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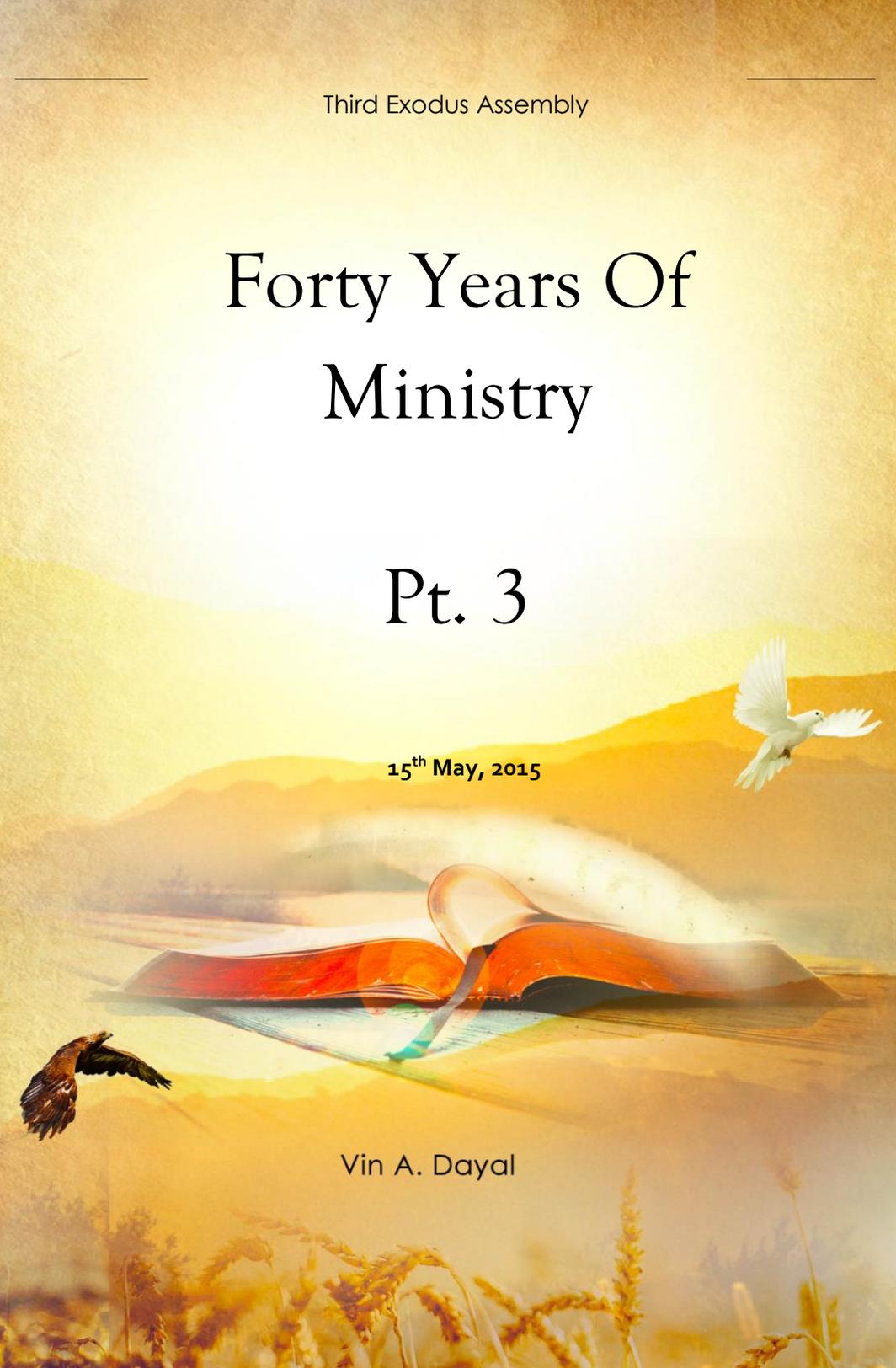
Third Exodus Assembly

# Forty Years Of Ministry

## Pt. 3

15<sup>th</sup> May, 2015

Vin A. Dayal





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Third Exodus Assembly

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**FORTY YEARS OF MINISTRY  
PT. 3**

15<sup>th</sup> May, 2015  
TRINIDAD

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Bro. Vin A. Dayal

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*Excerpt:*

And this great journey and this junction time and the destination; our history, the move of God; the prophesied promises. When we tell all these things and different people speak something, I believe, like the Bible says, all these things are being done that it might be fulfilled which was spoken of the Lord by His Prophet that there is to be a second ride. Because this makes up our testimony that we say that Christ in the True Church is a continuation of the Book of Acts and that mystery that passed in an unknown language must make a cycle and come back around and a Word that was going to make the Bride know as She was known. **(Page 15)**

**Forty Years Of Ministry  
Part 3**

Friday 15<sup>th</sup> May, 2015



## FOREWORD

*This is a sermon preached by Bro. Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.*

*It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrison Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.*

*The original video and audio recording can be accessed through our website [www.thirdexodus.org](http://www.thirdexodus.org)*

*We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.*





# **FORTY YEARS OF MINISTRY**

## **Part 3**

FRIDAY 15<sup>TH</sup> MAY, 2015  
TRINIDAD

**BRO. VIN A. DAYAL**

Oh, praise the Lord. [Bro. Vin addresses Bro. Samuel Johnson -Ed.] Sammy, do you remember Anna and them in the back up there? In this church we have stories to tell, you know. You see this is what makes this people a unique people, a beautiful people, a special people. I think that this is really a—we have had two nights and I'm getting more and more convinced that this is a God-appointed time. Shirley, I looked for you last night, because Shirley and them were in the early days. I mean she's always here, but the thing is, you know, last night in the meeting we were right inside of there.

I trust everybody is reflecting and let it stimulate the faith in your heart to pray that the Lord would walk us back in familiar places. Since from the first night there is something I want to speak, but I think I will leave that for tomorrow or maybe Sunday. What this does, this is God's therapy versus psychiatrists or theologians therapy. God has a way to reignite the faith and reawaken the person to walk in a certain consciousness.

And I couldn't even believe after—Today I was watching the pictures which were taken last night and I watched all these faces and I realize quite a few people had already left and was not there. Because many times, in the back of my mind, you know you stand in the church and the way the church is, you have some people in the back here, you have some in 'Sarah', you have some in the side rooms, some might be in the

mother's room, some might be somewhere else, and when you say 'The saints from Fran Street', you look and you see about five or six. So I'm always going around saying it's only about five or six of us who still remain after all these years. When I saw a good number there last night and then even more that it had who had left already I said, "But it's a good bit of us here. We are still like a small church," you know.

And I believe, you know, Ezekiel 37, that was one of the key messages, *Thou Must Prophecy Again Unto The Wind*, when bone comes to its bone and flesh and sinew and skin and the breath. And I think in each place part of that was happening. You see when the prophecy went forth in 'The Move' there and then from there, later on we went up to Cocoyea. Then the third place we went to was Barataria, and then here, which was the last because it's four stages of that. You know?

So that was something in itself because in the fourth stage, the second prophecy went forth and it's here it got worldwide. Do you understand? So you see, inside of this there are things happening every day you can't imagine and today again because as you start to walk back in familiar places things start to happen.

You walk around where they used to have old civilizations and it's like it no longer exist as far as the big buildings and things, but the location is still the location. You walk around there a little bit and you pick up a piece of metal or you pick up some pottery or something; you know, you kind of dig down and find a couple of coins, you are finding things that can link you back to when that was a thriving city, you know. It's called archeology.

You know archeologists are men who find little remains and are able to piece back a civilization that there might be very little history of and bring it back alive. Because God has a way, no matter what happens, there always remains evidence. That's why there is forensics. Through forensics people realize a man might

wipe the door knob, he might wipe different things, but he might sneeze in that room. He left DNA or something right there, you know. He might wipe fingerprints, but there are other evidences he was in the room. See?

And so, when you find these things, it begins to take you into another world. And so we have been walking back the last two nights in familiar places. We are not just saying the word 'Fran Street, Fran Street'. We are talking about events. And those events, even though we talk about it in one day, it took about eight months of brother's fellowship. It takes a time of deciding where the meeting is going to be, who is going to preach first; what is going to happen; why are we doing this; why we see it necessary? We just used the word 'The Move' – 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>. That is a statement. But that is a thing that took months and months from September 19<sup>th</sup>, 1976 all the way to May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>, 1977.

And all those brothers fellowship, we crossed back and forth, back and forth and between there we're having fellowship together. And then we used to have joint meetings, and after a few joint meetings which came on top of the fellowship, then came 'the declaration'. Because in the fellowship and the joint meetings, more confidence was coming as the Spirit was blessing us and moving us that this thing is of God.

We started to know a God outside of reading the Book. Because remember, the places we know in the Message was Sabino Canyon, Jeffersonville, New Albany, Tampa, Florida, Chicago meetings, Tulare meetings. We know all the locations where the son of man had passed. Do you understand? When we talk God today, we talk Fran Street, Cocoyea, Barataria, Abel Country; when we talk God today. We talk about going out into Grenada, St. Vincent, (do you understand?) when we start to talk Bride-God. Who would have thought God would have come down to the Caribbean? Some people think God don't know where the Caribbean exists. Do you understand?

Then people around the world, when they come here, who believe in us, they say, “Carry me to Barataria.” We say, “There is nothing there right now, you know.” “I want to go still.”

They see the mango tree, they watch the old house. They go up to Cocoyea, they see the remains of the church. Do you understand? They are moving around and they are seeing—They want to go to Fran Street under that little house.

Do you know people go to Israel? When you go to Israel you say, “I want to go to Bethlehem.” That’s a must they have on the tour because that is where Jesus was born. When you go you don’t see the manger and the stable, you know. It’s a big cathedral. Because that was two thousand years ago and you’re talking about levels of civilization. Greeks pass, Medes and Persians pass, Romans pass; the amount of wars with the Maccabees over that. And it’s pile and pile and pile; you have to go about fifty feet down under to find the Bethlehem where Jesus was born, you know. But you are in the vicinity – longitude and latitude put you in the location.

But when you go there now, historically you say, “This is it.” And then you open your Bible and realize, “Mary and them...” They say, “Which part Nazareth was?” And you get Nazareth and you watch the old trail: “So they had to be passing around this mountain. They had to pass here. They had to come down here. This is where the inn: ‘There was no place in the inn.’ This is where they went in the stable. This is where she was in labor crying out, ‘Jesus!’” Because she got the Name before the Child came. And she knows what was conceived with and she knows what’s coming. Do you understand?

Well before that, there was no history for that. You might have a type, but who knows that type is typing that, that Boaz was born in Bethlehem and David was anointed in Bethlehem? Who knows that? Today we

know that by mystery because we watch the Scroll unfold. But back in those days, the least of the princes of Judah but out of there will come forth the Governor. Do you get that? Why not Jerusalem? Why not Shiloh where the Ark was pitched first? Why not Ramoth-gilead, the City of Refuge? Why not all the great places? Why not Mount Moriah where Abraham offered up Isaac, if Isaac was a type of Him? Why that little place, unknown? But God, in time and season had unknown places for great fulfilling of prophecies, when God planned these things.

It's with that kind of understanding and that kind of faith I see the Gateway right there. And the songwriter, the inspired hymnologist says "*Surely around here the Throne comes down.*" [Song #1122 - Songs That Live -Ed.] Do you understand? You see, don't be shallow with these things because to everything that is being said, being proclaimed and claimed, there is Scripture for it. There are patterns of God for it. And if Jesus Christ is the same yesterday, today and forever, it will prove He did things like that before, if you are willing to search the Scriptures. And as Jesus said, "*Search the Scriptures; in Them you think you have Eternal Life.*" [John 5:39 -Ed.] They testify that there is going to be a Bride in the last days – a little, humble, insignificant people.

Who was Ruth? A little Moabitess with an incestuous birth. Who was Rahab? A prostitute in Jericho, the lowest city on earth. Of course. In the New Testament, she is mentioned with Abraham in the Book of James: Abraham was justified by works, Rahab was justified by works. Paul over here: Abraham was justified by faith, Rahab was justified by faith – a Gentile woman, put in the same category.

Are we too small to be put in the category with Branham? They have the same faith. Rahab had the same faith that he had. Go in Hebrews, because Hebrews is not whose faith is bigger than whose faith,

you know. Hebrews is the faith of Christ being expressed because *“The just shall live by His faith.”* Paul say, *“I live by the faith of the Son of God.”* That is *that* faith. You see? So you see even in Bride form how the faith comes out.

Gentile faith, like the Syrophenician woman, “You don’t have to lay hands, just speak the Word.”

*“For this saying...”*

See?

“You don’t have to lay hands.”

*“For this saying!”*

And this is the thing, do not underestimate—as I say, be ashamed and underestimate your physical birth. Be ashamed of your lineage and your physical lineage. But you can’t be ashamed of the Gene of God. If you are a son and daughter of God, you have Eternal Life and that means you are in God’s lineage. You are a descendent of the Living God. And if you are a descendent of the Living God, there is only one form of Eternal Life. The Bible is a record of that Life expressed in people. What we call ‘shadow’ and ‘type’ is that Life being expressed. The only reason you are watching Ruth is because that Eternal Life was in her being expressed. The only reason you are watching Esther, is because that Eternal Life was in her being expressed. That Eternal Life is coming out there.

