming one flesh.

But I said to this guy, I, I, you know, I met him in the parking lot. Okay. Because you know, on TV, he's just a mega compromiser agreeing with the homo, you know, disagreeing with me, shaking his head at the, as I'm reading Leviticus, you know, Latigo, you know, 2013 and everything and I'm, I'm doing all this. Well, I meet the guy in the parking lot and I say to him, I said, listen, man. I said a lot of what you said, I agree with, but you know, you're missing something here. I said, let me ask you this. In the 1960s, homosexuality was legal in all 50 states

in the United States. Let me ask you something. Do you believe it was God's will that homosexuality be legalized? Was that God's will after being illegal for hundreds of years, it was this God's will that in the sixties and seventies, it start being legalized. Is that what you believe? And he said, no, no, it definitely was not God's will. Yeah, it should be against the law. I'm like, what in the,

Why were you just on TV? Argue with me then he's like, oh yeah. I mean, cuz God doesn't change. I mean the government can change things, but God doesn't change. Wow. I'm like, yeah, that's what I was saying. You know, that's what I was saying. Amigo, where were you at though buddy?

This point because you know why? Because he wants to be popular. He's he's being all gentle and nice with all these sodomites and everything on TV. And he wants to get along with everybody and be everybody's friend, look, it it's a doctrine that is so retarded. It doesn't make any sense that, that, that, and I asked the guy on, you know, when we were still on TV, I said, well, let me ask you this. Cuz he is like, that's Old Testament. That's Old Testament. I said, well was the 1960s. were we still in the Old Testament? Cuz I said, I don't think the new Testament's that new brother. It's new, but it's not that new. Are you saying that the New Testament just started in the 1960s? I mean these people, you know, I've been giving 'em the benefit of the doubt for a long time that they just don't understand the doctrine.

So I keep trying to explain it to 'em and trying to explain to 'em like, look, if God said that adulterer should be killed and murderers should be killed and, and, and you know, rapists should be killed. That's a criminal law to keep the peace in society. That's not just some spiritual law, right? Look, we're not anarchist. We believe that there should be laws Amen. To protect people. And those are the laws that got established. And how can you sit there and say that American law today is better than the law that they had in the Bible, the law, the Lord's perfect. Do you believe that or not? Right? Amen.

Amen.

Do you believe that the law, the Lord's perfect or do you think that our law today is better? So when the Bible said that homosexuality should be illegal, you say no, no, no. We've we've progressed past God's law. Now we have a better law since 2003 where it's totally legal because there were still laws against it in some places, even until 2003 places in the south that are more,

you know, Baptist oriented. But all of a sudden, all these guys who were breathing fire and ripping face and look, it wasn't just Jeff Owens. That's just one example. He was just caught on tape. I've sat in more services than I can even count where the pastor said, Hey, homosexuals should be put
210 to death. Yeah. I can't even count how many, my pastor Steven Nichols in Sacramento. And he I'm sure he doesn't want me mentioning his name, but I'll mention his name. What do I care?

Right.

I don't, I don't you know, I see, I don't have, I don't have anything to say, be ashamed about. I hope he doesn't either my PA and I'm not saying he does. I'm just gonna assume that he still stands
215 where he's always stood. Amen. You know that I I'm just gonna assume that he's still preaching. Right. - that's right. And he said more times than I could even count. He said they ought to take all the homosexuals and put 'em all on a boat and give 'em enough gas to get halfway out in the middle of the ocean and let the sharks eat them. That's what he said. And he said that if he said that, once he said it. 50 times <laugh>

220 But nobody even bated an eye, nobody even cared except unsaved people. You know, when I'd bring unsaved visitor would just be kinda like, well, whoa, why is he so against homos? You know? And I have to explain it to him like how bad it is, but say, I mean, look, if you listen to the recording of Jeff Owens preaching that he's preaching that at house Anderson college, there's 1500 students there. Everybody's cheering and saying Amen. And nobody bated. And I, nobody cared until 15
225 years later, they even care. And he says, oh, I was young and immature and stupid when I said that, well, that's funny cuz you were the vice president of pretty much the largest independent Baptist college in America. <laugh> you're the vice president of a college with 1500 students. I mean, how immature could you possibly be to get a position like that?

<laugh> that's a pretty important position. No, you weren't immature. You weren't young or
230 stupid. You were bold. You were filled with the spirit. Yeah. You were telling the truth. You were right with God and now you've become backslidden and pansy and lame and afraid. And you know, you say, well, i just don't like the way pastor Anderson and pastor Jimenez and pastor Romero, pastor Burins, you know, pastor Manley, Perry, anybody else? You know, I just don't like the way you guys are fighting this battle. Okay. Well then why don't we fight it? Like the
235 people down the street. They're not fighting it at all. Right. Right. Go ahead. Switch churches. I encourage you to do so. Switch churches to the other kind of fag loving Baptist church in this

town. Go ahead. See if I care because you know what? You'll go there. And they are not fighting it at all. They get up and pat themselves on the back how spiritual they are because they said, Hey, we're just gay marriage. I don't even know what gay marriage is. I've been to e – every marriage
240 I've ever been to was gay. Cuz gay means happy. Right? Why don't they say, hey, you know I'm against sexual perverts. Right? Right. I'm against disgusting pedophiles and perverts of the flesh. I'm against dogs. Haters of God, sodomites, vial, reprobates.

Look, they've gone after our Paypal. Shut it down. iTunes. Shut it down. Give, shut it down. Give, let, shut it down. Bit pay, shut it down. Big cartel, shut it down. They call the landlord and try to
245 shut it down. You know what? They're gonna have to shut me down. Yep. They're gonna have to shut me down in a grave to ever shut me up. They're gonna have to kill me. The only way to stop me is to kill me. And if you kill that won't even stop me because my videos and CDs will continue to live on. They'll become 10 times as popular if you kill me. Right. Ament. So there's no way to stop me. There's no way to stop the truth. There's no way to stop pastor. Amen. You can shut
250 down this and shut down that you know what? We can always find some banker who will take our Money because our money's green. Yeah, that's right.

