

## Sarcasim in relation to Dry Humor

1828 Websters-

SARCASTIC, SARCASTICAL, a. Bitterly satirical; scornfully severe; taunting.

Collins Dictionary

adjective

**Deadpan** humor is when you appear to be serious and are hiding the fact that you are joking or teasing someone.

## Deadpan

From Wikipedia, the free encyclopedia

**Deadpan**, **dry humor** or **dry wit**<sup>[a]</sup> is the deliberate display of a lack of or no emotion, commonly as a form of comedic delivery to contrast with the ridiculousness of the subject matter. The delivery is meant to be blunt, ironic, laconic, or apparently unintentional.

### **Etymology**<sup>[edit]</sup>

The term *deadpan* first emerged as an adjective or adverb in the 1920s, as a compound word combining "dead" and "pan" (a slang term for the face). The oldest usage recorded by the Oxford English Dictionary comes from The New York Times (1928), which defines the term as "playing a role with expressionless face".<sup>[a]</sup> An example of this usage is in a scene from the 1934 film The Gay *Bride* in which a gangster tells a man on the other end of a phone conversation to "give it a dead pan" (with the emphasis on "pan"), so that the man does not inadvertently alert anyone else in the room as to the importance of what the gangster is about to say. The usage of deadpan as a verb ("to speak, act, or utter in a deadpan manner; to maintain a dead pan") is recorded at least as far back as 1942.<sup>[a]</sup>

### **Styles within deadpan**<sup>[edit]</sup>

Deadpan can vary in subtlety. Obvious deadpan uses a high amount of contrast either with characters or situations. **It may also take the role of mirror to characters who are unaware of their folly. More subtle deadpan can test the observational limits of the audience and even play off the audience's awareness** (and thus off the implied intelligence of the audience).

## Examples<sup>[edit]</sup>

See also: [List of deadpan comedians](#)

[Rat Pack](#) comedian [Joey Bishop](#), noted for his deadpan style, with Jennie and Terrie Frankel (Doublemint Twins), Sig Sakowitz, Tony Diamond, Sara Sue, Tippi Hedren and Mel Bishop

Early in his vaudeville days, [Buster Keaton](#) developed his deadpan expression. Keaton realized that audiences responded better to his stony expression than when he smiled, and he carried this style into his silent film career.<sup>[3]</sup> The 1980 film *[Airplane!](#)* was performed almost entirely in deadpan.<sup>[4]</sup> Many popular American sitcoms use deadpan expressions to deliver dry humor, including *[Curb Your Enthusiasm](#)*, *[Arrested Development](#)*, and *[My Name Is Earl](#)*. More recent examples are [Andre Braugher](#) as Captain Raymond Holt from the TV show *[Brooklyn Nine-Nine](#)*, [Jennette McCurdy](#) as Sam Puckett in *[iCarly](#)*, and [Louis C.K.](#) in *[Louie](#)*. Another example is the comedy of [Steven Wright](#).<sup>[5]</sup>

**Dry humor is often confused with highbrow or egghead humor, because the humor in dry humor does not exist in the words or delivery. Instead, the listener must look for humor in the contradiction between words, delivery and context. Failure to include the context or to identify the contradiction results in the listener finding the dry humor unfunny.** However, the term "deadpan" itself actually refers only to the method of delivery.

## A Text Without a Context Is a Pretext

In other words, a scripture read without thought to the surrounding verses is easily misconstrued. Each verse lies inside a chapter. Each chapter inside a Book, inside a Testament, and inside the whole of Scripture. **To properly pull the truth from a scripture it must be understood within the context of the segment it's in, the chapter it's in and the book as a whole.** When doing so we find that each book has a specific purpose and/or theme. The verse takes on a broader meaning when you realize who it was written by, who it was written to and why it was written at all.

### SOP on "CONTEXT":

I will give the context, that the full force of the expressions may be clearly seen:  
{Ms4-1883.15}

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Isaiah 56:8.]... {4SP 283.3}

**In order to sustain erroneous doctrines or unchristian practices, they seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite.** With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of God's word. {4SP 343.3}

The expression, "temple of God," is sometimes employed to designate the sanctuary in heaven, and sometimes the church. Its significance, in each case, must be determined by the context. {GC88 684.5}

WHEN DOING A SEARCH ON THE WORD, "PRETEXT" FROM THE SPIRIT OF PROPHECY, THE FINDINGS ARE VERY INTERESTING AS SHE REFERS TO THIS WORD IN A NEGATIVE LIGHT!

