

# What You Say

Sermon Title: **What You Say**

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Nathaniel Bronner: And if you open your Bibles to the Book of Matthew to the 23rd Chapter, first book of the New Testament, the Book of Matthew, the 23rd Chapter, and the Matthew, the 23rd Chapter beginning with the first verse of that chapter, the King James Version, Matthew 23:1. “Then spake Jesus to the multitude, and to his disciples, Saying The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.”

And God spoke to me weeks ago, nearly a month ago, and told me that the first sermon that I spoke after the nation's series would be from this verse, and I've been preaching for the last few sermons of the series of overcoming the nations, and this is the first sermon after that series and, as I read over these verses, I had written out an entirely different sermon, and God spoke to me again and he said, “I want your sermon to be focused primarily on the first line of those verses but, as I looked at the first line over and over and over and over, I still had a great deal of difficulty understanding what exactly did God want me to tell the people from the first line. Because the first line simply says this, “Then spake Jesus to the multitude, and to his disciples.” Basically, it says Jesus was telling the crowd and his disciples this. And so, what I am going to get out of the fact that Jesus was telling the crowd and his disciples? And I had written out an entirely different sermon and, as I looked at it and I kept looking at it and I kept hearing God say simply the first line, as I kept looking in, kept hearing, finally, I was able to see the revelation of what God wanted me to tell you this day. And I believe what I heard is God speaking to my spirit as I was praying that from this day forward, the people shall speak differently, and this is what I saw.

The first line simply said, “Then spake Jesus to the multitude, and to his disciples.” The second line saying, “The Scribes and the Pharisees sit in Moses’ seat.” And then, those next eight verses, they go fundamentally to talk about how Jesus said to the Scribes and the Pharisees basically were telling the people what to do, and Jesus say you all observe and you ought to do what they’re telling you, but they’re not doing it themselves. And at first, I thought my message was to be dealing with the fact that the Scribes and the Pharisees were not really doing what they were telling you to do, but God kept leading me back to the first line, the first line, the first line, and finally, I saw it. You see, the Scribes and the Pharisees, that’s nothing but the ancient vernacular, the ancient nomenclature, the ancient terminology for modern day preachers, as this interpretable of the law and the right of the law. There’s nothing but what we called in various different forms --

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And in various different names whether it would be bishop, whether it would be reverend, whether it would be pastor, whether it would be minister, whether it would be a pastor or evangelist, it all goes down to preachers. So, God was simply saying as Jesus was talking, he said, “Then spake Jesus to the multitude and to his disciples saying, the Scribes and the Pharisees sit in Moses’ seat.” In other words, Jesus said to the crowd and Jesus said to the disciples, the preachers now sit in the seat of Moses, but God kept sending me back to that first line, “Then spake Jesus to the multitude and to his disciples”. And the revelation finally, after pondering over it, over and over and over, finally hit me.

Now, if the preachers sit in the seat of Moses, who is the crowd? Turn to your neighbors and asked them, who is the crowd? You see, if the preachers sit in the seat of Moses, if the preachers sit in the seat of Moses, if the preachers sit in the seat of Moses, if the preachers sit in the seat of Moses, then who is the crowd? Turn to your neighbor and tell them, we’re the crowd. And I then began to see what God was saying to me and what God wanted me to relay because I just finished the series of overcoming the nations, and then, Moses was the man that was responsible for leading the children of Andrew out of bandage, out of slavery, through the wilderness, through the conquering of the varying nations up to the edge of the Promise Land, but

Moses could not take them into the Promise Land, not because he couldn't take them in, but because of the crowd.

And I have finished preaching the series of overcoming the nations and, if you listen to that series, you stand at the border of your Promise Land, and I don't want you to get stop at the edge like the crowd did, and the preachers sit in the seat of Moses, and Moses will threw some things trying to get the people into the Promise Land and I even have to look at Moses because Moses sat in the same seat that I sit in, but Moses let the people keep him out of the Promise Land. And, you see, God gives us example so we don't repeat this stuff. So, my plan to you is this, I'm not going to let any of y'all keep me out of the Promise Land.

You see, Moses was a good man and he has done all. Moses got so mad as a fool faster than him by this that know whether he's smoking rock again when God had told him not do and it caused Moses to keep out of the Promise Land. I'm not going to let folk keep me out of the Promise Land. I've got to learn from Moses and, you see, if I have to learn from Moses, you need to learn from the crowd, because the crowd didn't make it in. Moses had all of this multitude of people that he carry through it and got it in land provided for all these years and yet, when they got to the edge of the Promise Land, the crowd did not make it in.