Right. That'll let us accept credit cards on our website. Yeah.

<laugh>

It's the truth. Yep. But look, how can you sit there and turn your back and no, look, nobody in our
255 church has turned their back on me. Just let me be clear. No, I don't know of anybody and now's not the time to come outta the closet. <laugh> but I don't, I don't know of anybody in this church who's turned their back on me. So, but I'm saying look, but you know, but there are some people that turn their back on pastor Menez and in, I mean, most people are standing strong with them. How can you turn your back on us? When we, when basically all of hell itself has its sights on us
260 and is spending literally full time. I mean, there are people literally full time right now, eight hours a day, making phone calls, sending emails, sending letter on a campaign to destroy our ministry, to destroy faithful word Baptist and destroy all of our friends and all other preachers in this country, which isn't that many, unfortunately that actually have the guts. And you're gonna side with these bunch of filthy animals, cuz you're scared and you know what? Don't let anybody ever tell you
265 that they just, oh, I just disagree with the doc. No, you're scared. Right. And you know, what,

there's two kinds of pastors who aren't preaching the truth about homos either they're scared or they're an idiot. Yeah. That just doesn't know the Bible at all. Right.

270 You're telling me that I'm supposed to go enter the house of morning for a bunch of filthy queers. When the Bible says right here about the children of J don't lament for them, don't go to the house a morning for them. It's right here in the chapter. And I didn't put it there and I didn't plan like, oh, I'm gonna turn to Jeremiah 16. No, I just opened the Bible on Wednesday night. It's the Bible study. We're in Jeremiah 16. And there i tis right there. He said, don't mourn for Orlando. Don't mourn for Orlando. Let their body be like dunk on the face. You know, they love Gunung so much in their lifetime. Let them be like dung upon the earth. That's right. That's true.

275 Bunch of filth. And you know, and I don't wanna be graphic tonight, but you know, if some of you need somebody to grab you and shake you and tell you that these people are into dung is what they're into. Right.

Amen. <laugh>

280 That's what I mean. I don't wanna go, you know, I don't wanna go any further than that because it's a shame to even speak of those things which are done of them in, in secret.

285 That's you know, I mean, telling these people to eat dunk and die is pretty accurate. Yeah. That's pretty much what they do anyway. And you know what? That, I just, i don't tell 'em that though. Cuz that's too graphic. I just tell 'em to get aids and die. Yeah. Get aids and die. You freak. Amen. And you know what? You can read the New Testament till you're blue in the face. And it has all the same warnings and condemnations of these people. It's the New Testament that explained how they're Reba and how God already gave them over to VI affections. And God gave them up. It's a New Testament that that's not Old Testament. And you know what? I'm sick of people rejecting the Old Testament. Right? The Old Testament is God's word. I'm not gonna reread my sermon from Sunday morning. But if you would go to Romans chapter one, Romans chapter one.

290 Amen.

Look, I'm here to tell you tonight, we're at war. Listen, if a country and Bargo another country where they don't let them trade, they don't let them buy or sell. That's an act of war. Yeah. When you set up a no-fly zone over a country and say, Hey, we don't want any product being shipped in.

We don't want any product being shipped out. That's an act of war. Right? And let me tell you
295 something. They are doing a warmup for the mark of the beast is what they're doing. Yeah. We're
going to a cashless society. So half the Money that comes in is online. So they wanna shut down
that pipeline and they wanna shut down people like Paul Wittenberger with framing the world.com,
okay. They wanna shut him down because he's actually selling movies that tell the truth and all
they want you to see is the crap that Hollywood's putting out. that's all they want you to be able
300 to watch. Somebody makes a DVD that tells the truth. It's hate speech. Oh, that's hate. And listen
to me. If you're a Christian that ever uses the word hate speech. For any reason, you need
somebody to slap you and tell you that you have been completely brainwashed by the world. Try
to get you some smelling salt and slap you wake up. Don't ever use that term to me. Anybody who
say's you're preaching hate you might as well just say I'm totally brainwashed. Right? Right.

305 <laugh> because you didn't get, show me that in the Bible. Right? Show me the Bible preaching
hate. Hate speech. Hate preacher. You're hateful. Show me where people in the Bible where
preacher in the Bible are told you're hateful for preaching the laws of God or the laws of Christ.
Show me that you didn't get that from the Bible. You got that from MSNBC. You got that from
CBS, ABC, CNN, Fox news. That's where you got that garbage. And you have the goal to come
310 up to me and say, this is preach of this is hate speech. It's both.

Right? Yeah.

It's both

The fundamental Baptist leaders of the past. Even if they didn't fully understand the doctrine of
the reprobates and many of them fit. Yeah. I re- I – growing up, I heard many sermons on people
315 being Reba and being too late for them. You know, they've been given over all this. Even the
preachers who didn't understand that doctrine, they still preach that these people are disgusting
and should be killed. Yeah. Mm-hmm <affirmative> and that they're pedophiles. Look, I picked
up a police manual in the, from the 1950's, I was working on a federal park service building and
they had an old police manual for the park service. From the 1950's. I opened that manual. It had
320 a whole chapter on homosexuality and it said they like to hang around public restrooms. They hang
around in the bushes. Their goals is to molest children, beware of them. Even if they seem like
they're straight, they're in the closet and you need to watch out for these dangerous predators.