And then watch the village. They lived in villages. They lived in villages. I was so shocked when I went—I’m reading all the years about the Bible and the war with David and Goliath because that’s one of the big, highlighted stories in the Bible. You know, when I went where David and Goliath, where this battle was set up, when the Bible said, “And they gathered on two hills with their armies” and different things, brother, that is not even bigger than—that’s from here to right out in Longdenville by the basketball court or something. Do you understand what I said? That is why Goliath could stand up on a hill over there and challenge everybody

here without a microphone. And everybody down here were shaking when he said, “Bring a man to fight me. If he beats me,” he says “all of us will become your slaves. If we beat him, all of you will become our slaves.” Because they were so near.

And David is watching this big ten-foot man there and this little shepherd boy is not saying, “I’m the least of my father’s children.” He wasn’t like Gideon, you know. He didn’t beg God for ten confirmations before he went, you know. Gideon said, “I am the least of my father’s sons.” David might be the least of his father’s sons, but he said, “My father and my brothers don’t know what God is doing with me in the backside of the desert while taking care of the sheep.” Do you understand? This is the thing.

So, it’s a wonderful night again tonight and I’m getting the opinion that you kind of like these nice, relaxed services. As I said last night, and before I start I want to read a little—I got some emails today. I want to read two out of them for you because I found that it was quite appropriate and it is people that are looking in at the services and hearing this and they are so delighted that something like this is happening. And one was from Bro. Cottle, Larry Cottle, the brother and his wife who were down here with his daughter, from Tallahassee in Florida.

He says:

*Greetings to you my precious brother. We are very much enjoying these special services. We were really longing to know how all the puzzle pieces fit together. And it has been such a joy to hear every aspect of the history unfolding the mystery. It has been especially helpful as we reflect on your testimony and others and find we have travelled similar paths at different times.*

Now you see, that’s a statement he makes, but think of it. We didn’t get to know him until recent times, okay? God attracted his attention and drew him to this. But you know what he is finding as the history comes

out? He has similar places in his life and it started to awaken him of that God. Now, he had travelled for years all through the United States and different places trying to find something. He packed up, took his wife and his daughter, get in his trailer and he is going. He is listening to me right now. He is a descendant he says, from the Cree Indians which was from that part of the United States. So I made a joke with him one day, I said, "That is why you picked up Sis. Lenah [Sis. Darlene 'Lenah' Cottle -Ed.] and Sarah and you just sold out everything around the house and you just went like a nomad."

Like how Abraham picked up Sarah and was just going, you know. She said, "I thought we were settling down. What kind of life is this? We were in a city; now we are only moving from place to place to place like a rolling stone." But Abraham is looking for a City Whose Builder and Maker is God. You have to make a good search to be satisfied it's not on earth, you know. So you have to cover much territory and then realize it's a City from Heaven.

Well he, when he got close to us, he started to realize there are certain things that was causing him to think in places, look in places because of the angle the Word is in. It's a Word that is opening the mystery of your life. So this is what he says.

He says: *...it has been especially helpful as we reflect on your testimony and others and find we have travelled similar paths at different times. It is helping us to also understand our strange and misunderstood lives.*

See, when you have been born in this how you start to talk the language very easily and very quickly, because that awakening produces that.

He says: *Last evening, Thursday, when you began talking about the meeting where you came out to preach and you and the other brother were both wearing green, [he says] we looked at each other and suddenly realized*

not only our tablecloth matched the ones there, but we were both wearing predominantly green.

So he got a witness, “Like I am really part of this because through these testimonies we are understanding we had similar places.” Then they came now and was talking about the green and green and on that day they were wearing green. And when that happened, they looked at each other and they were wearing green. And then the tablecloth where they are sitting is green and green.

He didn’t have to write this. He is writing this. You know what happened there? His microscopic lens kicked in. His powers of observation start to get refined and he starts to realize and understand preplanned life – everything is fixed and everything has purpose. And that now is anointing the faith. Because before when you are desensitized, you aren’t paying attention to those things.

He said, “I was driving around with my car,” Bro. Branham. He said, “I looked and the evening star was hanging right in line with the cross on that church.” He says, “When they called me for the meetings...” He said, “I’m preaching this message tonight, *On The Wings Of A Snow-White Dove*,” [1965-1128e -Ed.] and he says, “you remember the vision about the Indian Chief.” He said when they called him for that meeting, “I was wearing my Indian moccasins and my white *Levi’s*.” Go and read it, *On The Wings Of A Snow-White Dove*. He said, “And tonight I am preaching with the cufflinks that has the straight red line. When Danny Henry who made it put the acid on it, a red line ran through it. He said, “That’s the straight and narrow way” in the prophecy – because you have made a momentous decision. You see? You took the narrow path, the harder way. He says, “And that red speaks of the Blood. I’m wearing it to pray for the sick tonight.” He said, “All these things are complementary to my belief in God.” Everything has a meaning. See?

Now, that is not jumping to superstition. That is Quickening Power quickening you to realize, if God designed you and made you and nobody is made like you, you are unique. You have your own eyes, your own voice, your own thumbprint, everything. That cannot be impersonated. Then here it is, you get to realize now, “Let me look at my life closely. Do you understand? Look at your life. And I keep telling you, that is where your power is.

Do you see how Bro. Granger was talking last night about the manicou [Local name for opossum. –Ed.] and these things? Now, why didn’t he say something else? Let me see: three cars with the number five in it one after the other, or why he didn’t go and find one tree with a bunch of ripe mangoes and I’ll throw a stone and three must fall. Why he said, “Let me shoot seven manicous.” And then God, who has His own style, gave him six and when He give him the seventh one, and inside the seventh one had six others and that made it seven in a seven.

He didn’t say that tonight, you know. We knew that from 1976. And that is why I say they were special because they didn’t come like gullible people, heard some preaching and got influenced, you know. Because they knew they have to make a decision to leave a church. They had to travel so far. And then they knew they didn’t want to follow any vain person with old talk and then have to regret it in the end, so they wanted a confirmation from God.

Did Gideon ask God for confirmation when he had to make certain decisions? That is Bible. That is children of God. What is an oath of confirmation? [Congregation says, “An end of all strife.” –Ed.] This is the principle. When you see this in operation you’re seeing God in people’s lives. And you’re seeing believers seeing in the Bible this is God’s pattern, how God deals with people. Because God *does* give confirmation!

He says: *Then in the middle of the service we said there is so much to this. It may take months to hear it all truly.*

He and his wife were fellowshipping you know, while they're hearing. They are around the table too, like you are around the table, and talking while they're hearing. So he is telling her, he says, "Girl, it will take months for all of this to unfold."

He says: *And then at the end of the service you came out and said, "This could take months to hear it all and we don't want to rush." He puts: Amen. He said: We see it moving the hearts of the people and we know it is doing something in us that cannot be put into words to properly express it.*

He writes a little poem here. He got inspiration, he has this and it fits right there. He says:

*It can only be the love of God revealed in you  
and me*

*It's getting us ready for our final ministry.*

*The Bride is on display*

*May the Lord have His way*

*Recalling all the great things He has done*

*Draws us closer to that Risen One*

*Fervent love for one another*

*As we learn to trust each other*

*Before the door closes for the last time*

*May we drink of this Heavenly Wine*

*And enter into His love Divine.*

*Let full redemption come.*

*Until,  
The Cottles.*

Amen? That is Bro. Larry and his wife up in Tallahassee. And Bro. Joe Mohammed, he wrote today as well.

He said: *Greetings, my brother. Last night we streamed 'The Move', Part One. The whole thing so gripped our attention. It was so enlightening to hear of the things that transpired in the earlier days, even*

*though some of the things were told us. But coming out in the way it did last night was unique. We believe you were born to lead. Looking forward to the continuation from last night. Thank you for all your care and attention for our welfare. The Lord richly bless you and your family.*

*Bro. Joe*

He is like a duck on the pond. Do you know Bro. Branham says, ducks know their leader but man don't know their leader? He said and all those little ducks who hatch out on that pond, they know that drake. They are listening to the honk of that drake. They follow that drake ten thousand miles, straight to the rice field and then fly back to the pond where they were born. They are not ending up in any strange place. Because to have that honk, he has to be designed with a law of navigation to have that honk. That law of navigation is expressed by that honk. That make up produces that sound. So the ducks who are elected ducks know, "Follow this duck."

Remember when they followed some old gander [a male goose -Ed.] and they saw a mirage? And the old gander say, "Here it is fellows! Let's go for the dive!" They dived into hot sand. And then the other gander, they end up in England and every time spring comes, they are jumping around a little fountain, honking, honking, honking, until they get tired. They don't know how to get out of that place because their GPS, everything malfunctioned, it ceased to function and they can't find their way back from where they are. But I believe we are going back home. I believe we are going back home by the grace of God. Praise His wonderful Name. Let's bow our hearts for prayer tonight.

Gracious Father, we are grateful tonight. We thank You. What a wonderful God You are. What great and marvelous things are being wrought. Lord, we bless the Name of the Lord Jesus Christ by which the family in Heaven and on earth is named. To think that we were

chosen, dear God, before the foundation of the world, in Christ. You foreknew us, You predestinated us and dear God, You put us in the Age where we would manifest Your purpose, Lord God, that You designed us for. And Father, then You came and You called us when You sent the Messenger for that Age and that Word that was going to awaken us came through his lips – Seven Thundering Voices, the Divinely revealed mystery Truths that was contained in the Seven Seals. It took that to awaken us, dear God, the opening of the Lamb's Book of Life, that we could look in and see our names therein.

And Father God, how that has been what we started with, Lord God, not yet being in the pulpit but preaching those things outside of the pulpit. Even when we told those Minister brothers, "If our names are not in the Lamb's Book of Life there is no Lamb's Book of Life," how You approved, oh God, because that Holy Spirit have opened those things from Genesis 1 to Revelation 22, showing every Bride type and shadow.

It was good to see the types of Jesus Christ, but Lord God, it has been greater to see the part of Jesus that was revealed in Bride form and our experiences matching this part, Father, to prove that we are the Word predestinated to the Word written for this Hour. We so appreciate that, dear God. Truly Lord, this was designed to take away the amnesia, to cause us to see, Lord God, face to face when we look in the Mirror. And Lord, how we feel like the little boy standing on the seventh step of his auntie's house and seeing that full length mirror and waving into it and watching the reflection wave back. What a joy! What a stimulation of faith, dear God! How we appreciate that, Lord.

May these meetings, as the Holy Spirit continue to open and retrace our steps and revisit the familiar places, may that Quickening Power be let loose to quicken us, oh God, and cause us to see the things that we bypassed, the things that we missed, the things that

we took for granted, the things that we didn't look deep into enough, Lord, that we could re-examine those things with the Scripture Father, and find that they are so. Just like the people in Berea did find that they are so.

And may it give a faith that would anchor the soul; that would tie them to the Absolute of Your unfailing Words of promise. May You grant it, Lord. Be with each one tonight, Father. And dear God, may You bless everyone. We are thankful for the leadership and the direction even to have these services, Lord. And even these who come in tonight, Lord God, that we didn't see for a little while, Lord how it will make our hearts rejoice. It's like different ones are finding them Lord, and telling them to come. They were back there in those days, and that's what we are talking about, Lord. Let us see, Father, Lord God, that we could see down through the years if we have been disconnected from these places and these experiences and they have become forgotten. But now we are being reconnected to the things that You pass us through in former times.

Lord, may it serve to inspire new faith and bring the dawning of a new day upon us that we could rise with confidence, oh God, and rededicate our lives to You. Lord, may You have Your blessed way. We thank You and we praise You for all things, in the Name of Jesus Christ, we pray and we ask it for Your honor and for Your glory, amen.

I wonder if Bro. Weekes would come and sing "*Tired Of Living Underprivileged.*" [Song #538 - Songs That Live - Ed.] Glory be to God. One of the songs he wrote. It had to do with our experiences and the condition that we were in and what God could have done for us, to raise us up into a new level of faith, that we could recognize our position, our rights, our privileges, our promises, our relationship and all that has been given unto us in Christ, that we could live in the benefit and the blessings of these things. Praise His wonderful Name.

He is one of our inspired songwriters who has given us songs from the very beginning, all the way to the present time. Amen. Hallelujah! He wrote songs in Cocoyea, he wrote songs in Barataria and he wrote songs in Abel Country.

[Bro. Anthony Weekes testifies and sings -Ed.]

Oh, thank You, Lord. Hallelujah! All praise and glory and honor be unto the Lamb of God. Amen. Thank You, Jesus. Hallelujah! A song that challenges us. Amen. A song that makes us make introspection; look into our lives. We've been hearing that since 1984. Amen. What a place we ought to rise up in this Hour. Blessed be His wonderful Name. Glory be to God in the highest.