Turn to your neighbor and tell him, you need to learn from the crowd. You need to know what the crowd did and why the crowd didn't make it in, just like I need to know what Moses did and why he didn't make it in. And if you don't learn the lessons of the ancestors, you will be condemned to do the same thing all over again.

Turn to the Book of Numbers in the 14th Chapter, and I want to read to you some of the things so that you begin to understand that Jesus spake these things and to the crowd and to his disciples and he said, the Scribes and the Pharisees sit in the seat of Moses and to do everything that they tell you to do. Numbers, Chapter 14 -- prior to Chapter 14, --

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It tells of the saga of how the spies went into the Promise Land and Moses had sent a spy over and, when the spies came back

from the Promise Land, they came back with the report that there are giants in the land, and we can't take it and we're grasshoppers in their fight and, if we go over there, they go beat us up and they're going to kill us, and they'll take us captive and we can't do it, and we need to be scared and we just need to get on out of here. I don't care what the Lord has said about there is a land. Yeah, we see the luscious is great, and we see all the food over there, but it's too rough over there. I don't want to go over that because I'm scared of too much stuff over there, too many big folk over there. I just want to talk about what happened between my tail and get on out of there. That's what a whole lot of folk, they came back and this is what they were telling Moses, and this is what was happening and then here.

Numbers 14, it begins a saga after all of this, and I'm going to read it in the NIV version. So, it's a little bit clearer. Numbers 14 beginning at the first verse, "That night all the people of the community raised their voices and wept aloud. All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this desert! Why is the Lord bringing us to this land only to let us fall by the sword?"

First point, the people had no doubt it was God bringing them there. They say, "Why is the Lord bringing us here?" People, anywhere God takes you, you don't have to worry about it, so that you may have to worry of God in bringing it. That's a different story. Now, if you stand up somewhere in the middle of the night knocking on the door, you know God had sent you to that door. You get ready going somewhere. You know goodwill of God, you need to worry, and you know when God has sent you somewhere in that. You know for you get involved in some of what God has sent you there. Now, if God has sent you there, you don't have to work. The people knew that God has sent them to the land.

Why is the Lord bringing us to this land only to let us fall by the sword and why our children will be taken as planned? Wouldn't it be better for us to go back to Egypt? And they said to each other, "We should choose the leader and go back to Egypt." Then Moses and Aaron fell face down in front of the whole Israelite assembly gather there. Joshua, son of nun, and Caleb, son of Jephunneh, who among those were explorer of the land tore their clothes and said to the entire Israelite assembly, "The

land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey and will give it to us, only do not rebel against the Lord and do not be afraid of the people of the land because we will swallow them up. That protection is gone, but the Lord is with us. Do not be afraid of them, but the whole assembly talked about stone in there. Do you hear that?

Joshua and Caleb said, "Look, it was just people. God will be with us if I will land, not many of us have seen the land is flowing with milk and honey. It's full if we're just faithful and the crowd said, "That's just stone." You see people, if something -- when people just disagree with you, but they said let's get chill down. They're talking about going over into this land telling us not to be afraid, telling us that God is going to be with us to the land that God has set up, let's just kill them. But the whole assembly talked about stoning them. Then, the glory of the Lord appeared at the general meetings of all the Israelites.

The Lord said to Moses, "How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all of the miraculous signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you a nation greater and stronger than they." Moses said to the Lord, "Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, oh Lord, are with these people and that you, oh Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put all these people to death all at one time, the nations who have heard this report about you will say, 'The Lord was not able to bring these people into the land he promised them on oath, --

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So, he slaughtered them in the desert." "Now may the Lord's strength be displayed, just as you have declared: The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet, he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.' In accordance with your great love, forgive the sin

of these people, just as you have pardoned them from the time they left Egypt until now.”

Moses said, “Lord, looked. If you kill the folk now, all of the folk back in Egypt are going to say, “Lord, they know that you are with them. They saw all of your miracles. They’ve seen the clouds. They’ve seen the pillar in the sky. If you kill the folk now, all of the people are going to say, you just brought the pampered out in the desert and wasn’t able to deliver them to the Promise Land, and this is what God said in verse 20, “The Lord replied, “I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth, not one of the men who saw my glory and the miraculous signs I performed in Egypt and in the desert but who disobeyed me and tested me ten times-- not one of them will ever see the land I promised on oath to their forefathers. No one who has treated me with contempt will ever see it. But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it. Since the Amalekites and the Canaanites are living in the valleys, turn back tomorrow and set out toward the desert along the route to the Red Sea. The Lord said to Moses and Aaron: “How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. So tell them, ‘As surely as I live, declares the Lord I will do to you the very thing I heard you say.”