That was a police manual put out by the United States, federal government. Now look, do you think that's because the federal government said, Hey, all homosexuals are Reed and it's impossible for them to be saved. So people wanna hide behind that. Look, people wanna say like, well, I don't agree with pastor Anderson. I think some of them could be saved. Okay, fine. Let's give you that. I don't believe that. And I will never believe that. And I will go to the grave, not believing that. I believe they're a remand or they wouldn't even have that lust, but let's just say for arguments sake. Okay. They're not all Reba. Okay. They could still be saved. Well, let me ask this. Dows that change the fact that God prescribed the death penalty? No. No. Okay. Can murderers be saved? Yep. Yeah, but didn't God still prescribe the death penalty for first degree murder. Yeah. Okay. Can thief be saved? Yeah. Yeah. But does that mean that they shouldn't pay back fourfold? Nope. They shouldn't be punished. It should just be anarchy. But what it comes down to its that today we believe that we are smarter than God, that the American justice system is perfect. And that God's law is flawed. No, I think God's law is perfect. And the American justice system is an injustice system. Right. Right.

And you know what, in a time of war is not the time to go soft. Right? Amen. We need to rally the troops and you know what? Our church is experiencing revival. We're breaking attendance records every month. I mean, did you see how many people were out soul winning today at five 15? That's one of our many soul winning times. What do we have? 50 people here for soul winning? You know why? Because when the going gets tough, the tough get going and the little woos get going as in getting outta here. Yeah. And it's fine with me because you know what? I know that there are many people in pastor Mendez's church, our church, other churches right now that are actually getting fired up. They're getting zealous, they're doing more soul winning. I talked to somebody up from up at Verity. They said, hey, I don't usually go soul wining on Saturday, but I wanted to be sure to be there, to support our church.

Amen. And I went soul winning at an extra time and I had two saved. Amen. Amen. And then these bunch of ified pastors have the goal to tell us that we're turning people away from the gospel. You guys are turning people off from the gospel by preaching so hard. No, you know what? For every person that's turned off by it, there's a bunch of people who are turned on by it. Amen. And let me prove it to you yesterday. YouTube had their faggot pride symbol up in the corner all day. That little, that little rainbow heart up in the corner of YouTube.

If you click on that heart, that rainbow heart, it takes you to the featured video, which I lasted for literally less than one second. I just like was like, pause. I didn't even get to zero and two seconds.
355 <laugh> I was just like, pause. I'm not gonna watch that garbage. I'm not gonna fill my mind with that kind of filth. Right. But the reason I went to it is I wanted to see how many likes versus dislikes, because I'd heard somebody say something that it was getting a lot of dislikes. I clicked on that video. That was up for, at the point I saw at less than 12 hours. I think it had been up, it had been viewed 3.2. million time because it was the featured video on YouTube. If you clicked
360 their little, uh, sodomite symbol there, up in the corner, I clicked one that.

And you know what? It had a hundred thousand likes and 125,000 dislike. Then I scrolled down the comments and it showed the top comments, meaning the most popular comments, every single comment was negative. And they had like 500 thumbs up, 200 thumbs up, 300 hundred thumbs up. And it was just all saying, I mean, some of it was even just saying, this is a bunch of bleep it
365 bleep, bleep. Why are you showing me this bleep? Okay. But I mean, so that's not there aren't like fundamental Baptist and Bible believing Christians going on there. They're just normal people. You know, I don't wanna see this junk. Okay. But then people, some people are posting a Bible verse, Hey God made male and female. Hundreds of likes, yeah. You know, Hey, this is disgusting. These you know, there's three genders, male, female and mental disorder. 500 like. <laugh> 500
370 likes.

Yeah. Okay. I saw, yeah, it was there. And I made a video where I showed it. But if you looked carefully at the comments, a lot of the comments said, this comment has been deleted nine times. I'm posting it for the ninth time. And it's still at 500 likes <laugh> I'm posting this for the fifth time because YouTube was going on every few minutes, every few hours and pruning it, pruning
375 it of all the negative comments and just only their agenda to the top. Only their agenda to the top. But the 125,000 dislikes. But do you want, but it you know what? That was really surprising to a lot of people, but can I tell you why it was surprising? Here's why it's surprising because they think to themselves, how could that video get such an overwhelming negative response? When there's only like five pastors standing with pastor Anderson and saying it's disgusting and filthy
380 and, and, ripping, how can there be only five passers when there's this overwhelming response?

I'll tell you why? Because pushing thumbs down is totally anonymous. That's why. Yep. Good. When somebody says, Hey, what is this bleep? It's real easy to just hit that thumbs up button. I'll

be honest. I hit thumbs up on some of those ones that use bad language. <laugh> you know, and nobody would've ever known. If I hadn't have told you, you know, <laugh> right. I'm like, yeah, this is a bunch of beep. You know? I'm like, yeah. So anyway, I'm just being honest. Why? Because, and I'm just using that to prove a point, cuz it's totally anonymous. It's totally anonymous. You know, I'm just confessing my fault onto you. No, I'm just kidding. <laugh> but anyway, the point is it's totally anonymous. Soa all the, the scared spineless, Christians who all know that. What I'm saying is true, they all know that. What I'm saying is true, they all know it's gross.

Look, what am I saying that I'm under fire for? Anyway, what have I said? What, what is it that's bringing down all this persecution. What is it? That's making people so mad at pastor. Amen myself. It's the same thing I preach for 10 and a half years. And unlike these fundamental Baptists who preached something totally different in the nineties, I've been consistent for the last 11 years. You can download my sermon from the first year of our church's existence. It's called sodomite reprobates. And I taught everything that I've always taught. Okay. For saying that they're gross and disgusting, cuz we're supposed to be treating them lovingly and respectfully, even though the Bible says they're filthy and vile. Right. So I'm under fire for saying that they're gross, disgusting, filthy, you know, and just, just ripping on them and in such harsh language, not even, using so called profanity, but just saying like, oh filthy, disgusting faggot Jim.