### **SPIRIT OF PROPHECY STATEMENTS - "Sarcastic"**

In order to carry out the instruction we find in the Word of God, we need an indwelling Saviour. The Lord Jesus says, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] **The cold, critical, sarcastic spirit** that has found place in the hearts of the workers has driven out the love of Jesus. Expel this spirit, which is so unlike Christ, and let Jesus supply the vacuum with His own spirit of tenderness and compassion. Then you will be vessels unto honor, workmen for God, who need not to be ashamed. {Ms62-1890.16}

You are deceived and unhappy. Give up your faultfinding. **Stop speaking the sarcastic words that Satan delights to hear.** You have yourself, by your confident assertions, done more to bring into the Review & Herald office a questionable condition of things than any other one person. You stepped out. Those left went on, and the course of action developed by these methods and plans has reacted upon yourself. For your soul's sake, do not begin to justify yourself, for you had light. Consider, be wise, repent, and confess for yourself, and not for any other soul. {Lt29-1897.29}

Christ's brethren did not believe in Him, and because He made Himself obnoxious to the priests and rulers, by teaching the people and working miracles, they were greatly annoyed. "Depart hence, and go into Judea, that thy brethren also may see the works

that thou doest," they said contemptuously. **"For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world."** [Verses 3, 4.] **These words caused Christ grief and sorrow, but He made no sarcastic answer.** How He pitied their ignorance and blindness. He longed to instruct them; He longed to see them willing to see with unprejudiced eyes and to hear with unprejudiced ears. {Ms14-1900.32}

I am instructed to say to all whom Christ sends into the work: He will help you in all things to carry out His commission in holiness and truth. No human oddities are to be brought in. No expressions of sang-froid are to be heard; for such things detract from the sacredness of the truth that is being presented. It is the Word of God that our ministers are to give to the people, and they must give it in pure language. **Not one cheap word is to be mixed up with the words of truth. Some suppose that sarcastic expressions will increase the interest of the hearers, but they lower the speaker in the minds of the hearers. The cheap, common words uttered destroy in many minds the effect of the discourse.** {Lt336-1906.18}

The truth is to be practiced in all its sacredness as the words of eternal life. Its holiness and purity are to be a savor of life unto life. **Then let the lips be kept pure from all common utterances. True holiness is the fruit of Christ's death. It was by this infinite sacrifice that the Holy Spirit was purchased for the human family.** Christ gave Himself to His church, that through obedience to the sacred words of truth the members might receive His sanctification. {Lt336-1906.19}

There is danger of failing to give due attention to the little things of life. There should be no neglect on the part of the minister to **speak kindly, encouraging words in the family circle. My ministering brother, do you, in the home circle, show rudeness, unkindness, impoliteness? If you do, no matter how high your profession, you are breaking the commandments.** No matter how earnestly you may preach to others, **if you fail to manifest the love of Christ in your home life, you are falling short of the standard set for you. Think not that the man who goes from the sacred desk to indulge in harsh, sarcastic remarks, or in jesting and joking, is a representative of Christ.** The love of God is not in him. His heart is filled with self-love, self-importance, and he makes it manifest that he has not a true estimate of sacred things. Christ is not with him, and he does not go weighted with the solemn message of truth for this time. {GW 205.2}

Those who were restoring the defenses of Jerusalem did not go forward in their work unmolested. Satan was busy in stirring up opposition and creating discouragement. The principal agents in this movement were Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These idolaters had exulted in the feeble and defenseless condition of the Jews, and had mocked at their religion, and ridiculed their devastated city. And when the work of rebuilding the wall was entered upon, they with envenomed zeal set themselves to hinder the undertaking. To accomplish this, they attempted to cause division among the workmen by suggesting doubts and arousing unbelief as to

their success. They also ridiculed the efforts of the builders, declared the enterprise an impossibility, and predicted a disgraceful failure. {ST December 13, 1883, par. 1}