And it is that verse that I want the crowd to understand. It is that verse that God told Moses that they create the faith upon the crowd. The verse where God says in the 14th Chapter of the Book of Numbers and the 28th verse, “So tell them as surely as I leave, declares the Lord, I will do to you the very things I heard you say,” and he put in the King James version for those they can read it, ‘Say onto them as truly as I live says the Lord, as he have spoken in my ears, so will I do to you.”

And I want to speak to you today from the subject of “What You Say.” Turn to your neighbor and just tell them, “What you say?” God basically said this, he said, “As surely as I live” and I had never recognized this. He said, “As surely as I live, I am going to do to you for what you say.” He didn’t say, “I’m going to wipe him out. I just don’t kill him. I just wipe him out right now. He said, “As surely as I live, I’m going to do to you what you say.”

Now, the problem was that the children of Israel had been grumbling, mumbling, complaining, griping, delineation, mealy-mouthing, condemning, reveling, negatively prophesied. They have been doing all these stuff and God simply spoke to them, "I'm going to do to you what you say, what you say" and do you understand people that that pathetic arrogance of God is still over you today? God says, "I will do unto you what you say." The children of Israel, all throughout the world and all they were saying was negative stuff. You see, the children of Israel is saying, "'Look, the Lord has brought us out here to die." I'm going to do to you what you say.

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The lord has brought us out here to make chapters of a -- the lord has brought -- I'm going do to you what you say. We can't take that land even though the Lord brought us here. We can't take it. I'm going do to you what you say. And that thing still exists in the world today, and we don't realize that God is still under His promise. I'm going do to you what you say, and I just saw that recently. I've read through, and I don't know how many times, but I never saw that part of what God "As surely as I live" -- that's like double swearing on me. You see, most of the time God just simply speaks it, but God was so empathic, so, determined that this was so important to God. You know God lives. He told Moses, "As surely as I live."

We had a comedian come to our show, and he said that sometimes, whenever you had a party or big function and if you ever give somebody say on everything I love, get on out of there. If you ever hear somebody else that you know, "Man, you step on my toe one more time on everything I love, if you ever -- God said, he had to -- he put it -- normally, it's just his word is sufficient, but he was so empathic about this point. He told Moses, "As surely as I live," meaning without a doubt, with not a question. The only way this thing will not come to past is I, the Lord God almighty die. But he says, 'As surely as I live. I will do to them what they say.'

And that proclamation still rings today of what you say. That's why I stop criticizing the government. And I know all kinds of stuff about the government, all kind of stuff about the secret societies and the plots and history and this, that and the other, but you see, even now, the government is the leadership, and I

had to step back and realize I'm in the Promised Land regardless of some of the things that they have done wrong. Because, you see, even now, the leader of the country sits somewhat in the seat of Moses. That's why Jesus had to outline all these stuff about the Scribes and the Pharisees about the preachers because they all had faults. They all had stuff wrong with them. They all had stuff. If you open up that closet and then look through the skeletons, you're going to find skeletons there in the closet in the midst of all the pretty silk suit and the nice shoes. You'll find some skeletons there. And I have to stop criticizing the government because I'm in the most prosperous, the most powerful country. This is the safest place virtually on the face of the earth. And we can grumble and complain, and you don't appreciate it until you go other places. And we can fuss about the leadership, and I had to realize.

I said, number one, you can never fully appreciate what a leader has to do until you're in their shoes. You don't know what decision the president has to make. You don't know what options that they face. All I know is they got us as a country relatively in a pretty good shape. And I had to stop criticizing about some of the flaws that I saw, because I was becoming like the children of Israel, like the crowd, and there's always going to be flaws in there, always going to be there. So, they complained about just that when Moses had a manner every day they complained about. Lord, I'm tired of this man.

The manner had – then, listen to this now. The manner said, there was non-sick among them. Could you imagine eating a food that was absolutely free to sell every day and you had absolutely no sickness at all? There's not a person in this room in perfect health. Is something wrong with you? May not be big, but something is wrong with you. Can you imagine absolutely perfect health? There was no sickness among them, but the problem was they had to eat the manner every day. And they just got tired of it. They just got tired of it. Lord, I know that I -- my body has absolutely no pain, nothing aches, dear father.