And by the way, faggot was never a cuss word when I was a kid. Right. Right. Every kid on the playground said five bazillion times. <laugh> okay. That's a new development that that's somehow censored. Okay. But I'm just telling you that's number one. I'm under fire for saying that number two, I'm under fire for saying that God was right. When he said that they should be put to death. He was right about that. Now I'm not saying, I've never said, Hey, let's go kill him. No one, none. None of us have ever said that, Hey, let's go hurt somebody. Let's go. Let's go gay bashing. And by the way, I know people who used to go gay bashing, like literally back, you know, 30 years ago they would go just driving around San Francisco, just looking for some homo, just to beat the snot out of him.

Have I ever taught that? no. I'm not saying to beat anybody up. I'm not saying to kill anybody. I never have. Okay. I, and, and by the way, neither me not brother Jimenez ever praised the shooting and praise the shooter. Look that shooter isn't hell right now because he's a Muslim and I don't

believe it's right to just go in and just shoot up the place and be judge, jury and executioner. I don't believe in vigilantism. I don't believe that it's our place to take the law into our own hands. All I said was that, according to God, they deserve to die anyway, because they're homosexuals and Leviticus 2013 is there. And so therefore I'm not gonna enter the house of mourn. Amen. I'm not gonna lament them. Just like it says in Jeremiah chapter 16 here, I'm not gonna do it. Why should I?

But I didn't say, oh, it was a glorious event. I said that the devil in my video watched my original video. I said, the devil loves this event and the media loves this event cuz they're gonna use it against Christians. Right? So I said, this is a bad event that happened because I said, even though it's a net gain that there's 50, less of these perverts, you know, they're gonna use this to take away our guns, take away our freedom of speech and call it hate speech and everything else. So I said, this is a terrible event. I don't condone of it. I never condone of it. He has never condone of it. We just said, Hey, these people are disgusting. We shouldn't be rowing with these people. I mean, look, there was a fundamental Baptist Church, a Verity Baptist church in Colorado. <laugh> cause apparently there's two Verity Baptists.

I don't think anybody has the guts to call their church faithful word Baptist church. <laugh> so I think there's only one. There might be another one out there. If so, praise God. But there's a church called Verity Baptist church in Colorado. You go to their website and it just comes up with a giant message. We are not the Verity Baptist that has that YouTube video <laugh> and here's what they said. Our hearts are with the victims and their families, these innocent people, innocent people who died innocent. And people said, you know, people defend all these pastors are defending their use of the word, innocent like, well, innocent doesn't mean they're seamless. It just doesn't mean that they've done anything that would merit being killed. Hmm. Right. Is that true? Is that what the Bible says? No. Now I'm not saying it was done properly. Of course.

I'm not saying it was, I never praised the event, but I'm saying that those people, if we were living with a righteous government, which we don't have, would've been put to death anyway. And look, if we had a righteous government, no one would ever go to prison for any reason, cuz God never taught prison. He taught punishments of beating, paying a fine or being killed. Those are the type of punishments. He never locked people up in a cage for 20 years and ruined their life. That's a cruel and unusual punishment. I don't believe that anyone should be locked in a cage and, and,

and put away for 10 years, 15 years, that's inhumane. That's cruel. They should receive, uh, scouring. That's what the Bible teaches. And if they steal, they should just pay the victim fourfold or twofold depending on the situation or fivefold. So that's what I'm under fire for folks.

That's, that's why we can't buy Norelle. That's why we're under attack because we believe Leviticus 20:19 and we use New Testament, style, language, filthy, vile, Reba, to talk about these people strange, you know, and, and that's what we're under fire for. Now. Everybody wants to just hone in on this thing of rep of them being a Reba and try to make it all about that. Well, you know what, that's not what the media's talking about. Right? Show me out of all the news stories. And there are plenty. I mean they ran news stories on brother Jimenez in Sacramento. Probably 15 of them show me which one talks about him saying that they can't be saved. Can somebody point me to a news article like that? Cause that's not what it's about. Right. But that's what all the weak Christians are using, right. To say like, oh, well, oh, I don't believe that all.

I think that there could be some that aren't reprimand. So let me just conveniently bow out of the fight. Yeah. Right. Let me just conveniently not it's a doctrine of convenience. I don't believe for one sec, there's 6,000 independent, fundamental Baptists in this country. I don't believe for one second that I am the only one. Smart enough to pick up that Bible and figure out that we're not supposed to mourn when homosexuals die. I don't think I'm the only person who figured. I mean, am I look, am I the only person who has Leviticus 20:13 in my Bible? Am I the only person that has Psalm 19, the law, the law, the Lord's perfect. Am I the only one that has Romans one that says God gave them up. God gave them over. God gave them up three times. Am I the only one that has the Bible telling me that they would commit such things or worthy of death?

And I the only one that has the part of the Bible that says do not. I hate them. Oh Lord. That hate the, and am I not grieve with them? That rise up against the, I hate them with a perfect hatred. I count them. My enemies. Am I the only one go to Psalm 58? And I the only one that has Psalm 58 in my Bible? I'm starting to worry that my Bible might be defective. I wanna make sure that I don't have something with additional material that other people don't have. Okay so let's just do a quick check. Let's make sure that none of our Bibles have been tampered with. Right? Okay. Psalm 58, verse 11, the righteous shall rejoice. When he seethe the vengeance, he shall wash his feet in the blood of the wicked. Now when did, when did, uh, these other pastors ever preach that verse?

Right? So that a man shall say barely there is a reward for the righteous. Barely. He is a God that judgeth in the earth. So what, so what about that passage? Do these people not understand? and
475 they come at you with a verse that says, oh, I have no pleasure in the death of the wicked. Yeah. Why don't you finish the sentence? I have no pleasure in the death of the wicked, but rather that he would turn from his wickedness. Right' right. Obviously, God would prefer that people would get saved and turn away from wickedness. Obviously God would prefer that, right? Yeah. Than to just be glad. Yeah. I'm glad that they didn't get saved. I just take pleasure in their death.no, no,
480 no. but here's the thing about these filthy REITs. They're not gonna turn from their wickedness. They can, the Bible says, thank you, John chapter 12, verse 39. Therefore, they could not believe because he said that God has darkened their heart and blinded their eyes. Look, if God darkens your heart and blind your eyes, you can't believe. Yeah. That's what it says. Now look, anybody who believes will be saved. Okay. But if you can't believe, then you can't be saved. That's right,
485 right, right.