“What do these feeble Jews?” exclaimed Sanballat mockingly; “will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?” Tobiah, endeavoring to be still more contemptuous and **sarcastic**, added, “Even that which they build, if a fox go up, he shall even break down their stone wall.” {ST December 13, 1883, par. 2}

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. **When tempted to say sarcastic things, refrain. Censure no one; condemn no one.** Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate. {RH July 22, 1884, par. 11}

Many do not look upon preaching as Christ’s appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,—by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or **sarcastic** remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need. {RH April 7, 1885, par. 2}

We are seeking to devise means to reach this people in Christiania, but how can we reach them? How can we elevate the minds of those who profess the truth to the sacred character of the truth, that they will be truly followers of Jesus, and correctly represent the truth? We feel compelled to acknowledge that the cause of present truth has been sadly disgraced here in Christiania by the unchristian conduct of some of those who claim to believe the truth. Better, far better, had it been if they had never embraced the truth than to hold the truth in unrighteousness. The element of the character of some is to be contentious, to be unsparing with their tongue, to say very wicked things and then claim that the Lord compelled them to do it, that it was their duty to do this. **But the spirit is exactly the spirit of the devil, full of bitterness, sarcastic, reproving, saying things that only wound and bruise the soul.** I spend much time in prayer. I am receiving grace for every day. Oh, I experience rich blessings. {Ms66-1886.11}

A. T. Jones was commented upon in like manner, so was E. J. Waggoner. Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the **sarcastic** remarks, unchristian comments, the excitable, exaggerated statements made all because there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me. {Lt50-1889.14}

At that meeting, in rooms where the brethren were accommodated and congregated, there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the **jesting, the sarcastic remarks** in regard to the messengers and the message—that doctrine that differed from their ideas of truth. I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of. {Ms13-1889.6}

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The **sarcastic** references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work have had their influence. So God will work in His own time and in His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths <by physicians>. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's Word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed. {Lt3-1901.21}

Present: Mrs. E. G. White, Elder C. E. Ford, Brother Brown, Miss Sara McEnterfer. {Ms65-1910.2}

C. E. Ford: I have been in San Diego about seven months, and I have been doing the best I could, the Lord helping me; I have come to a place where I need help in the matter of Brother Healey's case. I brought Brother Brown along this morning, as he is well acquainted with the work, to see if you could give me any advice. The matter is like this: When I was sent down here, I wrote to you about it. I was sent down by the Conference Committee. Your son read my letter to you, and you were pleased to know that there was some provision made for San Diego. I have felt that it would be best not to ask Brother Healey to preach very often. There was provision made to get him away, out in the field to take up religious liberty work. But he did not go. He seemed to want to

stay by the church, and it makes it embarrassing for me. I said I would have him preach on religious liberty. But he was so cutting and **sarcastic** that the people took it up in the church. To show him respect, I would ask him to pray, etc., but I did not think it best to ask him to preach. This caused his friends to think that I was doing him an injustice in not asking him to preach. But I felt it would save controversy. {Ms65-1910.3}

Generally, the influence of discussions upon our ministers is to make them self-sufficient, exalted in their own estimation. This is not all. Those who love to debate are unfitted for being pastors to the flock. They have trained their minds to meet opponents, and to say **sarcastic** things; and they cannot come down to meet hearts that are sorrowing, and that need to be comforted.... {GW 377.2}

### SISTER WHITE REGARDING "HUMOR" IN RELATION TO CHRIST:

Everything not comprehended in truth is the guess work of man. Professedly high and learned men may be fools in the sight of God, and if so, the high and learned statements of their doctrines, however they may please and **humor** the senses, and though they may have been handed down from age to age [and] rocked in the cradle of popular faith, are a delusion and a falsehood if not found in the inspired lessons of **Christ**. He is the source of all wisdom, for He placed Himself directly on a level with the eternal God. In His humanity the glory of heavenly illumination fell directly upon Him, and from Him to the world, to be reflected back by all who receive and believe on Him, mingled with His perfection of character and the luster of His own character. **While Christ stood forth distinctly in His human personality and appealed in striking but simple language to humanity**, He was in such perfect oneness with God that His voice came with authority, as the voice of God from the center of glory. {Ms8-1896.4}