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Everything I'm feeling energetic. I'm looking good. I haven't had a cold and everything just great, Lord, but Lord I'm starting to miss my meat, and you're sending down this manner every day, but I'm tired of this manner. I want something else, and

that's the thing that has gotten so many of us in trouble is that we can always find something else that we want. We were never fully satisfied with that which God has provided even though that what he has provided is having us get along just perfect, and they complain, and they complain until God said, "Alright, I'm going to send him some meat." And he sent him quail. And he said, he killed the whiter meat before they could even swallow it.

And when I used to read that in the Old Testament, I said, "My goodness. That's rough until you become a leader." And then you begin to understand some things about why God got so upset with the folk. God, I got them out of slavery. I've got the man and seize him every day. They don't have a bitter sickness even their clothes don't even ware out. They either know some holy on them. And he said, "Still." Turn to your neighbor and just say, "Still". Still this folk. They complain and then they grumbling and then they're saying one thing after another.

And I could imagine even the president of the United States, as he looks over the country and even at our down time, we're still doing better than anyone else. Even our ghettos have more stuff than other countries. No starvation. Wherever you go in anywhere in this country and walk out and look at the people coming outside they have too much to eat. Even our worst neighborhoods are overflowing with abundance and yet they steal.

We got one -- when is the last time that have you ever heard anyone praised the government? Can you all remember? Even now, if something happens to your job and if you have children, you can still go and get wealthy. Your welfare is 10 times more than the earnings of most other countries, and still we gripe and we complain. I know that I live in the Promise Land and Moses got his instructions at a burning bush, and we're being led by a bush now and griping.

All over the world, you look at other countries and you'll see the war that has ravished that country. Do you know in the U.S. except for Pearl Harbor, we have hardly had any violence from an outside entity on American soil? Do you know how blessed that is to be kept from your enemies? How many of you have ever thought about that or even understand that to know that

you exist and you live in the Promised Land and, yet, we complain and we gripe? We ought to be supporting leadership.

Now, I don't know all of this stuff that's going on behind, but I know and I understand what Moses is going through, and I understand what Bush is going through because nothing Bush can do is going to please all the folk. Nothing Bush does is not going to have someone objecting to him somewhere, and I'm not saying everything he's doing is right. But I am saying this, God put him there, and God ordained government and every one of us in this room blessed because of government. We're protected. We're safe. We're feared, and we're relatively in good shape. But yet, still we grumble.

I'm a leader in my own company, and my company is one of the best of the best. I had a meeting recently with some, and James was there in the meeting and he was telling the people that even in Bronner Brothers, people ask him all of the time, is there an opening in my company? And he said Bronner Brothers is one of the best companies to work with but everybody wants to come over to my company. It's the best of the best. But you know why I had that meeting and what I was dealing with? I was dealing with grumbling, griping and complaining. And I was sitting there with the people grumbling and griping and complaining about one thing after another. And I said, "Folk, you're in the best of best.

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You're getting paid more than anybody else doing an equivalent job. You've got more in this company, more environment, more peace, more benefits in anywhere else you're going to go, and still you're grumbling and you're griping. And you know what I told them? Now, I'm a nice man. I really am. But, I'll tell you what I told them. I said, "Look, you're in the best of the best and you can't realize it." I said, "I grant you right now the privilege to leave this company without any notice whatsoever." I said, "You don't need to get me a two-week notice. If you can't appreciate where you are, get out right now and don't even get me a notice. What you do is this. You get home, call me up and say, 'Mr. Bronner, your company stands.'" But you do not have to give me even a notice. And if you can't understand where you are, you need to be out there and you'll see in a little while." I said so, you don't even have to give me a two-week notice, but I

saw grumbling and I saw griping and I saw complaining even in the midst of the best of the best.

We get into the habit of the crowd and not being able to appreciate and not being able to see and that which comes out of our mouths. Eventually, leadership will give you what you say. There is a divine principle that goes in and, you see, even within our own relationships, we need to start seeing some things, and we need to start saying some things that it will even bring some prosperity within our own relationships. I tell my wife all the time -- my wife would say I've been telling her recently, she will stand up in the kitchen over there and I came and told my wife. I said, "Put your behind. It's sure looking good." You all may think that's a look, but look, I'm married. That's my wife. I have the right and the privilege. If I want to tell she's looking good, I'll do that. And put a look right at me, and she's just smiling. She said, "No, but I got two." I said, "Put it. You're looking good. It's just looking good. It's looking good." And sometimes, I'll tell and putting these things and putting up and telling me, she said, "You are not to be saying those kinds of things because you're a pastor." I said, "You don't call me pastor. And then after that she said, "Now, what you say again?"