I want to read something out of Luke and Joshua, a couple of places. And this great journey and this junction time and the destination; our history, the move of God; the prophesied promises. When we tell all these things and different people speak something, I believe, like the Bible says, all these things are being done that it might be fulfilled which was spoken of the Lord by His Prophet that there is to be a second ride. Because this makes up our testimony that we say that Christ in the True Church is a continuation of the Book of Acts and that mystery that passed in an unknown language must make a cycle and come back around and a Word that was going to make the Bride know as She was known.

And I believe that this was the way God made it known in his life, made it known in the other brother's life who testified, made it known in my life, made it known in some person's life that give us personal, individual identification that we are a member in that Body.

We are all different. One might be a hand, one might be a foot, one might be a finger, one might be an ear, but each person in their own way, God gave them something that they knew that God foreknew them. They knew that God predestinated them. They knew

that God called them. They knew that God revealed His purpose to them. They knew that God justified them, and that's why they are moving into glorification in this Hour. They knew that they were back there and God put them in this part of the world and God came to them through the Message of a Prophet who stood up there in Jeffersonville and said, "This Message will fall into the hands of the predestinated." And he knew it's a people around the world. He saw the Bride in vision come from around the world and everywhere that they were, that Message was going to come to them because he knew that that Message was going to call the Bride together.

If that is Bride, then they were chosen in Christ before the foundation of the world. Then their lives were preplanned. Then it means to say God chose when they were going to be born. Then it means to say God gave them the experiences that would amount to Him calling them and begin to make Himself known to them.

And I think that happened to all of us. I know mine – I was going to Tibet. I know mine – I went to Santa Cruz. I know mine – I didn't know the Message was in Santa Cruz. I didn't go to Santa Cruz knowing that a Message was there. I didn't know that I was going to meet God there. I was on my way, but God...

It's the same way God knew Jacob was at Peniel and Jacob didn't know that that was to be the meeting place. He was going to leave that place walking differently, with a new Name and talking differently. He was going to have an encounter with God, the Angel of God. Peniel was just on the way to home, but that was the place; that was the time – at the breaking of the day, in a crisis of his life.

What are these things written in the Bible for? Examples! Examples! To prove that it is the unchanging God still working with the same kind of people in the same way. That's the reality. It gives you a place to tie, and you see, God thousands of years ago there is God

here with His people and these things are written for examples. And God designed our lives to fit the Scripture, just like He designed their lives to reflect us in the last days. This is the reality. This is the Thunders.

If you don't reach there, then that wasn't the Thunders. This is the Thunders. It takes the amnesia away! It brings you to know as you were known. It brings you into a perfect faith with personal life. In that day you will know I in you and you in Me. And as many as are the sons, they are led by the Spirit – Dove leading Eagle. You see sons moving. Oh my, when that comes into you, that's what makes you 'Super race'. Until that doesn't kick in, you are race but you haven't gotten 'super' yet. Do you understand? When that kicks in, the Super God, Christ, is walking in your feet, thinking with your mind, seeing through your eyes, speaking with your lips, believing with your heart; working with your hands. Every move you make is reflecting Jesus Christ. This is the reality, friends.

So Luke 1. Beautiful Word. I always use this over the years and it is so appropriate at this time, because we're into the history; we are looking back at what has been done; we are receiving an understanding of what those things meant and we see that is how Scriptures we identify ourselves with in the Bible, is making those experiences personalized and giving us understanding of what those experiences were to achieve.

Luke 1, verses 1 to 4.

*<sup>1</sup> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,*

We have some things here that is most surely believed among us. God came down in Santa Cruz. If that is wrong the whole church, everything, is wrong up to this point. Look what came out of that testimony. Do you

understand what I'm saying? There are things most surely believed among us.

*<sup>2</sup> Even as they delivered them unto us,  
which from the beginning were  
eyewitnesses, and ministers of the word;*

*<sup>2</sup> Even as they delivered them unto us...*

Luke is talking about what happened with Jesus, how that fulfilled the Scripture. But remember, when Jesus came nobody understood Him. The Light shone in darkness and the darkness comprehended It not. He was like a root out of a dry ground. He had no form nor comeliness nor beauty that they should desire Him. [Isaiah 53:2 -Ed.] When the church world looked at Him and examined Him, they came to a conclusion, "This is Beelzebub. This is a false prophet perverting the nation with strange doctrine." And these were the charges that they killed Him with. "He broke the corn on the Sabbath. He didn't keep the Law" and different things.

Yet to the people whose eyes He opened and who He opened the Scriptures to and opened their understanding to the Scriptures, they saw this village man, who some people thought He was born in fornication, they could look pass against the criticism, they could look pass against the scandal.

Today people can't look past scandal. They can't look past criticism. That scares them and then they have a second thought. They want to believe first, but when they hear the scandal and they hear this, the lies that people make to kill the effect of it, they draw back and they get confused. But there were believers there who went beyond that.

Do you know how many things you'll find? "Bro. Branham was a drunkard, died a drunkard, went off in the end; did all kinds of different things. People warned him and he died because he was disobedient" and different things and, "God had to take him off because he was making himself too big." That doesn't scare me a bit. That doesn't even ruffle a grain of hair on my

head. Do you know why? The way I know him in the Word, I would like to even sit with the people who were present in the meeting with him and show them they never understood what they saw. Just like the seventy who walked away when He said, “Eat My flesh and drink My Blood.” Do you understand?

You see, revelation, the Church is built on revelation. You have to have revelation tonight. When you see I talk about God here in this place and all these things, some people watch and they go back and they get worried. I don’t get worried one bit. I said it down through the years, forty-three years and it never failed yet. It’s only getting greater and stronger and clearer all the time. And more people around the world are rising up if the ones here are getting trouble. Do you understand what I’m saying? That’s right. Because this is how God is. God backs up His Word and God gives people faith to declare His Word.

*<sup>3</sup> It seemed good to me also, (Luke says) having had perfect understanding of all things from the very first...*

I believe these things. I can see how God directed my path. What I paid attention to, others didn’t pay attention to. And that’s why I followed it and forty-three years after I could stand back and start from there and come all the way down to here. And everything I’m saying, God—there are enough people around here who know that was said before, and those things are true, and that is how it was and all the tapes are there. You can go back and see if it was said differently. It’s always one way.

And this has been a great thing, because God does these kinds of things for a purpose and a reason. That’s why sometimes like when Bro. Branham reached in 1964 he said, “How many here were down at the river that day when that Angel came down?” “Oh,” he said, “yes, we have my wife here, Margie, Sis. Hattie and them, they’re here. We have five or six still alive here in

the church.” That’s why I say God preserve these. And Fran Street, when we were there, they know what has happened down through the years.

*...to write unto thee in order, most excellent Theophilus,*

*<sup>4</sup> That thou mightest know the certainty of those things, wherein thou hast been instructed.*

And as we examine and re-examine these things and revisit these places and we are going through very slowly, going back to the history that was already lived out, showing that we are a people who lived out some years of history and experiences where things were preached, where God did certain things and proved that that was God preparing a people from their youth, (many of us) to this very day when we can look back and see God kept His promises. And showing that this what has gone around the world and influence people in so many different languages and cultures, God was looking at it quite back there because God always knew it. God always knew what He wants to do with every one of us. God knew all of us would be part of this Assembly and sitting here tonight. And God knew we were going to come on May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>.

We have had forty years of that and we never stopped one day to commemorate that. And the Holy Spirit in this season said, “Do this” at the end of a generation. Do you understand what I’m saying? And we don’t have to fix anything, we don’t have to over-polish anything, we don’t have to go and dig up anything; we just revisit the same places and see how these things has come to this very hour.

Joshua chapter 3. So, did you catch that reading there, how Luke and they are writing this after Jesus came, born, grew up, had a ministry, died, rose, ascended into Heaven and they are looking back at all of this, and even they are being called to walk in it. And they looked at it and they re-examined it and they knew

the Word of God that was spoken for that Hour had come in their midst.

The Elijah had come, the messenger had come, the Elect who the Message was to call is called. That is what Luke is talking about there, because Luke and they were part of the Elect who was called by the Message. They saw John. They saw Jesus. We saw the ministry of Elijah, we saw the ministry of the Son of Man in this Day and we have been called under this. So it's the same. And they looked and they examined this. And he said, "We have had perfect understanding from the very beginning." And Luke now is writing Theophilus, one of his converts and he is telling him the things he saw and was witnessed by others who were eyewitnesses, because everything was not his own testimony there.

*...from the beginning [they] were eyewitnesses, and ministers of the word;*

*<sup>3</sup> It seemed good to me also, having had perfect understanding...*

Because he documented these things. Luke wrote the Gospel of Luke and Luke wrote the Book of Acts. Luke travelled with Paul writing the Book of Acts. And it's great when you can see how Luke didn't just see Elijah and the Son of Man. He went over in the Bride part in the Book of Acts. So it came all the way down.

Joshua chapter 3, verse 7. You know Joshua is the Book of redemption. Joshua comes after Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua; they are right back in the land. Joshua comes after Moses went off the scene and they came in the land. And we know Bro. Branham had the Moses-Joshua ministry. He had the John-Jesus ministry. He had the David-Solomon ministry. More than one ministry was operating in him doing different works in this Age because this Age is the Spirit form of these things, not physical.

*7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

I know Bro. Branham, one of the great things, and I can say this openly, because when I preached that there in Guyana, (and we have Bro. Fenton and his wife there,) that Cloud came down and filled that whole place in 1982. It was seen by everybody there. It wasn't a thing only some people saw. Others saw the Pillar of Fire right in the very same meeting: Sis. Mary, Sis. Phillips and they; all of them saw it. And Sis. Margaret and them was there and Sis. Marcia Young and them was there. We were all there. It was a Supernatural Thing.

I remember standing up there preaching, I'm seeing the Thing coming behind me so and It's going. [Bro. Vin moves his hands from the side of his head slowly going forward. – Ed.] And I'm preaching and watching that. I was preaching *Confession, Cleansing And Commission*, [1982-1225 –Ed.] Isaiah 6 – how the temple was filled with Smoke. Bro. Samuels came back to Trinidad and said he and Bro. Mc Cloggan and they ran under the place, looking under the building to see if somebody was lighting a fire. When they realized there was nobody lighting a fire, they realize this wasn't physical smoke. That's 1982. That's the same year, just a few months after, a couple months after, from about June there to December; not December, September rather, then God raised the dead with Bro. Clifford Ross. We will get into some of that for you to understand. You see?

So to show you the things that was happening. And on preaching that *Joshua Commission*, [1982-1227m –Ed.] it was a whole series: *Ephesians Parallel Joshua* [1982-1226 –Ed.]; *This Day Will I Begin To Magnify You In The Sight Of The People*, [1982-1227e –Ed.] all these different things. And Bro. Weekes wrote the song too there about

*Overcoming power is what we have today* [Song #571 - Songs That Live -Ed.] and all these things.

And Sis. Molly [Sis. Myrtle Ann Dyer -Ed.] used to have the flags because we were using the Scripture. All through 'The Move' we used the Scripture in Joshua – we placed our flags, we plant our stones. And we were showing that these things have to be kept alive in the believers, our experiences. These are the things Bro. Carl and I used to be fellowshiping on – that we have to keep these things alive, because we were saying we have to know our history and our journey, so when we preached the Message, we used to use these kind of Scriptures. And that's why even when the songs started to be written afterwards, this was coming out and down through all the years the preaching has always been following your journey and going back into your history to re-anoint your faith. And this is exactly what we are doing here again.

Remember the colored man who was the slave? The slave belt was taken off of him. Abraham Lincoln was assassinated. The blood was on the garment. And ever so often, when he felt a little down he went back to the museum and he walked to watch the blood-stained garment. And one day the Prophet happened to be there. God had the Prophet to see that. Now that is important. You see you have to think this way. This is the Messenger of the Age. He was there that day when that man came. And a lot of people were in the museum moving around and something attracted the Prophet's attention to the man and he saw the man jump back like that, [Bro. Vin jumps backward holding his hand to his chest. -Ed.] and took his hat off. And Bro. Branham said, "What on earth is going on here." And Bro. Branham said, "And the old 'darkie' something astonished him, so I decided let me go around and see what it is that had that effect on him."

So he came around and said, "Uncle, what is it that startled you this way?"

The man looked at him, “Who is this white man coming to ask me this question?”

You know? Maybe. I’m saying that, because that is how you will think. You come there all the time. You come there and nobody never ran and started to interrogate you about your reaction to it. And the man isn’t going around looking at any other artifacts, you know. He just came to go there. The man do so and he pulled up the shirt [Bro. Vin bends over -Ed.] and he showed him all the big ‘wales’ [welts -Ed.] and the cuts and the welts on his back.

He said, “Do you see this here? I used to be a slave. Do you know how many times they whipped me, the slave master whipped me?”

They used to tie them to the post, rip their clothes and beat them; the same spirits that beat Jesus. Yeah. And he saw that and he showed it to the Prophet. He said, “This here is the garment of Abraham Lincoln.” He said, “That’s his blood.” He said, “Do you see it there, that stain? That’s his blood.”

He was assassinated because he stood up. He brought the Emancipation Proclamation to set the slaves free and the people in the South loved their slaves and so they came to assassinate him because a lot of those rich, wealthy landowners bought a lot of people on the auction block, see, all these *Ku Klux Klan* and all these kinds of people. See? So he was assassinated. John Wilkes Booth I think it was, the man who assassinated him.