If you're a hater of God and you don't even wanna retain God in your knowledge, you're probably not gonna be receiving Christ into your heart. Yeah.

I mean, what's it say the righteous shall rejoice. When he see at the vengeance, he shall wash his feet in the blood of the way. Look, I didn't even go over there and wash my feet in the blood of,
490 of them. And yet I'm under fire Verity, you know, Pastor Menez didn't get on a plane PA I didn't, I don't think pastor Romero hopped on a plane to Orlando. So he could just go wash his feet in the blood of the wicked and praise God for their death. But if he would've, it would've been okay.
<laugh>

And you know what? It's funny. He'll say, ah, it's Old Testament. But see Psalms is not Old
495 Testament. Psalms is New Testament because the Bible clearly states that in the New Testament, we are to teach and admonish one another with Psalms and hymns and spiritual songs. Therefore, if we were in a perfect world if we were perfect Christians, if we were doing everything that God wanted us to do, we would not only sing hymns and spiritual songs, but we would also sing the Psalms out of the book of Psalms that's God's will for us right now. Unfortunately, very few king
500 James Psalms have, have been, uh, put to music, but you know what it's God's will that they be sung even in the New Testament. So why would God want us to sing about washing our feet in the blood of the wicked, in the New Testament? Can somebody explain that to me?

Because it's valid today. That's why. Because it still stands because God is still the same God. Oh, he's such a mean God, in the Old Testament. Well, if he's mean, then he is mean now. Yeah. Oh, he's such a loving God. And the New Testament. That means he was loving back then, right? Yeah. He's always been a loving God. You know, when the age of grace started with Adam and Eve, right? That's when it started. Cuz God, look, God gave grace onto Adam and Eve. That's how they could even be saved. That's how Abel could even be saved was through grace. God's love God's mercy. God's loving kindness. God's forgiveness. It's always been there. It'll always be there. And God's hatred, wrath, vengeance has always existed. And honestly, it's getting to the point where I'm starting to just realize the, the, the, uncomfortable truth that it's not that these guys don't understand. It's just that they're scared.

Yeah. It's not that they're, you know, cuz I kept thinking they just don't get it. I just need to explain it a little different. And I preach sermon after sermon, after sermon, after sermon explaining it and breaking it down and then people just don't get it. And then people come to me and they're like, well you're saying that if a homo believes in Jesus, he still won't be safe. I'm just like, I never said that. <laugh>

I'm saying they don't believe in Jesus. Right? Right. Anybody who believes in Jesus will be saved. They don't believe in Jesus. One said, they believe in Jesus. They're lying. Right? Then get real folks.

Amen. You know, and yet they still come at you. You're saying that if someone commits homosexuality, then that, then that makes them a Reba. I never said, I said that they're a reprimand. And that's why they would even do that stuff. Right. Because normal people don't wanna do that stuff. That's right. Who here really struggles hard to not be a homo. I mean, it's really hard. <laugh> I mean men or other men are just so appealing and it's a struggle. No, no. you're like gross. It's this guy look. The only way that a dude would ever lust after another dude is if God gave him over onto vial, affections, right. To do those things, which not convenient. But you know, I can explain it and explain it and explain it. They're listen folks. They're pretending that they don't understand it.

When you're like, well, the Bible says death penalty here in Leviticus 20:13. Oh no, no. we're not under the law. They're pretending to not understand it. Folks. They are just pretending. It's that simple. They're pretending because they don't want to take a stand. Why they don't want the

sodomites coming after their job. They don't want the sodomites shutting down their PayPal, shutting down their iTunes, shutting down their landlord, shutting down bit, pay Q give give lead
535 big cartel so that you can't buy or sell. And look, everything's going cashless. This is a warmup for the mark of the beast.

That's right. Yep. Where they're making it really hard. And thank God. One of my listeners online contacted me and said, hey, my dad owns a company that can set up that credit card thing for your website. And he'll never shut you down. <laugh> right. Because, he, you know, cuz we support
540 you. So, thank God that's in the pipeline. We're getting that set up to replace GayPal, you know, to replace Q give which Q probably stands queer. Okay. To replace. Why? Because you know, what? They're never gonna stop me. They'll never stop us. And you know what? The more they afflicted the children of Israel in the book of exit says the more they afflicted them, the more they multiplied and grew right? During periods of great persecution is when growth happens. Right?
545 Because we can purge out all the sissies that's right.

And purge out all the fair weather. Christians purge out all the weaklings that don't wanna take a stand. And you know, what's left the crème de la crem and then they start rolling up their sleeves and it's an on-fire soul winning campaign. And you know what? They can sit there and say whatever they want. We win more to Christ in this church in one week's time that they do on their
550 biggest revival of the year that they brag. They brag about their biggest revival of the year. We do that every week. So don't tell us we don't love people. Don't sit there and say, oh you're not loving pastor Ashley. You don't love your neighbor. Well that, that's funny cuz my neighbor's door has been knocked six times with the gospel. Right, right.