But I'm going to tell you, you see, I begin to speak some things, and though it may not have looked like Pudding was listening. Two days later, Pudding was down on the treadmill, and she had a little chart up on the wall, and I went back and looked at the chart and she had everything. She had the mileage that she had done on the treadmill, and every day the mileage was going up and up and up. And you see, I spoke to Pudding and I said, "Didn't I say that? I'm not kidding. I just wanted to ask your day." I said, "Put that behind me. It's getting smaller. You're looking good." "What's that?" She said, "I'm not doing this thing. It ain't changed." I said, "Yes, it is." I said, "Pudding, you're in good shape. I just say it, Pudding."

And as I begin to speak the thing, something registered down on the inside of her and then things just started lining up and, you see people, that's what God said. He said, "I'm going to give you what you say." And some of you -- if you will just start saying some stuff, that's why even every time I even called my wife name is Pudding, that's just sweet. So, every time no matter what happens I'm calling her sweet and sweet and sweet and

sweet, and it takes some time and it took some time. She's getting sweeter and thinks that's what I'm saying.

And some of us, that's why you got to start speaking some things and you got to start calling some things that they may not be never to cause some things and though they think they may not be calling as though they were. Speak of God as same like he told to the crowd like he -- I'm going to give them what they say. And if you go to calling and if you go to speaking, say unto them as truly as I live, says the Lord, as he have spoken in my ears. So, will I do to you.

The prophet when he came here, he told me and he said, "You're going to create a product and it'll do more in one year than Bronner Brothers and Century has done in its history." When I heard that, it sounded crazy. It sounded ridiculous, --

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But I have not spoken against it. And what happened as the word began to percolate within my mind, I begin to line up to make the thing come to be, and we started having meetings on dealing with the new product to develop for the company. I begin rejecting idea after idea after idea because it wouldn't line up with what was spoken. And James will tell you, I said, "Listen, that's a good idea, and this will sell, but it won't do that much." No look, I did. This is a good idea. It'll sell but it won't do that much and, finally, until I came up with an idea, and I said, "This will fulfill the prophecy." Now, I don't even know whether that's the product or not, but I'm walking in that. And I'm going to say it, and I'm starting to see when you start saying it.

But how God is going to bless you with the impossible if you keep speaking only that what you can see? Don't you know -- do you -- let me tell you this. If God has the power to form the world, why do you think he can't shape Pudding's behind? You see, I have to bring this thing down where you can understand it. Sometimes, you can't understand the word. You have to bring the things down to where you -- if God has the power to shape all of this world, why do you think it does not have the power to shape some of the things into your world, and we speak all of these stuff that's criticizing and complaining when we ought to be

speaking that of the prophetic truth of the promise, and we get right to the Promised Land.

And even in our relationship, sometimes we speak about a horrible person we get -- you don't understand. They're just mean, and they won't do this and they won't do that. Stop speaking something different and watch what happens. Because God has said, "I'm going to give them what they say." And everybody that got a mess, speak of the mess. Everyone that has a mess speaking, speak of the mess. Listen to their talk. Everyone that has a mess, they like to talk mess. Find anybody with a mess in their life, they like to talk mess. Find anybody that's going to the top, find anybody that's prosperous, find anybody that's happy and listen to how they talk. They talk different. Because God said, "I'm going to give them what they say, as surely as I live. I will do to you the very things I heard you saying."

And I've even been in the last week -- I haven't been in 11 years. And I was in the last working on the product and as I saw about -- I paid people to work in the lab. I haven't been in there in years, but the prophecy, I see you developing the product. James was the one that did all the major formulation, but I had to go in the lab to work on it. I could've had somebody else in there, but they wouldn't want to process all. And I didn't even realize it until I was 10 and 11. I said, "He did say he saw me developing a product." So, I had to walk according to what was said, and it was silly when he said it.

And, you see, some of the things that God has placed in our spirit, we negate it because we speak in the negative. He gives -- now, let me tell you something that the words of the prophet spoke by our Lord, that was a giant. He said, "You're going to do more -- had developed a product that'll do more in one year, and Bronner Brothers in century has done in its history. Do you know how big of a giant that is? That's humungous. But I said to myself, "There's no more ridiculous," and he said 16 years ago, "You're going to be a pastor in a church." That was more ridiculous.