The Prophet now, when the man tells him about the story, the Prophet got ignited and he got animated too. He said, “What! If the blood of Abraham Lincoln could do that for him who is a slave, in slavery, what the Blood of Jesus Christ ought to do for a son and daughter of God to be freed from sin in this Hour?” Do you understand?

The point there is, this man had a history that was connected to this man who died; gave his life for a cause

to see all man become equal and all slaves be set free. And so, this man used to go back to that place to draw inspiration because he took it personally. He didn't know how many slaves did that. He didn't start a slave movement – “Let us go and put flowers on Abraham Lincoln's grave every year.” No, no, no. He knows, “Me, personally, something happened to me. That man died for me.”

Jesus died for you personally. You don't have to study [think about –Ed.] church and how many people are singing hymns and doing things, you know. You know you got a personal, individual experience. He died for you. The Voice of His Blood speaks pardon and redemption and restoration and blessing and healing and deliverance for you tonight! And when you look back at what you used to be and your slave master was ‘Mr. Immoral’ or ‘Mr. Gambling’ or ‘Mr. Stealing’ (do you understand?) or ‘Mr. Alcohol’, whoever was your slave master, controlling your life... God bless you, Greta. God bless you. And Stephen, I'm happy to see you too. [Bro. Vin greets a couple of saints –Ed.] So when he experienced this, this was something. Do you get what I'm saying? This was something. And that is what every one of us have to have – a place we could walk back and say, “God did something for me here, and this little thing has value for me there.”

It wasn't Abraham Lincoln's shoes, it wasn't Abraham Lincoln's pillow. It was some drops of Abraham Lincoln's blood. Shed blood is a sign that a life has been given. Hallelujah! And the man knows, “Those great aristocrats don't come here to watch that because they were not in slavery but I come here because I was in slavery and this man gave his life for a cause.” Do you understand?

So that's the way I follow the Prophet. That's the way I follow the Prophet. Because when he stood up as one man in Chicago with all these people for the Word and when he stood up there and they offered him all kinds

of things to pull him in different places, he stood for the Word. And when that God is meeting him in the woods because he stands for the Word and then God was telling him what those three hundred Ministers were planning for him and what this one was trying to do, he started to get to realize the value of that God and started to see how God respected the kind of stands and conviction that he was making to honor God.

And this is how we live our lives. We live our lives knowing that we may be among all kinds of people: our jobs, our neighborhoods, our certain circumstance, different people but we have principles of the Word of God that we do that for God and that's why He says, "Don't be ashamed of Me in the Age that you live in. You stand there."

That is where Bro. Branham stood. He stood there as a man. He knew his limitations. He knew, "I don't have good education." He knew, "I came from a poor family." He knew, "My father was an alcoholic." He knew, "I wish I had a better education. I wish things were different," but he believed "I am born to carry a Message. I am called to carry..." He believed, "I am Malachi 4:5. An Angel told me that. An Angel showed me things in my life to convince me I'm called for that."

Doesn't the Holy Ghost show you, you were born to serve God? Last night, what did we close on? Nora [Sis. Nora Weston -Ed.] singing, "*I Was Born To Serve The Lord.*" [Song #251 - Songs That Live -Ed.] From the dust of the earth God created me. Is that right? I was born to serve the Lord. Conviction, conviction and purpose; principles – great things to have. It's better than money. Money will finish and devalue and everything else. But conviction, principle, purpose, you will have God with you. And He is the Creator, He is the Healer, He is the Guide, He is your Problem-Solver; He could take care of every situation. You will have Him with you because those are the things that attract Him in a life. So:

*7 ...the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

And Joshua 4, verse 14. This is just before they were getting ready to cross the Jordan. And this is after the people had finished crossing Jordan. Joshua 4:14.

*14 On that day the LORD magnified Joshua in the sight of all Israel...*

See? Now God understood what Joshua was going to be faced with. And He knew the ‘magnifying him’ was to get the people to rally around him and have confidence in the words he spoke. Because God had chosen him as a servant of His. Because if you go back in Numbers, before Moses died God told Moses, “Put your honor on Joshua and then go on the Mount and die. Joshua will cause the people to inherit the promise.” God told Moses that.

So now the time comes, God knows the hour is coming that the people will have to come into their inheritance. He knows they have one part of redemption. He knows they saw the prophet, they saw the Pillar of Fire, they saw the Cloud, they saw the two signs, they saw the healing, they saw the Brass Serpent, they saw the smitten rock, they saw the token lamb, they saw the Red Sea open, they saw the manna fall from Heaven and they saw all these mighty miracles. They saw the Spoken Word bring flies and frogs and plagues and turned the water into blood. The people saw all these mighty acts of Moses. But He knows now, with all that, the people are not in their inheritance. They don’t know what belongs to them. The church only came out of the system. Are you getting that?

And He is going to take His Prophet off the scene and the church is only out of the system. Nobody knows their place. Nobody knows their position. And He knows, for all those years he showed us “Do you believe me to be God’s Prophet?” He knows, “Do you believe

this is the prophecy of Malachi 4:5?” See? “This is promise of Revelation 10:7 – the mystery would be finished?” He brought all the Message. He proved he was that. Luke 17:30, Malachi 4:5, Revelation 10:1-7, and people came out. But people didn’t know their position. People were not living in their position. He said, “One day the Bride will come to know who She is.” Do you understand what I’m saying?

And he goes, and when he goes, tell me which church had known their position? They kept the body in Jeffersonville until the 10<sup>th</sup>, of April. Then all kinds of things raised up. Movements after movements, ‘eighth messenger’, great men, things that’s shaking the world; all kinds of different things. Look at the people today, they still don’t know their position. They still don’t know what part of the Word they are. So what does denomination do? Look back to their leader. They’re looking back to their leader and they rally around their leader that is gone and they can’t tell what is happening in the present. That’s the church and its condition.

Here, in this part of the world where I live and I make that kind of observation, I don’t want to stay there. I want God to lead and do something. That is what I’m preaching for. There is no man to go to. But I know the One Who sent him is here – the Spirit and the Bride. And I know He Who gives that Word, knows just where the symphony stopped here and now the next note has to start to come and take it to a crescendo here. Do you understand what I’m saying?

And from 1966 to 2015, if we’re doing anything about God, we have to know what God had been doing there. Either He was sleeping and doing nothing, but what we are here in this room and outside in those other places and all across who are listening to this, what we are doing, we are going back to our forty years and say, if these forty, let us see if these were things that God had to do and will do.

We could read the prophecies in the Book, but how is it coming to pass? Isaiah says there, “The high places will be made low, the crooked places will be made straight, the low places will be made high; every valley shall be exalted.” Who is going to say how that is coming to pass? He said, “When John was preaching and baptizing down there, that was coming to pass – a voice of one.” Do you understand?

“When the Messiah will come on the scene...” When Jesus came forth like a root out of a dry ground and take the Scripture and identify, what did all the people in the temple say? “We know this man. That is Joseph and Mary’s son. Look, His brother James and they are here with us.” Is that the Bible? But was Jesus confused with what He was doing? [Congregation says, “No.” –Ed.] He wasn’t confused with what He was doing. He was so perfect with the Scripture. He knew where John stopped because he waited until John went to prison. And when John was in prison, Jesus went to Galilee, went straight to Isaiah and started to preach in Galilee of the Gentiles: “They that sat in darkness saw great light.”

When we went to Barataria, what did we do? That same Scripture, we put it on the wall there after our Luke 24, down there. Do you understand what I’m saying? This is the history, but we are re-examining the places, because there is need for this. I’m saying if there are some people at all, when you listen to the people singing; when you see how they are dressed; when you see their works, when you see their faith that they declare, when you see they step out into the region round about them and evangelize and raise up those churches; when you see them do all these things and see the dead raise in a room and the sick being healed and these things, take that now and then take the Word and say, “No, that doesn’t match.”

Is there a living man on planet earth to come and disprove those things? They can’t because everything

shows it was a continuation. Do you think a person can take these Trumpets and tear it up and say, “That is wrong” and take the Vials and tear it up and say, “That is wrong”? And say, “No, we have to wait. There is a Prophet coming. The Prophet is going to come back or his son is going to raise up and reveal it”?

No, this is the thing. This is the thing. This is where I stand. And I stand alone on this, and I stand with you if you believe me and if you believe these things and if you in your own life—And that’s why it’s not I alone speaking. I’m asking people to testify, who were part of the church. Because this is not a new thing. It’s there in the tapes since 1976 we started to tape. From 1976 to about 1982 we lost those tapes because they were old; we didn’t have much of a library. But from 1982 to 2015, we have everything inside of there – on the field, here, home, everywhere.

What led us to start to tape those things? What led us to record these things in different places? What brings it to the place that you could sit here and look into the countries around the world and nobody has to come with four photographs and put it on a wall for you and tell you, “The meeting was great.” That doesn’t need any testimony again. You’re sitting here and seeing for yourself. So in seeing these things, what is the conclusion? What is the analysis? How do you process all this information and come down to say, “Is that of God or is that not of God?” Is that part of the Elect, part of the Elect, and is that one of the fruit trees in the garden bearing fruit, or is that a barren tree?”

When you make this evaluation, there is something that draws a conclusion and you start to see what you are part of. And if you are a part of a Body of believers, part of a living organism, which is part of the Bride of Jesus Christ that is international and you are sitting here, not as one in darkness, but as one walking with God in the present tense, and the Word is a Lamp unto your feet; you’re not hearing strange, cunningly devised

fables; you are hearing line upon line, precept upon precept, the Word rightly divided and placed out, then that will have to be the operation of the Holy Spirit. That will have to be the operation of the Holy Spirit because the Holy Spirit will watch over His Word and watch over His people. Do you believe that? [Congregation says, "Amen." -Ed.] And it takes the Word to keep the people. Isn't that right?

And verse 20. You know how they took up the stones, verse 19 maybe.

*19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.*

*20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.*

*21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come...*

*...When your children...*

What am I reading this for again? To show you how also in the Old Testament they watched their history, they watched their journey, they watched their experiences and they marked it because they know when their children come, when the children are born and start to grow up and...

*...When your children shall ask their fathers in time to come...*

In time to come! In other words, this what happened today is not to die and go out of existence. This what happened today, the memory of it must be preserved; it must be marked. So in time to come, when the children come and they see this here and they say, "What is Fran Street? What is Cocoyea? What is Barataria? What happened there?" In time to come when the children come and they ask...

*...saying, What mean these stones?*

*22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.*

*23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:*

*24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.*

They who were the present tense church, Joshua and Caleb, (the two old ones who survived, all the rest died), and this young group coming over. That was the present tense church. Later on Joshua died, Caleb died. These fellows died, who were like the leaders in the church there.

Let us say before this year ends, I, Sammy, a couple of us dies, (right?) like who were part of the original church and we carried this inside of us, then in time to come when people say, “Fran Street, *so and so*. How they get through to Barataria? What caused them to go there and start a church, because they are from South? What were they going up there for?” Or “The Move’. “How did they come to known Bro. Carl and them and do that?” Because this is how the church moved. This was the experience of the church.

Just like Israel’s. Israel has Israel’s history, we have our history; the Seven Church Ages have their history. Bro. Branham had his personal history – Life Story: *How The Angel Came And Commissioned Me*. He told that over and over. Why? Because people can understand how God gave birth and prepared and trained a Messenger which was laying in the Bible.

Now when you read, “Behold I send you Elijah,” you don’t read “An Angel is coming in a cave,” you know. You don’t read: “You were born on the hill and

something hung over the crib.” You don’t read that. But you are seeing now how that Scripture could be fulfilled. When you see, “In the days of the Voice of the Seventh Angel,” It tells you that is a man coming to preach certain mysteries, but It doesn’t tell you the life story of the man there. So the man has to tell this. And then you’re also seeing the way God raised this man and led this man to fulfill *these* Scriptures he was born on the earth to fulfill, that same God showed the birth of Moses, showed the call of Abraham, showed the visitation to Moses and the commission and these things, and then you could start to compare it and realize, “All this man is talking about his life and his experience, there is Scriptural patterns to it.” This is the discernment.

So when you listen to the history of our church, how we talk it, we don’t just talk, “One time we did so *and* so, one time we did so. No. We talk it in the Scripture. Not now. When that was happening that was being placed in the Scripture because God was preserving that knowing that years after when people came in, like in Abel Country, and we come here and this is the place where the church will be known around the world and people come in here, then they’ll say, “Well, how did you all start? How did you all come?”

Like Luke, when Theophilus asked Luke, “So Luke, you are writing one of the Gospels. You said God inspired you to write this. So that means you spoke with Paul and them? You spoke with Peter and them?”

He says, “Yes, of course. These two were eyewitnesses. These two had visitations too.” He says, “And I was there from the beginning. I came right through. I was there in the ship that night when in the storm Paul talked and on fourteenth the Angel came on the ship and all of us got saved and then Paul got bitten.”

Luke was all there on the ship. So, there are certain people who travel with you. Look what Sis. Monica and Sis. Debbie were saying on the first night. They said,

“They were our ticket. We went out to Tucson.” She was going to school in Pleasantville. Could she think she’s going to Tucson? How is she reaching to Tucson? Janie lived up in Moruga, right? Janie came from Laloon. How could Janie’s children reach quite there? Merle, you went to Canada. How did they get there?