Because I've canvased with the help of many of our church members, my subdivision six times
555 every door and we've knocked the doors in Guadalupe, six times every door, all this part of south Phoenix from here all the way to 20th street or 16th street, we've knocked every one of those doors at least six times, probably 10 times on South Phoenix. Why? Because we have more love in our little finger than that faggoty church down the street has in their whole body. Right. That's why. Yeah, because they don't even know what love means. They don't even know what hate means to
560 them. It's just a slogan. Right? Right. Just, just God is love. They don't even know what that means. Exactly. Here's a, here's some help for you. This is love that we walk after his commandments, right? Yeah. This is the love of God that we keep his commandments. Look. What

about loving Leviticus? I mean they say, well, love your neighbor as yourself, which is Leviticus 19. Then Leviticus 20 says to kill the sodomites. Well, here's the thing. Once they're dead, then everybody's your neighbor.

Right? Cause people will put on Facebook. Love the homosexual neighbor. No, my, my homosexual neighbor should be dead. According to chapter 20 verse 13. And then I could love all my neighbors. Amen. It's right. I wouldn't have to discriminate. You know? And then I'm, I'm on there on Telemundo today and on the teleprompter, it's coming, you know, cuz the, the, the empty suit, who's reading the news, you know, he's got a teleprompter telling him what to say. You know? What about blacks? <laugh> what about Hispanics? What about me? I'm a little darker than you. The guy was like on shade darker than me. Barely. <laugh> what about me? It's just look. They're brainwashing everybody right now. Look, listen, let look. Let me just expose to you some of the lies. Okay. You know what they're saying about brother Humanez right now. Here's what they say about, oh, he praised the shooting.

He praised the shooter. That's the total lie. He never said anything like that. Then they, you know what? We sent up a big group, people all over Northern California, people from east Palo Alto, people from all over, they all conversion on the church, there were 281 people in the service who was at the service put up hand. So did it look like 281? People is packed clearly 281. Hey, you know, on the front page of the only newspaper in Sacramento, there's only one. When I was a kid, there were two. But throughout my life, the conservative paper, the Sacramento union kept getting smaller. And the Sacramento Bee Kept getting bigger until the Sacramento Union was just gone. Cuz Sacramento has just become a liberal comy LGBT faggoty hell hole, apparently. But anyway, so the, the one newspaper in Sacramento on the cover, here's what they said.

75 in attendance. Wow. Yeah. My dad put that newspaper in the mail to me. He mail me. I'll show it to you on Sunday. He mailed it to me. I haven't got it yet, but I went on the Sacramento Bee's website 75 in attendance. Look, my friend, they want you to think that pastor Anderson's a screw ball. He's nuts. He's a radical over the top or, or, or he's just trying to get attention. He just needs attention. He's just a, an attention whore, you know, who's the media whore, what in the world, you know, you're the one that's going to that media who every single night, when you turn on your TV and you're visiting that media brothel. Right.

You know, I mean, what in the world? Like, oh yeah, yeah. I'm sure. Brother Humanez just wants to just get attention. No, it's called preaching the word of God. You liberal loser. You panzi you wimp. Yeah. It's what you're afraid to do. So then you hide behind. Oh, he's just trying to get
595 attention. Yeah. Cuz I love setting up five different online giving services in one week. So they can all be shut down, spending hours and hours, emailing over documents and trying to give them, you know, sending them all this corporate paperwork and bank accounts, everything. So it can be shut down an hour later. That's how I like to spend my time. It's so fun. No, but you know what you say? Well, yeah but you enjoy fighting. Yeah. I do enjoy fighting there. I said it fight the good
600 fight. I love it. Yeah. Yeah. You know what I- look, I'm just gonna confess to you. I'm having a great week.

Amen. Amen.

And it's not because I like to get attention it's cuz I like to kick the devil's butt. Amen. It's because I like to kick this faggoty media's butt on TV. Whenever I do a live interview. Right. And expose
605 'em for the liberal fools that they are. Yeah. That's why.

Amen. Look, if you're a, if you don't enjoy a good fight, you're probably not even a man. Right. And look, I don't expect the ladies in here to enjoy a fight, but I expect every hair legged man in this room to enjoy a, a big, a good fight. Yeah. Amen. You know, let's give and receive some spiritual bloody noses this week.

610 Right. You know, I'm all for it. You know, come on, take me on you. Bunch of filthy sodomites, take me on, come on, go line up all your protesters and go ahead and shut down. Oh we're gonna call iTunes and shut you. You know what? We don't need iTunes cuz you know what? People will still they'll come find my reaching wherever it is.

Amen.

615 Those who hunger and thirst after righteousness will be filled. Amen. And you know what? When, while they're shutting down our iTunes and shutting down our YouTube accounts, which thank God hasn't happened yet. Shutting down. My Fa- my Facebook page was shut down this week while they're shutting down Facebook and shutting down, you know, what have fun gathering up the 50,000 CDs and DVDs we've given out over the last couple of years. Yeah. Have fun gathering
620 those up because you know what people are gonna do when the internet is taken away from us,

people just start making copies, making copies and just passing out copies, passing out copies, you can't stop the truth. And you know what? Even if they do, even if they do beat us or imprison us or, even kill us, you know what, they can never take our crown from us. And you know what, they're the ones who are gonna burn in hell. And the meek shall inherit the earth. The righteous will inherit the earth and be Reed in the earth. And you know what? These people are gonna be burning in hell for all eternity. The victory is ours. It's not theirs. They've already lost. We've already won. It's already been written. We've already read the last chapter. And we know that we are on the winning side. Amen.

Right. And you know what, the pastors who are ashamed of Jesus Christ and his words in this evil and adulterous generation, Jesus will be ashamed of them when he returns. Right? I mean, look, when I get to heaven, I want Jesus to say to me, well done now. Good and faithful servant. Amen. You have preached the gospel to thousands. Well done. And you know what he'll say the same thing to you because you know what, if you go faithfully soul and you you'll preach the gospel to thousands.