So, if I can believe one and, you see, this is the problem that God had with the children of Israel. They had already seen miracles. It wasn't like this. It's not like I have never seen a miracle. I've seen them. So, if I've seen God's hand and one is the -- what

makes you think God can be limited in our love? I had to ask God. I said, "Lord, I'm trying to interpret." I said, "That could mean one of three things. It could mean either more just gross sales. It could be more net profit or it could just mean it would do more means, it could mean just do more with people," and I said, "Which one is it?" God said, "all of them." I'm about to say to myself, but do you know how big that is? And God simply said, "For who?" You see, the stuff is big for you because you are nothing for God, but you got to start speaking stuff. So, I have made sure. I have not negated the word. And everything that I'm going to speak from here on that, I'm going to start lining up with it. We're on our way to produce a product that's going to do all of this.

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It is going to help the world. We're on our way to do it. Now, I don't know where I got it. I don't know, but I know it's coming. I don't know when it's coming, but I know it's coming. And you see, if you keep walking and if you start speaking, God has already declared and you get your promise of what you say.

Turn to your neighbor again and ask what you say. You see, what are you saying, folk? I don't know but, you know, I did say, "Thank you. Things are going good." No, they're sure not. I don't see how I'm going to make it. You're sure not. Child is thanking words and words. They sure are. Child right there the way I'm making I'm about to go broke. You sure are because you're speaking it, and there's a power on how it's said. I got a lot of what they're saying. They're speaking it, and you'll be surprised.

You see, the power of your words, it changes two things. It changes the external world and it changes the internal world. And do you know when I start speaking about my putting behind? Do you know it got -- I don't know. It was freaking before my eyes and just in wrap. I say, "What in the --?" and I wasn't sure whether it would change or whether I was changed. I didn't know what was going on. Because, you see people, first of all, a lot of that stuff it's in the mind and the spirit in the first place. So, as I begin to speak and some begin to change in my spirit, she just panicked and like she's wiggling now more when she's walking the kids. I don't know.

But the power of your words to change your world changes everything, and I found that it's clearer when a pharmaceutical company changing me, and they wanted me to see Bronner Brothers would market this medicinal hagraode, then you all would know if told you the name of it. It's proven to grow. I said, bring me the results. I want to see the actual research, and this is what they found. When I looked at the statistics and it changed my view of the power of that which we think and believe, and it shows that the folk who got the medicine, 42% of those people grew hair. That wasn't the surprising thing. The surprising thing was that when people got the placebo, which meant the thing with no medicine in it, 35% of them grew hair. And I said to myself, the power of belief grew hair on the bald head. It had nothing to do with spirit. The folk just believe. It was just the power of belief grew hair on a bald head. I'm looking at the scientific research.

So people, when we start speaking -- that's why out of the heart, the mouth will speak whatever doubt in you eventually is going to come out in words and if you get this stuff in you and if you start believing that the world is going to start lining up with that, but you speak, and it begins at home. I sit in Moses' seat. Moses has some problems just like I have some problems.

But one thing I'm going to tell you. I kept as I put. I believe we got the best relationship than anybody I know. She said, "I so sure do." She said, "I know. You see, I know the day I loved you all and love grown. We got the best relationship than anybody I know because I don't think that anybody got a better relationship than us." And the thing starts getting inside, and the world start lining up with that what you speak.

But if you begin to speak on this negative stuff, did you know that God was about to kill Moses? Moses had some issues like all of us do. That's why Jesus said, the Pharisees, they came to do all of the stuff they're telling you, neither can the preachers. When you know preachers are really coming out, you should know that we have a hard time dealing with faith. We have a hard time -- I mean, see a light and then preaching all the stuff about, you know, at home and all of that. We have a hard time with all of that stuff. That's not all. The preachers have some issues, too. We're not perfect. So, we can't -- I have some issues with myself speaking all of the right things. And that's the part that Jesus, he said, but do observe what they tell you to do even

though they themselves can keep it all. What you say, and you'll be surprised. When you start lining up your words. That's why even in the New Testament of Matthew 11:23 says as you've heard this, "For verily I say unto you, --

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That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he said shall come to pass; he shall have whatsoever he said." God didn't just say it in the Old Testament, but it applies both ways. It doesn't just apply to the good stuff. If you're saying the negative stuff, you're calling that unto your life. Whatever you want to the line with God's will, start speaking the promises from this day forth. Don't let grumbling, griping and complaining, and mealy-mouthing, and bellyaching come from your lips. No matter what your circumstances, call those things that being not as though they were. What you say for God says, "Surely as I live, I will do to them what they say."

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