How thirty-something people in—we started off with the pan-pulpit and planks with gazette paper [newspaper –Ed.] for benches. How did all these people, Eddie and they from Barrackpore and Davereen, back in Barataria there, how did they end up in Tucson, all in Dove Cove and Sword Mountain and going around and seeing all these different places and meeting all the people they’re reading about in the Message and so on? How is this? Do you realize it’s because of the ministry?

I walked into Princes Town in 1993. I saw Liz and Becky and they small so. [Little children. –Ed.] I see them a little troubled and they were watching me like “These people, the ‘Third Exodus people’, who were always the scary people, “are coming in the church now.” And to try to befriend them I said, “Would you like to spend the weekend by me?” They said, “Yes.” She [Sis. Elizabeth Bishop –Ed.] ended up in New Zealand, she ended up in Africa, she ended up in the United States and Canada. She went to Brazil, Ecuador and Peru. What is this?

Meda [Sis. Meda Ellis –Ed.] was in *Rising Star*, right? [Local competition –Ed.] That star didn’t rise too far, because she was trying to rise among fallen stars, right? But when that star set in position and the rising of the Son start to reflect Itself through that star, they went into Africa. We refused, when they couldn’t get their visa. We said, “No, no. We have a way for them to go.” We commissioned Gideon, “You’re going through Brazil, and they’re going there.” And I already have the contacts. I called the brothers, I said, “I have some saints going to Africa with me. Be there to receive them. Take care of them, take them back to the airport when the time comes for their flight.” And they flew out of São

Paulo straight to Johannesburg, bypassing the United States.

Now, ask me what I'm going through this for? What am I going through this for? Do you know why? I believe in my people, and I believe in my God and I believe in this work and I believe all this is of God. I want the people in the world to see we are from an island, seventy miles by forty miles, but we have 'diamonds'. We don't only have oil. We have 'diamonds'. We have 'gold', here. We have Eagles, here.

Trinidad is not known for eagles, geographically, but we have Eagles here. All this we have here. And because I don't have any inferiority complex, we went to the biggest of places and the biggest of stages with our people who are home-grown, home-fed, home-raised. And the thing is, they go out there and they are singing original songs. Of course! In a couple years she and Grace [Sis. Grace Ellis -Ed.] are known around the world. Liz, all of them. They are known around the world.

I sat and listened, hearing David and Michael and they singing. I used to watch these fellows, these boys this high, up here, walking around. And I'm watching them and you would always hear me say that: "Oba, with his little hoarse voice and his two pens in his pocket and they come there. And they're singing acapella [without music -Ed.] all in the back. And I used to listen to them and say, "These fellows have something." I remember when they were small, I carried David and they to Guyana. We sat down on the Sea Wall after the meetings. We came back and these boys, we started to take them out in the field.

So I am up in Canada this last week here and I'm sitting. We were watching—we're getting ready to pack up and leave to come home and Timmy had the meetings in Criciúma on and I see these fellows stand up there. This big convention, this big stage and they are bombing the place out. I said "Oh gosh!" No, that was in Belo Horizonte, the one last year, the Feast of

Tabernacles. When I saw this, I'm seeing thousands of people there gathered in the place. I said, "Look at these little fellows who used to be walking there in Abel Country. Look at the influence and look at the authority and power in which they're singing, and this gift operating through them," you know. And I started to cry sitting there watching it on the screen. I said, "My God, these little..." And when I saw that I saw how those people out there in those big, massive countries recognized the quality in them.

We here get trouble to recognize quality right in front of us. And you see maybe one or two of their back parts and that tells you "Ohh." Now only Balaam got trouble with that, okay? God wasn't getting any trouble with that, you know, because God was watching that's covered under the Blood. And God showed as long as He is around He could take care of their problem and He is not discarding them for their problem. God says, "Oh, you have a problem? I will solve your problem for you. You are sick? I will heal you. You are ignorant? I will enlighten you. You're weak? I will strengthen you. I am God." And then you have reason for a God like that. If you are the fellow, you are going to sit the test and you don't want any erasers, expect to go back home.

The boss says, "Where is your eraser?"

He says, "I don't need them."

He says, "You don't need them? I think you need a ride home."

Because everybody makes mistakes, in other words. Bro. Branham taught us that. He says, "Everybody makes mistakes because God planned the fall to reveal Himself." God couldn't reveal Himself if He didn't plan the fall. So if a person comes and says, "I'm perfect." Then you got confused. You didn't understand the Word. The fall was not an accident, the fall was planned. God can't be a Saviour if it doesn't have a man who is lost. God can't be a Healer if it doesn't have a

man who is sick. God can't be a Comforter if it doesn't have a man who is in sorrow. God planned these things and this is what gives us faith.

Satan used to kill us with our mistakes. Now he can't. Now he can't! Because in your heart you know you want to serve God and if you make a mistake you say, "Father, I'm sorry. Take this away from me. I don't want to bring shame on Your Name!" And you move on by the grace of God. That is what God expects of us. Hallelujah! Glory be to God.

So he said you let your children know and you tell them Israel came over here on dry land. He says and the same way that the Lord God did to the Red Sea, because Joshua was at the Red Sea. The rest of them wasn't. Some of them were there but Joshua says the Lord did this at the Red Sea too.

*<sup>24</sup> That all the people of the earth might know the hand of the LORD, that it is mighty: [and] ye might fear the LORD your God for ever.*

So God was doing something in one season there for when the next generation comes here, they can look back there and meet those who were there as a witness. And when they hear that, they say, "God's been with you all there, and God brought you all here and we are part of this?" This is what it is put in the Book there for. And this is wonderful.

You know we used to have—prayer was always a big thing for us, like it is. We used to have the Prayer Meeting down in Mon Repos. You know *Mon Repos* is French. It means *My Rest*. It's strange how things are. We were up in Simpson Brown Terrace and we used to walk down to Mon Repos, and Sis. Lynette (she is a widow today, too), but she was married to a man called Bro. Prince Herbert; big and tall. His favorite quotation was "No man is an island." We had known him in the world. He was always big and strong. He will break a piece of fence and crack somebody, because of the size

he was, you know. Then we see this man going to the Baptist faith, Spiritual Baptist. We see him coming up the road and he's big and tall. You all realize that big, tall people wherever they go they overshadow everybody else and people get a little intimidated? So he used to use this height and size, you know.

So one day he is coming up on the road and they stopped him. Do you remember who it was that he had the first encounter with? [Bro. Vin addresses Sis. Lynette. – Ed.] Some of the brothers stopped him and they started to take the Word down for him. He realized he was dressed up in all these white clothes and he's a 'Shepherd-Captain' and he has a staff and cords and different things. He realized he had to get rid of all of that. And whatever kind of baptism he had, in the mourning ground and all these different things, (Bro. Sammy had a little of that experience, too) but Prince came and had to go through that.

Now, some of these people we called that you don't know, they were necessary when the building—you know sometimes a building is going up and you have to put steel for the columns. Then they block around that and then they plaster that, so you don't know there is steel inside of that upholding that. Well, some of these brothers were like that. Some were steel in certain parts of the building. Because of the kind of nature and personality and way that they had, they brought something in 'The Move' and in the church.

And so, Prince was a deacon when he married Sis. Lynette there in Fran Street. Debbie is laughing already [Bro. Vin laughs –Ed.] because it's the truth. When we were having a meeting, Prince was patrolling around the yard and moving back and forth; the same big size. We said, "He's bringing more disturbance than he's keeping order." He's showing this big, authoritative self, nice, not in a wrong way. It's zeal for the work. You know sometimes when you are new, now come into office everything has to be spick and span. You don't want to

see a spot. A little child there, “Fix that sister, right away. Move that child there,” you know. “Don’t block this passageway here.” Because it’s your watch and you want everything spick and span. It’s like you lock down the whole place and you forget it’s community policing, not criminal investigation. [Bro. Vin laughs. -Ed.]

So Prince immediately became a favorite with everybody because of his way and his mannerisms when he would speak. And he was outspoken. And you are always glad, because sometimes, if it is a kind of situation that is challenging and you figure this could go real bad if you say something, you are glad if there is a big, strong one could get up and say what had to be said. And the opposition is now on the back foot. They will think twice to deal with him. But a smaller one, they would want to take advantage of. So, so it was with Bro. Prince. He was something very special.

And then when he died, there was a great expectation for his resurrection. There was a great expectation. And then when we had the post mortem why he didn’t raise... [Bro. Vin and congregation laughs -Ed.] This is one of the things people in the Message, some of them start to criticize us for that, for going down to the cemetery expecting him to raise. That one didn’t raise, but when God raised Bro. Clifford Ross, who was far more celebrated than him, to make this resurrection more famous. Do you understand? Because Bro. Clifford Ross, which is Sis. Greta’s father, he was a celebrated boxer. And his background was in Guadeloupe, fighting all in France. Even my daddy used to go and see him fight.

When I brought him to my daddy one day and I asked him, “Have you ever heard about Clifford Ross?”

My father, you know he had a stroke and was in bed. He got animated because he was a sports lover. He said “What?” He said, “He was the best thing we had!”

I said, “Well, I baptized him recently here and I’m bringing him down to see you.”

He says, “What?”

So I told Bro. Ross now about his condition.

He said, “I used to be a masseur too, you know, so I can give him a massage when I come down.”

I said, “Yes. He will like that too bad.”

Any of his old friends who came to see him he asked them, “Do you know who massaged me yesterday?”

How would you feel when you used to be a young fellow going to see this man box? And he was skilled. He was a champ. And he fought all in Europe and different things and then this man, you in your old age, you’re on a bed, and this man comes right in your room. And you know I used to be sitting in—I couldn’t even get close to ring side, sitting there and wishing I could have two minutes talk with a person that you looked up to and admired as a sports personality? And now the man comes to give you a massage and the man is one of my converts in Barataria? So when God raised him up, it was something. Sometimes, you see you pray for that one and that one doesn’t come back up.

It’s like Patton. Patton say, “Keep on praying for them. One will come up because God promised. And not every time you know God’s will so that doesn’t mean you won’t pray.” You put it in God’s hands. If God wants to raise He will raise. But the thing is you have faith to believe that God can raise.

So we went down with faith to believe that God could raise and we went expecting Him to raise. And when they did the examination they said some unbelieving lady, when we said hold hands, all the believers, some little Baptist lady slipped in and grabbed two brothers hands, and they said at that moment all the power got grounded off. [Bro. Vin and congregation laughs –Ed.] So that was the thing. God knew what He was doing. God was training us and passing us in certain places. And today we can even look back at that with Bro. Prince. And

that was the house where the Prayer Meeting used to be. He opened his house for the Prayer Meeting and we used to go down there and pray.

And we had the Sisters' Prayer Meeting. Sis Merle, she used to carry—like we have Sis. Ingrid and Sis. Jean having that Prayer Meeting there and the sisters would go up and pray, well, so she used to have Sisters' Prayer Meeting. And the sisters would come up from all over for those Prayer Meetings and they would be there praying. They were always praying for the services, praying for different needs, praying for different families, praying, and then trying to stay in a fellowship. And these things helped unify us in such a way and bring respect and Godly love for each other.

And I want to give her the opportunity to just tell something in your own way what it meant to you; what you all experienced and some of the ways you all saw the Lord move in the Prayer Service, because we still have the Prayer Service today in that way also, apart from the general Prayer Service where the whole church prays. But this is always the intercessors, as we would say, who would get together there and pray for the ministry and pray for the work and pray for certain needs among certain families and those things.

And though our church was small, we were under the house and then we went to the next living room of the next house, we carried these characteristics and it became noted for certain things that was in the Assembly. And the Assembly was known for—We were not people just sitting hearing preaching, you know. We were people that believed that it was a 'Move' taking place. It was something that was happening and the Lord was very, very gracious. [Bro. Vin tells Sis. Merle -Ed.] You could sit right there. The Lord was very gracious. Maybe you could stand first so everybody can see you, by God's grace, then you could sit. If you feel to keep standing or sit, it's up to you. And if you feel to sing a little song when you are done you can sing one, too.

[Sis. Merle testifies. –Ed.]

Amen. God bless you Merle. This is something. I couldn't believe she could stand up and talk in the church like this. It just shows that she feels so relaxed and the Holy Spirit just has that. She was there from the very beginning. When we passed by their house, we used to go in the night and we would all sit there. The house was famous for sweet bread and mauby. And so we used to have that sweet bread and mauby and then Sammy and I would leave and go down in the back and we would go for our little all-night prayer meeting we used to have sometimes, down in the bushes. And then also, you know it's a home that though the mommy used to go to another church, she was always supportive because she believed what we were doing too. And I guess circumstance had her where she was, but you know, it was a very, very special thing.

These sisters didn't have much in the beginning. When we talk sometimes about the little *drag* slipper [flip flops –Ed.] and the little flat shoe on Sunday and they were all in that circle there, by the grace of God. But to see how God raised them up and they stayed with the Word and they showed such a character and conviction and they are still serving. They are now in the library with Sis. Davereen serving there. It's a very great thing.