Even if you just preach the gospel to 20 people right. In the course of a month or something, you know, you gave the gospel to 20 people in a month. You know, that 240 people in a year's time. That's a lot. That's a lot of people to give the gospel. After five years, you've given the gospel over a thousand people doing that. You say, well, I can't give it to 20 a month. Okay. Well then what if you just gave it to, to four people a month? You know, you till over time, you're gonna reach those numbers of hundreds of people that you're preaching the gospel to, look, I wanna get to heaven and have God say, well done now. Good and faithful servant. I want God to say to me, you know what, thank you for preaching the Bible. You know what the Bible says?

Think not that I've come to destroy the law or the prophets. I came not to destroy, but to fulfill for very, I say to you till heaven and earth pass one jot or one tittle shall not pass from the law till all be fulfilled. And that includes Leviticus 20:13. That's right. Amen. Whosoever there for shall break one of these least commandments and shall teach men. So the same shall be called the least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Look, I wanna get there and I want Christ to be pleased with me. And I know I'm not perfect. I've done a lot of stupid things. I am a sinful man. I am a human being. I am, but flesh. But you know, I wanna get to heaven and at least have God pleased with me that I didn't

back down. And then I preached the whole Bible and that I won souls. Amen. Amen. And you know what he's gonna do when the, when the other kind of pastor gets there, he's just gonna be like, <laugh>, he's gonna be ashamed. You know, you know, God, the father says, well, who's this? Oh, well, um <inaudible> <laugh> what was that? Who was this? Uh, well, that's it it's jet phones. <laugh>

655 Cause he's ashamed of the word of God. I'm embarrassed. What? You're embarrassed. You got busted telling the truth. Embarrassed of the word of God, embarrassed of the truth. I'm telling you my friend it's a war, there is no district. And look, I'm not saying it's a physical war. The Bible says we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world against spiritual wickedness in high places, it is a spiritual war and you need to get in or get out. Yeah, you need to decide which side you're on. How are you gonna make it through the tribulation? If you can't even make it through the scrimmage. Yeah. You can't even make it through the warmup. And that's what we're warming up to right now. Eventually it'll get totally cashless and they'll easily be able to just shut you down, shut you down on PayPal and everywhere else.

660 And you won't be able to buy nor sell it's happening. We are getting into the early stages of it. I'm not saying we're there at the mark of the beast, cuz if clearly we're not, but this is the, the, the infrastructure being implemented. This is the beta testing. That's where we are. It is a spiritual battle. They're already trying to embargo us. They will never stop us. Look, I'll tell you this right now that I'm gonna get up early to do the most work that I've done in 2016, by the grace of God. You know, God willing, obviously I don't know what a day would bring forth, but if the Lord will, that's what I wanna do. That's my desire is to get up everyday and work my tail off. And that 2016, we will do more to get the word of God to millions and look, we're reaching millions of people, right?

675 Why do you think they're shutting us down? Yeah. You know why they're shutting us down because of the fact that we have literally tens of millions of views on YouTube. That's why, because every time a sermon goes forth from this pulpit, it gets viewed in, in the first week, 5000 times, let alone the audio sermon. That's downloaded 5000. I mean, we get up and preach and the world's listening and we're making an impact and soul winning is happening and people are learning the truth about these other issues. And we're breaking through the brainwashing and the

680

devil doesn't like it. Ad honestly, he has got all of his guns trained on us right now. But look, I'm, I, I, I have to tell you, I'm not having a bad week. I'm actually enjoying it. Amen. Yeah. Amen. I have to tell, I mean, I know some of you guys are enjoying it with me, so don't act like don't act like I'm all alone up here.

685 Some of you thumbed up some of those comments too, didn't you? Now I'm saying, I'm gonna say, look, you know, hey, it's time to take the gloves off. Now's not the time to go soft. This doctrine of convenience. Uh, well it's just that, you know, and then they blame me for the persecution pastor. Anderson's gonna get us all persecuted. You know, he's playing right into their hands. Yeah. Right. <laugh> if I'm playing right into their hands, then why'd, they shut down my
690 iTunes podcast, which by the way, that was a, that was a popular pod. That iTunes podcast, probably 20% of the sermon downloads were through that podcast. So there were literally literally hundreds of thousands of downloads on that thing. Why'd they shut down the podcast. If I'm playing ball, why they shutting down the Facebook and the YouTube? Cause they wanna silence us. But you know what? They can't silence us. They can't stop us. We're not quitting and I'm not
695 taking one step backward. And if you're hanging around in this church waiting for me to back off on the homos, you're gonna you need that meme on Facebook where it's that skeleton. Like waiting for Pastor Anderson. Still waiting for Pastor Anderson to show compassion on the Homos <laugh>. Amen. Amen. Still waiting for Pastor Anderson to tone down the preaching outside? Look, you're gonna be waiting until the cows come home. <laugh> you're gonna be waiting until Jesus comes,
700 right? Amen. I studied the Bible before I opened my mouth. I'm not sorry. I'm sorry, Jeff Owens. I'm not young, stupid, and immature. <Laugh> I actually studied the Bible and made sure I was right. And then I opened my mouth. And preached it and I'm never gonna change. And I will go to the grave, and if and if and if anybody catches me, you know, toning this down or backing off on this doctrine, I give you my permission to slap me silly. <Laugh> I give you my permission to
705 let me across, you know, 39 times.