Before I call one or two of the brothers to make a little contribution here I want to—Some things came to me today and I want to put this in right here today, because as you feel certain things and we go along and part of the history comes, we can put it in. Walking back in familiar places and revisiting our experience, you know, like anything else, you read a book once and you go back to read it a second time. The first time you read it you're under a certain atmosphere, so you read it and you pick up things that relate to you at that time. You go back in another season under a different experience, and then you pick up things you didn't pick up the first time.

And so it has been like that for me because one of the things that I noticed when coming to the history of the work in this region, I believe that God had it like that. Because I actually met Bro. Jerry Rowe, the person who came to Trinidad with the first book. The first time I went to the United States in 1979, I met him. We went to his house. I slept at his house, I preached in his church and then we became good friends. And he was the one who brought the Message to Trinidad and Guyana.

When I say bring the Message, he walked with the books. Bro. Jerry, he was a man, he had his three chords he played with the guitar. He went out there, he sang a song. And Dave knows him well, too. He knows water baptism and he may give a little testimony that Bro. Branham prayed; he was sick and he was healed and that type of thing. And he was the one who even took Bro. Braidy, who was a friend of his, because he went to Jamaica, too.

He used to be a truck driver. He used to be a preacher/truck driver. So he would go out there and he felt directed to come to this part of the world. He went there and he met Bro. Braidy. He took Bro. Braidy to the United States and they drove down to where Bro. Branham was preaching *What's The Attraction On The Mountain* [1965-0725e -Ed.] that night. Bro. Branham called and said, "That colored man there, Mr. Braidy from Jamaica, your wife is such..." And you know, when he went back she was healed. And you'll find it on, *What's The Attraction On The Mountain?* When Bro. Braidy came to Trinidad in 1982 – *Summit On The Seventh Peak*, he gave the testimony there of his experience of going to the service with Bro. Jerry Rowe.

You know, it's like a one-stop thing. That was it. That was his association. And later on we went up to Bro. Braidy's church in 1982. That's where Timmy learned to talk. You always hear me say "Timmy talked in Jamaica." He has something Jamaican about him, I

guess. [Bro. Vin laughs -Ed.] So, he talked in Jamaica. Sis. Margaret, Sis. Marcia, Bro. Tony Young, Allan Ram, myself, Bro. Joe, Bro. Robbie, we all went there and it was a tremendous, tremendous time. In 1982, I think we made the circuit in the Caribbean: Guyana, Jamaica, Grenada, different places we went because the revival was really heating up during that time.

But to bring back something here, and to show you that God was in all of this, that I was able to know the origin from Bro. Jerry Rowe when I met him in 1979. And knowing Bro. Ojar and Bro. Wesley Furlonge and they in 1973. Because the first thing Bro. Sammy and I did, we moved around the island and knew the Ministers. Within a couple of weeks we were in different places and the brothers used to call us ‘mission trotters’. But you see, you can’t be a religious man and try to control us. Religion don’t control us. You could be the pope, you can’t control us.

So we came in the Message. If they wanted to stand in their pulpit and say what they wanted to say, it was up to them. But the thing was, where we were searching for God from and the kind of people we were in the world before we come to the Message, you know, we give people their respect because they were more like church boys to us. They get there and they get a ‘religious self’. They go to pray, they change their voice – “Father, Lord, God...” [Bro. Vin speaks in a deeper tone and congregation laughs. -Ed.]

And from the time they started to come out with these kinds of things, a man like me who left the world to search for truth and with the gift in my life, I see how false you are already. You know it’s a put-on thing. And then you’re reading the Word with a little understanding, you know God is not put-on. There are too many experiences in the Bible of God dealing with kings, God dealing with prostitutes, God dealing with fishermen, God dealing with leaders of synagogues, high priests. In God’s eye all are the same. Nobody is

better than anybody. And the religious people got the hardest licks from the Lord, Jesus Christ.

So, we were there and we moved around. They tried to curtail us and say “You all are mission trotters. You have to stay here.” It was really a spirit of Nicolaitanism trying to bring us. And the thing was, we were not their converts. We were not their converts. This is what made it a certain way. We were not their converts. We were going to their church because at that time we thought that that was the only church.

Somehow just after that, we met the other brother who Sis. Merle mentioned, Bro. Armoogan. He had the church down in Golconda and originally they used to have their services at Delhi Road, Fyzabad, a place they called “The Cocoa.” And then they had the place out in Old Ages Hall and then they also later on had under their home. So, the two main places, very early...not main places but two of the places where the Message had started was with Bro. Ojar in Chase Village and then Bro. Armoogan and they down in Golconda. And that was in South. [Golconda -Ed.] This was in Central. [Chase Village -Ed.]

So, what happened was that you had these two places. Bro. Wesley and Bro. Ojar was together because Bro. Wesley was Bro. Ojar’s brother-in-law. Bro. Ojar was the pastor and Bro. Wesley was the song leader and I think he had another office in the church as well. He had about three or four offices in the church. He was the librarian and song leader and the Furlonge clan – that is his mother and all of them was in the church there, because Bro. Ojar’s wife is Bro. Wesley’s sister.

And so, we got to know them by moving around and meeting these Ministers in the churches. And then when we met Bro. Armoogan too, we start to understand another side of the history, because it was missionaries who were in Bro. Branham’s meetings, one got healed and they came to Trinidad and established what you call the Open Bible Churches. And with the Solomon

family, which Bro. Noel's wife, Sis. Margaret, was of that family and her brother, Ray Solomon was like the person there who was ordained by these missionary founders.

So, very quickly and because, I guess, the way I am made up and the way I see and look at things from, all these pieces I realize, was pieces of the history of the Message which became something valuable to me.

You know today, and I guess that came out of *The Church Ages* book, because the first thing... I went to *The Church Ages* book and I lived in *The Church Ages* book. This is why, as the Prophet says, "Out of the Ages come the Seals; out of the Seals comes the Trumpets..." That's the seed. And I used to read my *Church Ages* book like this with my Bible like this. [Bro. Vin puts both hands side by side -Ed.] Every time Bro. Branham quotes a Scripture, I go and read. I didn't realize all of that was God's leading.

So, when I start to meet these brothers and hearing the pieces, though I'm meeting them in the Message, in the back like in another part of me is linking, "Oh, that is this piece here. That is this piece." Bro. Coleman, Bro. Ojar had met him on a trip in the United States at one time, so I say, "Oh, that is this here." So while he is telling the story, Bro. Armoogan is telling the story, I hear some of the other brothers stories, I met Jerry Rowe and got his story, I am now putting the pieces. Because you hear me how I preach and how I talk, is that kind of way. So I am piecing all of this.

Then when we went to Barataria in 1980, I went in 1979, but 1980 I went to Grenada. That's the first time I'm seeing the first church that was established outside of Trinidad by Trinidadians in one of the islands. Bro. Anthony Rogers established a church there which was, they broke a church in a place called Woburn, where the pastor was Bro. Gilbert. And then they started the one there in La Borie. So when we went we met them and I met them because Bro. Willie used to be a part of

that church and Bro. Willie used to go to Grenada and they used to go to Bequia; Grenada, St. Vincent and Bequia. Because they were like elders in the church and they would be sent to see how the saints were going, just like we used to send elders into the churches we raised up, the same way.

So, when I went there and saw this, I was understanding now and I was seeing the results, the fruit of the missionary work and the missionary endeavor and the kind of churches that were coming up. Because they had about three churches – St. Vincent, Bequia and Grenada. Not knowing I'll be going in there with campaigns later on and the work that is raising up today. So, in going you are seeing what lays in the country and the kind of churches that started and the seed that it's born from. Because in *The Church Ages* book we know whatever seed starts the church grows into a plant and thence into fruit.

Ammon and Moab were Lot's seed and they became two nations. Those two nations were family to Israel. But it's family fighting Israel because of their birth. It was a perverted birth. And so in spiritual life you see these things and having understanding of these things. Then when God had that, I used to always speak about the work in the region because the Message didn't originate in the region. The Message came from North America to the region with men coming and Bro. Jerry Rowe was the one who passed through here. Though he had passed through and dropped the Messages here, it was not even the Headquarter church, which was Bethlehem Tabernacle, it was not there that went out and established the first church out there. It was Bro. Rogers' church who went out into that region and established the church there. You see?

So when you look at the evolution, we're talking about the evolution of the work, because this is what the Book of Acts is. The Book of Acts is, Paul went into Philippi; there was no church there. You watch how a church

started. If you trace Paul's experience, it goes to the Pillar of Fire – Acts 9. Do you understand? Before that, in Acts 8, you realize it's persecution; they were fighting the churches. But then you see his conversion and then you see him being used of God to establish churches.

Then you see out of his ministry come Andronicus and Junius. [same as Junia –Ed.] They went to Rome and they established the church in Rome. But even though they established the church in Rome they were not the leaders of the church in Rome because they were carrying Paul's teachings, because they were Paul's converts. So that's why you find Paul writing to the church in Rome and instructing them and setting them in order because it was men from his ministry went out and established those churches. This is apostolic order. And remember these men saw John and Jesus, which is Elijah and the Son of Man at the end of the Old Testament. And they knew the Holy Ghost came on the Day of Pentecost.

It's the same way today. This is my channel – Elijah came at the end of the New Testament, the Son of Man was revealed out of that very same ministry and the Evening Message loosed the Holy Spirit. And then that Holy Spirit is quickening seed coming across the earth – believers, Ministers, seed and the seeds coming up, the characteristics; God gifts finding its place in the Body and a Body is being formed at the end of the Age here. It's the same principle. This is my vision down through the years.

And so, when this history started to come together, it was amazing. Today I started to go back into this history. Very early it also had brothers, one called Bro. Kumar and one called Bro. Brown and some of these brothers. These were brothers too, who had come into contact with Voice of God Publications and then they weren't submitting to any church, but they were people who expressed themselves as authorities in the

Message. And so they felt that maybe they didn't have to sit under certain Ministers.

Quickly, before you know it, because from Charlotte, North Carolina, Jerry Rowe was from Charlotte, he was just a stone's throw away from Bro. Henry Green and Bro. Dan Daisley. And these brothers would come to the Caribbean. Very quickly Bro. Sham, Bro. Sankey, Bro. Waldron and they, these brothers moved in that direction because Bro. Sankey, Bro. Sham and they were under Bro. Ojar at one time.

Then also, Bro. Bob Lambert came in, in 1970 there and then you had the problem where you had the church in Freeport and they used to have one there after Chase Village going down there (I forgot how you call that village,) where Bro. Chickery and they used to have that church. Eventually it came to one church now right there in Freeport.

So I'm giving you a little idea to show you very quickly how, when the Message started to come up and the churches started to come up; and all this is happening from 1967 to 1972. We come in 1973. Then from 1973 we went to Len Hap. So I'm giving you the pre-history. We are dealing with 1976 to 1979. That is where in 1976, March 21<sup>st</sup>, I stepped in to start to preach the Gospel in Fran Street as the Pastor of the church to my converts, not to somebody else's converts; to my converts. The other converts, they stayed at Len Hap and they were from Princes Town side.

We who come off the street, I went to Santa Cruz and came back to the brothers I used to be with. And then Eddie and them came. They came through Tony Hudson and them. All of them used to be together. See? People moved from one church to the next. Groups came. There were influences; human influences, spirits of persuasion and different things.

But in the midst of this there was an evolution. God was dealing with people. Everybody is small so all birds are looking like the same feather, but some, as they

started to grow you realize, “This is duck, this is turkey, this is chicken,” (do you understand?) because the characteristics now are coming out. The duck is always in the water. If you watch the beak and the feet, it’s different. Before you were not trained to watch that; you’re watching feathers. It’s a bird. It has a tail and a beak. You just say, “Well maybe this one is uglier than this one or this one is prettier than this one.” But it really wasn’t that. It was characteristics.

When I got baptized in May 1973, from 1973, the general concept in the Island, and it was coming a lot from the United States and many places in America, that 1973 June is three and a half years to 1977 and in 1977 everything is supposed to be finished and usher in the Millennium. So all the churches at that time were praying and fasting. Every church you go into in those days, you’re not seeing any church false, you know. Everybody who went in a church, it’s the same church. In other words, people were going from church to church to church. And any church you go to you are welcomed, everybody is happy; nobody is watching anyone funny. [Strange –Ed.]

These things started when the doctrines from outside started to tell people, “These don’t have the true revelation. This is the special revelation and this revelation is for the Eagles. They are hawks. They are vultures.” And they started to label people. Then we are an island and islands have ‘island mentality’. Whether people wanted to accept that or not, most people in the Caribbean, we look up to people in North America. We couldn’t help it. Our food, our shoes, our clothes; every place you wanted to travel and go there it’s like—So we were just like tributaries down here.

Quickly, I want to just bring this, so give me some of your attention and get a hold of it. It’s very important because I’m showing you what came out of the chaos. I’m showing you what came out of the chaos and what this produced. This didn’t just stay a normal, little

Assembly somewhere – we have our books, we go to church, God sent the Prophet, and we go home. We never had any leader in America or in England. We never had any leader anywhere. Up till this day, forty years, we have one Leader; It's the Holy Ghost, the Angel of God, the Pillar of Fire.

We were beaten and criticized and humiliated for not following certain men other people felt were the absolute. And as far as I was concerned what we had was more than they had, so I never made any war. I appreciated that. I appreciated fellowship. I appreciated the brothers. But the thing is, nobody in Trinidad, no church like this could exist. Because everybody know churches in Trinidad.

The first church was under a house in Chase Village. When we go by Bro. Ojar, it's under a house and the house was low. You had to duck otherwise you'd butt [hit -Ed.] your head when you are preaching. So when they built the first church, that was an achievement. That became the headquarters in the Caribbean. That was the Caribbean's headquarters because the Message started here first and then went over to Guyana. And because of our geopolitical position—you see Guyana, though it is in South America they are English speaking and it's also a British colony, (right?) British Guyana. And so, up till today their flights come to Port-of-Spain [capital of Trinidad -Ed.] and go to New York, go to Toronto, go to England from here. They don't go directly from there. You see?

So our position where we are the most southerly island of the chain of islands, it puts us close to Venezuela in South America. That is why we could fly *Copa Airlines* from here straight to Panama, Central America and then the whole Spanish world you could connect from there, even around the world. Then from here we can go straight to Toronto non-stop, straight into London non-stop, straight into New York non-stop

because of the oil revenue that we have here. Do you understand?

The University of the West Indies, we have that here too. There is one in Mona in Jamaica, but we have one here too. So you find then that because of all of this the Message came here first. And that's why the Message, even though there was a man whose name was called out on the tape and went to Bro. Branham's meeting and see Bro. Branham, it's like you see a man standing there preaching a night and you go home; and that man told you something about your wife. That work in Jamaica, in all the churches there put together, they can't fill inside this room. I'm telling you.

So the thing is Trinidad, I'm showing you, it's because of its location. And that's why to go to the islands, you have to come to Trinidad to go to the Islands and the Islands have to come—Now that has changed a little bit. You can pick up a flight from St. Lucia or Antigua or Barbados and go straight to the United States. But when it comes to the airline, *Caribbean Airlines*, the biggest airline in the Caribbean is in Trinidad which is *Caribbean Airlines* because *Jamaica Airlines* and all has to partner with us because of their economy.

So when you see this you understand why the movement of people and the movement of influence and who sets the trend. And that's why churches, when they come up in a certain location, people always wondered, "How is it a little island, 70 miles by 40 miles have so many believers?" And yet a big island like Jamaica and Cuba and they, you could hardly find one hundred or fifty believers. Watch the size of them to Trinidad. Yet we here, we have churches in Barbados, Antigua, Grenada, St. Vincent, all those places, Guyana there, out of the work from here, which is the Lord's doing. And the Lord did this so that we could understand Scripturally.

You see in the Bible you read Ephesus, in the Book of Acts – Romans, Corinthians, Galatians, Ephesians,

Colossians, Philippians, Thessalonians, all of these are cities. They are cities. And these cities have Message churches. And this became epistles written to churches in cities. Well, in today's world, because of lack of revelation we do not see, when we say Grenada, St. Vincent, Guyana, St. Lucia, and these places, Dominica, these are cities where God raised up churches the same way, believing Elijah and the Son of Man, like in all those cities were believers believing Elijah and the Son of Man. Because men who had received this visitation and revelation went and established those churches.

That is part of our paralysis. We sit here and think that it's nothing, but that's how the Bible is. And Paul did that in an apostolic ministry and set them in order and brought the mystery to them. When you see the thing Scripturally, you realize this is no less than that. That is in the first Age and this is in the last Age. And Elijah and the Son of Man and the Holy Ghost was loosed back there and Elijah and the Son of Man, and the Holy Ghost is loosed back here. It's the same thing. It is no less, it's the same thing.

And because of the lack of that understanding, people have failed to see. Now this is the understanding God started with. That is why it's amazing we can stop here and go forty years back and say in forty years of ministry, look where we started. You find a place where we went off, wiggle off, followed some man with some false doctrine that the whole nation was running after or that one ran after or that fell apart, or this fell apart? You find a place where that is in our history? It's not in our history.

What kept us out of that? Who kept us out of that? God preserved us. God gave us a watchman who could see those things. Not the Spirit of God floating in the sky. God raised up a man to say, "That is wrong! That is wrong! That is half-truth! That is some truth but not all the Truth!" And somebody who wasn't afraid to say

it too. And you're not saying it because you're against people, because you can show what you are talking about from the Bible and the Message. And it's somebody who didn't get something second-hand from somebody trying to preach. It was somebody that God started his conversion by coming to the person. And who, in his first encounter and meeting with men in the Message who were ahead of us and had churches and stood as Ministers, looked at them through the same Message and say, "You all are not preaching the Message." Now today, forty years after we just say "amen" to that, you know. When we were there, you know, [Bro. Vin points to Bro. Sammy. -Ed.] I stood up by myself being criticized. Because they said, "You are too critical." But God had to expose the things to prove what you are saying is right.

All of this was planned. This wasn't about people. All of this was planned to give us confidence from step to step, because this is saying, "God is with you watching over your teaching. God is with you watching over influences here so you don't get misled. God is watching over you to say, 'Don't follow vain persons.'" That is one of my Scriptures – they who follow vain persons shall have poverty.

And you see people who laugh, who criticize and they went there, you watch their church fell apart, broke up; FBI came in, all kind of different things, and put people in jail because of all kinds of money scheme inside the church and different things. You say you have the Angel of God and you are taking people's retirement money and putting it in the stock market and all kinds of different things? Which part of the Bible, from Genesis to Revelation and from *Faith Is The Substance* to *Communion* you could look in there and find that? You can't. You can't.

So, this was part of the thing. So the two churches, we were in the South so in the South only had two churches – Bro. Armoogan and the church upstairs Len

Hap building. That church upstairs Len Hap building had come from a house where they gathered shortly at a sister called Sis. Chinapoo. And those believers, before they got there too, was also together with the one in Golconda as one church. But that didn't last any length of time because very quickly they could see that was holding on to a lot of Pentecostal things and not fully walking in the Message. So there was a little separation. Very quickly in the evolution of these things, when we came in, in 1973 we only knew these two churches. But these two churches were one.

Now, I'm going to show you something here very quickly. I had never seen these things in forty years. I tell you, God made it so clear to me. So the reason I know this history again too is that I was associated with the two churches. I went to Len Hap, I came out and then I went down here. When I came down here I sat down there and I'm looking and seeing what is happening.

The brother wants to teach the Seven Church Ages and I already have the Seven Church Ages in the Book of Genesis already. The brother wants everybody to take a sheet and write their age, write their promise, write *this*—I said I'm not writing anything. Maybe I'm a kind of disobedient student but I was above that already. I had already seen more than that. Then the thing came and when the brother realized my sheet wasn't coming up and he didn't see me writing anything he said, "Everybody put your name on your sheet of paper." Well, that was the QED [it is proven -Ed.] because he knows now I'm not writing anything. And so it became a little frictional.

And during that time is where I was having a little fellowship with Bro. Michael Phipps and through him, he carried his church to Petit Bourg. So going to Petit Bourg now, I saw the church that established the church in Grenada, St. Vincent and Bequia and I saw the man and I saw his operation. Later on when I went

to Barataria it was a core of people from that church who were called the saints in Barataria who I went to.

So I'm trying to show you very quickly, look how you connected with all these people to put that history together and see the origin of the first—met the man who brought the first book, met the place that was the headquarters, met the first church in South that had the split and the conclusion that I'm coming to is to show you, Bro. Wesley is here in this church today. The saints who were in the origin there in Sis. Chinapoo's house are in this church today. The saints who were in Princes Town, who were part of that Len Hap church are here today. Do you understand what I'm saying? And to show you how God worked these things.

And the history from 1967, with the books coming into the country, to 2015 is not just being recorded but Scripturally it can be placed in the Bible. And the church that was the last original church that raised up—because as I said, there were many churches but they started to split. And when they started to split, it's the same amount of believers but churches were splitting and going in different directions.

We never had a split because we were not political. We were not ambitious. We started with a little core-group of believers down there, as Sis. Merle was saying. We were one. We came and submitted to people who were supposed to be people to lead us in the Message. And the Ministers of these churches in South was Bro. Noel Armoogan. He used to be a Bishop/superintendent for the Open Bible Church who had come into the Message. Then Bro. Michael Phipps, the first one who had come down to the South. Then Bro. George Ferguson, then Bro. Philbert Lopez, then Bro. Gerard Samuel. He was there from early because he also used to be with Bro. Armoogan. They were both Open Bible. They had the church and the school and Gerard was from the school there and was also a teacher in the school. So they were together from early.

But when these brothers from North, Bro. Phipps, Bro. Ferguson and they come down, then they pulled and they went that way with them.

And then also you had Bro. Ricardo Bramble, Bro. Keith Bramble and Bro. Winston Douglas, all these brothers were there. When we went there we saw them and we listened to these brothers preach too, together. So though Len Hap was a few people there, (Bro. Ferguson, Bro. Lopez, Bro. Gerard, Bro. Ricardo, Bro. Keith and Bro. Winston,) there were six Ministers in the church and the church maybe had less than a dozen people.

We used to sit and see Sunday morning, if the Minister was coming late, somebody have their finger in their text waiting. Fifteen minutes and he hasn't showed up somebody had gone in the pulpit already. We used to sit and laugh at this because we used to watch this kind of 'religious games' in the church. Now that's the group of Ministers. I called the Ministers there in the Message in the South. These were the Ministers of the Message. Look at the work today. Where is the fruit of the work today?

Now this is history. I'm just giving history. This is not on people. This is a journey. This is saying, "We passed through Gasparillo and we saw the refinery. We came to Claxton Bay and we saw the place there. We passed through Spring View and we went along. We came into Couva and we saw all the different plants that they have there. We came into Chaguanas and we saw the things in Chaguanas." This is just the journey. So you can understand God has kept you in the palm of His hand. God has kept you under His wing. God has put you in a hiding place and you have grown without confusion, you have grown without church wars; you have grown without political fights in an Assembly. You have grown without—you don't know this kind of life at all.

That's what God told Israel – "I brought you out on Eagle's wings. And as a Father with a child carrying him in My bosom, I carried you. And remember all the way that I brought you because I passed you there to prove you and to humble you and to test you and to teach you how to live by the Word of God that proceeds out of the mouth of God."

You are a church who has been fed the Word of God. With all the attacks, all the confusion, you have not known that I went in a pulpit and started to preach against that church and tell the church what this one did to you and what happened over here. Never. Because I was conscious, what you plant in your people that is what they will bring forth.

Because I saw so many people, when they woke up and they came to me, they said, "Brother, please forgive me." I say, "I don't know you. Did we ever meet? What did you do to me?"

They say, "If you know the things I said about you."

I say, "How could you say things? You don't know me."

It's the church they were going to. They were filling them with these things. It wasn't the people's fault. But I was thankful, and I was even strengthened not to do that and don't ever attempt to do that in your church. So I started to laugh when they beat me up and they wrote books. I say, "They beat me up." I told people around the world, I say, "They beat me up. They wrote about fifteen books on me. What can I do? I had to take it." And then I found a little consolation – a tree with nice fruits, everybody pelts it with sticks and stones. So once you see one tree being stoned, know there is something sweet in that tree. You see? And that was it. And I was satisfied for that. Just a couple more minutes.

So, in June 1973—now this is to help you with the history. You are getting the pre-history to us coming in the Message, to know what we came and met. And then you get to know, when we came (and I'm putting this as

June but maybe it's just a ten or twelve days difference) we started to attend services in the South and this was the group of Message Ministers in the South preaching.

And in June 1973, I took Bro. Sammy and Bro. Neville with me that first time we went to that first service that Friday. It was a Friday. And then with our association with that church, very quickly souls started to come because a lot of people had known us in South. And we were very extraordinary. We were party animals. We used to be on the street. We were involved in everything. So the same way we were on the street corner there, three o'clock in the morning, sometimes two o'clock in the morning, we had tambourine playing and singing. People passing in the bus and it's like, "This same corner where people used to come up to get 'their stuff', [drugs -Ed.] and this same corner with these fellows who used to go down to all these parties and things, now they're on Bible." That talk went through San Fernando like fire. You see? And they were seeing us now in church clothes, in tie and everything going to church.

We were in the street and the reason we didn't know about the Message, was because nobody was coming in the street. We used to go with some of the preachers who 'feel a tug' in their heart and want to go out and preach under a shop, we used to go there and stand to give them backup and support. And they felt good because we came off the street supporting them in their endeavor.

Now, members of that first, original church from South: Bro. Joe, Bro. Stibbs, Bro. Maraj, Bro. Harry and their families, they are part of the Assembly here today. Some of them were in Open Bible and came over with the Minister when he came in the Message. They are here. Bro. Malachi and Sis. Ruth come from two of those families and they married into Patrick's family. [Bro. Patrick Dayal -Ed.] Do you understand what I'm saying?