I mean that we didn't get through much of Jeremiah 16 tonight. <Laugh> but honestly, you know, we need to under- we need to just the battle cry that go forth the night. Just under, you know, to just understand, look, you don't side with the world, you don't side with the perverts at a time like this, right? So, well, I just don't agree with every jot and title of the of the way Pastor Anderson
710 preaches it. So what do you think that everybody in this room agrees with everything I say or

everything I believe cuz. Guess what? They don't. And don't you start listing all the things you don't agree with me. I'm just saying, you know, nobody looking. It's true. No two Christians are gonna agree on everything, right? It's just not gonna happen, you know? Look, if you don't agree on every jot and tittle, So what? Why aren't you supporting people who are actually turning this world upside down, right? Why don't you support the people who are actually breathing fire against homos? Why don't you support the people that are rallying hundreds of soul winners and having hundreds of people consistently saved every single month? Hundreds and hundreds of people saved? Why don't you rally in support of somebody who's preaching verse by verse through the King James Bible? The guy down the streets afraid to touch with a 10 foot pole? Those verses and you know, a lot of this stuff that you don't agree on, it's just 'cause you're wrong, right? <laugh>

And, you know, I'm sure there is some things that I'm wrong about, but the bottom line is, though, that that doesn't matter cuz you can't expect everybody to agree with you 100% and be perfect. But people will go to queer little Sissy Baptist down the church. Or just church queer, Little Sissy Baptist Church down the street because Pastor Anderson is a little too harsh with the homeless. And then they're like Goldilocks. They get there and it's too liberal, and then they're here and the preaching is too hot and they're trying to find that one that's just. Right <laugh>

I would that word. Cold or hot, Goldilocks? Yeah. I'm gonna spew you outta my mouth, Goldilocks. 'cause. You're lukewarm. Amen. Amen. And so I'm saying tonight that we're under attack right now. Pray for us. But I don't want you to get the wrong idea from this sermon. Like, oh, man. You know, this is really taking its toll on Pastor Anderson and, oh, man, the finances are shot. No, our finances are doing great, you know? Everything's fine. I I'm gonna, I'm gonna sleep like a baby tonight, and I'm gonna get up in the morning and be like, you know. So, you know, I'm, I'm feeling great. Amen. I'm not down at all. I'm not scared. Oh, man. These sodomites, you know, they're they're persecution. It's working. It's not all it's working. It's just makes me wanna preach harder. Yeah, it's right.

Cause this sermon would've been a totally different sermon. If they hadn't come after me, you know what? You oughta thank the homos of this world for providing this sermon. If you like this kind of sermon <laugh> This sermon is gratis day. You know Orlando. Yeah. Grati. You know, or or. You know, it's this is this. This sermon was brought to you in part by PayPal. <Laugh>. This

740 sermon was brought to you in part by iTunes because they're the ones who made me mad and you know what all they do is just make me wanna preach harder and fight more. Amen.

And don't tell me this is my hobby horse, that I oh, why do you keep talking about it? Why are you so fixated on it, 'cause? They're cramming it down my stink and throat every day. Why do they keep talking about it? Does a day go by that they don't bring it up? Oh, let's see. Why do I keep
745 talking about it? Because I went to the banking website and there was a rainbow flag and then I went to the e-mail and there was a rainbow flag and I went to YouTube and there was a rainbow flag. And then I go to the store, there's a rainbow flag and I go to the temple Public Library and it said transgender Tuesday when I went to I'm in the juvenile section. It's like transgender Tuesdays at Tempe Public Library, just just like a week and a half ago. Or whenever it was. And then people
750 are like, well, you you must be a closet homo. Oh, because you're so fixated on it. Look, I'm not fixated on it. It's being crammed on my stinking throat every day. I guess Moses was the closet homo, all because he preached so hard about it. Paul was a closet homo, I mean. I mean, why would you open up Romans with that? <Laugh> unless you got issues. <Laugh>. You know? I mean, why? You know, Romans, chapter one. I mean, it's a book that's supposed to be about
755 salvation and everything. Why? Why are you you just going off on that Paul? Huh? Little homo Farm back there. Look, I've had Christians call me homophobic. Listen, anybody who uses the word homophobic needs to be right with God. Anybody who uses the word the word LGBT community needs to get right with God. Anybody who uses the term, you know, um, hate speech. Hate speech needs to get right with God. Yeah, well, the other terms do people need to stop using
760 or so that we know that they're just fully just fully brainwashed? What? What? What? Gay. Gay. They're gay. Wow. We're all gay, man. Yeah, we're happy. Amen. What else? Legalist. Yeah. You're a legalist. Yes, I'm a legalist. What else? Help me out. Come on. We need to shut these. We need to, we need to. You know, we need to shut these people up. Shut them down. How about this one? Sexual orientation? Sexual orientation? Sexual preference? How about that one? Your
765 preference. How about this one? Alternative lifestyle, gender identity, gender identity. Gender fluid. Look, look. I mean, look. Where did these words even come from? They came from the pit of hell. Yeah.

Listen to me. I feel like every day I'm living in the twilight zone. Yeah, it's it's the episode of I feel. Actually, I thought I'm on the twilight Zone Marathon, that lasted the whole weekend. You

770 remember that? <Laugh> Remember those Twilight Zone marathon? It was like the whole the
whole Memorial Day weekend. That's life. That's life. Now we're living that. Yeah, good nuts. We
need to get on that Superman Marathon they came on Labor Day. Get off this twilight zone kick.
But anyway, I'll shut down the sermon so you can go home. But the bottom line is, you know, we
as God's people need to fight the good fight. And look, standing for the gospel is not enough. We
775 need to stand for the whole Bible. Amen. The whole Bible. All of it. Let's bow as enough word of
prayer. Father, we thank you so much, Lord, for our church. Lord, where you know they can shut
down our YouTube and Facebook and PayPal, but you know it. They can never stop us from
opening our mouths and preaching the word of God and saying whatever we want. Lord, help us
have the boldness. And realize that these foolish pastors who say that we're running free speech.
780 By breaching hard against sin and homos, help them realize that Lord that you keep your rights for
exercising them. Amen, not by failing to exercise them. And Lord, I pray that if there's any little
twinky in this room tonight, that they would get out of our church and stop spreading, spreading
their their queer little doctrine. And Lord, if there's anybody in here that's brainwashed by the
world. Lord, I pray that they would renew their mind by the spirit of God, and I pray that they
785 would have a reading marathon through Leviticus, numbers, and Deuteronomy and it just name. I
pray. Amen. Amen.