Some of the saints from Woodbrook, from the original church there... Remember Bro. Carl's funeral was preached right here? Do you know how many people, Ministers, tried to make a whole, big thing to avoid that? And Sis. Cynthia put her foot down because she knew the relationship and she had believed in 'The Move'. No, it's the truth. Ivan and Paul, Bro. Robbie, Bro. Neil was in short pants there. He's an elder here today. Since from back there Sis. Ruth and they came over. Bro. Brendon Hewitt, Bro. Harold Thom, the song leader. Are you understanding something in what I'm saying? And my wife came from the church there, too. Because that was the significance, when we married, showing that 'The Move', we're joined together. Because we married in 1977.

So at a later stage in 1993 in the journey, the first group from Len Hap building because in 1993 is when we went to Princes Town and all these saints came in. And they traveled with us around the world, singing, ministering. Because the thing was, I was always inclusive. I have nobody—my deep freeze is for certain things. But as far as people who want to serve God, who have something in their life to glorify God, I always make room. I never put people out. I always make room for anybody who come. Because the thing is, it is the Lord Who add to the Church such as should be saved. Not Vin adds. The Lord adds. And when the Lord sends people, He sends people here with something to be of some benefit to the Cause. And it's not like "We church" and "Our church." You recognize the person. You recognize God sent the person.

Like when God sent the possum and the Prophet couldn't recognize the possum and God had to rebuke him and say, "I sent her by you." Everybody's house has no fence and the only house that has a fence, the possum came through that fence and came in the yard there. And God said, "You are preaching to the brothers about Motherhood and these things and you can't see

the possum right there. I sent the possum for you to pray for the possum.”

Do you see how God sent a possum for him too? Well outside of the Prophet’s Supernatural experience with a possum, and his experience with a possum, I do not know of anybody else who has... Now it might have that, okay? It will have people who might have, but for me, for what I know, what I know I read about the Prophet and his possum and I hear about him and his possum. And then I know what kind of believer he is, so I could see it’s the same God. Because he could have called anything else, but he said possum, manicou.

So from the first Message church, Bro. Wesley, Sis. Jean and them, they are here. Then the first ones from the first group in the other place, they became part of the church. And I never knew this, in all forty years. Today God come and show me, in going back through the history and walking back in those places I started to see it. I said, “But look at this?” All original believers who were there, they ended up in here. There is something about what God did here. Look at what came out of this. Let me tell you, this is the one church that has lived knowing the knowledge of their history and their journey. I’m yet to hear in this region people view the Message from that way, because they are trained and preached into church attendance.

Early o’clock we said, “No. The church is the church outside the four walls. Not in the four walls.” Though church attendance is important we don’t put that as Christianity. That is just fulfilling ‘not forsaking yourself’. But when you hear the Word now, the Word is teaching you your place, your ministry, your calling, what you have to do and then you become active in the service of God. Amen?

Okay. So I think we should wind it up and maybe give a little place, but I’ll take one tonight. I’ll take Sammy. Sammy is a dangerous man to call at this late hour. I want to call one of the brothers, but here’s what

I need. I need somebody who was from 1976 to 1979, because that's when we considered our church; not when we as individuals... Some of us were in the Message in other people's churches but we left that to be directed to start our own. From 1976 to 1979—why I say 1979 is because once we go further than January 1979, we are in Barataria. And Barataria has its own stage and its own fireworks and its own infusion of new life and these things. You see?

So to finish off, I'm trying to bring a little closure on that 1976 to 1979 stage. That meant while we were in Fran Street, that day when we met with Bro. Carl and them we start 'The Move'. Because these three last days was May 13<sup>th</sup> Wednesday; 14<sup>th</sup> Thursday and 15<sup>th</sup> Friday. May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> was the time of 'the declaration'. So it would take somebody who was there to say something concerning that and Eddie, I'm giving it to you. You were there from 1976, right? [Bro. Eddie says, "1977." -Ed.] 1977. I can't give it to you. La Borde, I could give it to you, right? Okay. Because you used to be in the Brothers Meeting too? [Bro. La Borde says, "I used to carry you" and Bro. Vin laughs -Ed.] You used to carry me to the Brothers Meeting. Right. Praise God.

I want you to speak from the standpoint of and short—I took long because I am laying aside some history once and for all, that is there, and that is how the Message came into this place. In other words, I'm going back in God's thoughts where God is watching from. God is saying, "I will send the Message." God chose the man – "Jerry Rowe. He'll be the carrier of the books." God chose the man who would have the headquarters where the thing started – "Bro. Ojar. He will be the one who receives that first thing." Do you understand what I'm saying? All of that is, I'm looking from God's view. I'm not looking from man's view. So that is why I spoke in the way I spoke, to put the history in order because that history cannot be refuted.

And the people, all these people who were from 1967 and who remain alive today in the church in Central, which was the headquarters, in the church in South, there are people from that origin that are here. And we can look and see the history and the fruit of these places and even better understand because remember, every ministry has three things: the Word, the Fruit and the Supernatural. *The Church Ages*, I'm quoting. Paul was the pattern. And every Church has three things: sacred womanhood, sacred motherhood and the sacred bedding ground. Three sacred virtues the Church has, so the Church remains virgin to bring forth the right kind of children. So this is important. We're indoctrinated here.

So, La Borde, it's yours. Bro. La Borde wasn't just somebody that came along. When God brought Bro. La Borde, that church we build there couldn't be built without Bro. La Borde. Bro. La Borde was one of the key, main persons. He had all the technical knowledge and these things concerning those things. Even when we had to build Bro. Wayne's house down there, Bro. La Borde was the man who carried a big part of this burden and spearheaded the thing to get that house erected down there. Sammy and they were able to work out for the land and different things. But in the building and the erecting of the place and it finished in record time.

Some of these things will come out as we go along because that has its stage in the journey. So when that is to be told it will come out. But 1976 to 1979 is to give you an idea that God was forming a Church that will have influence, 'The Move' of God that will be part of the fulfilling of Revelation 10:8-11. Because God can't start a church, put a ministry and do all of this and give the revelation on that and then the church don't have the characteristics to do that. Because it's not a one-man Scripture. It's a many-membered body. It's a Body ministry. So all of that was in there and all these testimonies are bringing that out.

So you just share out of your heart and your experience, from your view where you were standing, being part of this, came in, brought into this and when you started to realize what you were part of, when you started to understand what this really is and knowing it by the Scripture; when you started to realize these men were part of the men and these sisters were part of the women that was making up this group through which God would do things like this. Just like we read it in the Book of Acts where Paul wrote the epistles and said, "This sister in the house of Stephanas and this house of this one, and greet this one and greet this one," and they were the believers who came out of a missionary endeavor.

So, to you Bro. Elford La Borde. He even went to Barataria. All the re-construction in Barataria, he again was the builder going forth in these things. Even when we came up here he has carried that anointing in that capacity and God bless him.

[Bro. La Borde testifies. -Ed.]

God bless you my brother. Hallelujah! Oh, thank You, Lord. Praise the Lord. Amen. Thank You, Jesus. Glory! Thank You, Lord. Thank You, Jesus. Amen. Well, we should have a couple songs as we go out tonight, by God's grace. Just to pour the honey upon that and seal it up inside of you. I don't know if Liz would come and some of the sisters. Amen. *Spirit of God move, write Your Word in my heart, amen. Fill my whole being, consume my life. An empty vessel I want to be so that You Lord could come and fill me, amen.* [Song #1066 - Songs That Live -Ed.]

As we all feel that this is a junction time, forty years, something is happening. One thing is closing off, we are reviewing it and we are about to enter into something else. What a time and a place to pause and consider what the Lord has done in all our lives. It's the Lord's doing and it's marvelous in our eyes, amen. I think I want three songs. I want this one. I want Sophie

and they to come and sing after *The Potter and the Vessels* and then *I'll Pay The Price* [Song #964 - Songs That Live -Ed.] and we'll go home with that, these three. I believe it's great, so inspired. Did everybody enjoy the meeting tonight? [Congregation says, "Amen." -Ed.] Oh my! Praise His wonderful Name.

When I came in this evening Bro. Bishop and they were contemplating—you know the brothers gets thoughts at the side too, you know. So they were telling me, they said, "How are you having the meeting tomorrow?" Because you know I announced it will be in the church. I already picked up what was happening. They are kind of enjoying this, you know. So I said, "Look at the time we are starting. We are starting late because this has everybody kind of relaxed too." So if you promise you will be here early we could have the meeting in this format. We don't have to move anything. If you are going to delay and not be on time, because remember, we have service on Sunday morning. So the two services were to be preaching from the sanctuary but I realize when we started the first meeting, we can't tell this in—the three meetings took, 1976 to 1979 and we still have to branch over, you know. So, what do you think? You all want to come back here? Let me see the hands. My goodness. Okay, we'll come back here tomorrow, by God's grace. So you come, you sit, you relax.

So I guess the trustees and they may check you all to help with a little natural. I think they... Bro. Frederick is seventy-five. He will have a little something for himself and his friends. He'll be seventy-five and is celebrating a seventy-fifth birthday and then there is a general thing they had planned a lunch for everybody on Sunday as well. So I'll leave that up to the trustees how they'll do that and feel led but right now we just want to praise the Lord a little bit and let this pour out in our hearts.

When I felt led to have these Meetings I could not even imagine it's going to be all this and see the effect and the influence and I'm really happy for the church and see that all this is the restructuring. We stop in a little place, we camp, we have the service like this, we get more a family feeling and we're not lined up like how it is in an institutional form and now we are going to, as Bro. La Borde was saying, how I love the singing, you know. And God gave me all of this under the ministry.

I'm really, really thankful for the gifts. And not only that but I tell people all over of their dedication. This is some of the most dedicated people to ministry, that has been called for ministry that I have seen in my years. Because when we have to travel they put so much into it especially and when we are at home they put equal amount when we are at home, also. God bless them tonight. Let's give them a hand, by God's grace. Amen?

[Sis. Elizabeth Bishop and the saints sing, "*Spirit of God Move*" -Ed.]

Amen. Let's give God a hand of praise. Amen. Thank God for the gifts (amen, hallelujah,) to honor this great God that's amongst us. It's God Who has led us and kept us, clothed us and fed us, and watched over us and brought us into such a great place in this Hour.

[Sis. Sophie and sisters sing, "*The Potter's Hand*," then Sis. Meda and sisters sing, "*I'll Pay The Price*." -Ed.]

Amen. Praise His wonderful Name. My, she sang us right into a Prayer Service. We should be staying here and praying. I tell you, it's just such a power in the ministries. We hear them sing and the Holy Spirit work through them in such a way and create such an atmosphere.

I remember when Sis. Debbie used to sing, you know, she sang the song many times. Tonight she started it and she just felt something there and just went up and really sang it from a next place. It made me feel like the old days when Sis. Debbie would sing and we go with her and she reach here, and we know she going to go to

the next level, and she goes to the next level. And we know she would go to the next level. And you feel that and you see how the Spirit of God can work through a gift and a ministry and create such an atmosphere and put us all under the umbrella of His Presence in such a way.

I believe we have been deeply touched tonight in a way that the last three songs here just ministered us into a place and cement these things into our hearts that we are hearing, we are talking about and we are retracing our steps and looking back and seeing how God has brought us.

The whole thing about it is He is the Author and the Finisher of our faith. And we are getting back into His Mind when He sent the Message into the region. It was directed to a people, it was directed to a group of individuals that would come from all over and form a Body through which God, in this region here would give witness and testimony and show forth His victory; show forth the reason of His death; display His great achievement. Because these were the things we were talking about in the Brothers' Meeting. Then to see how this is coming to pass. Not only that, but how it has gone unto the ends of the earth from this little dot in the Caribbean Sea.

And God certainly has been marvelous to condescend, but this is His way, to a people of lower estate. That is what Hannah sang. That is what Mary sang. If you look at those Psalms, they were bearing reproach; they were going through difficulties. They were from little, insignificant places. They seemed so ordinary. We used to have tacked up on the hog plum tree, "Ordinary People," because something there, it was a simple people that God could take up and raise up. We all look at our simple beginnings, our origin; not that we are anything today. If we are anything at all, it's what God has made us. But that God would come down, you would think maybe to better people. But God

come down and picked us up, I guess it's to show His great handiwork, that He is the Almighty God. He could take nothing and make something out of it. He could take nobodies and make somebody and glorify Himself. And we are certainly grateful for that tonight.

I wonder if Bro. Eddie would come and close us in prayer and give thanks. We're on three nights so far and it has certainly been a real blessing. I was asking the Lord for something special tonight and I just feel very, very special right now standing here. So it's fixed in my heart to know that God is mindful of us, that we can be called His people and He is not ashamed to be called our God. He is not ashamed to be called our God, by what He has done for us. It's only God can do this for a people what He has done for us.

And I trust that every one of my brothers and sisters, those present, those who have been absent for a while, and those who have been moved to come to the meetings and as you sit in His Presence here tonight that the same way He met you in the beginning, the same way your heart beat with love and joy, as the song says: *Our hearts beat high with joy when we hear His glorious Word.* [Song #16 - Songs That Live -Ed.] And He touched our lives many years ago and we have made a long journey. We have passed through many different places but somehow in the end we are all coming back out in the same place.

And I just so desire that everyone who had ever been with us at some point and time in the journey and may have gone different places, that if they were meant to be part of that, the Lord would find them in this Hour, the Lord would bring them, and we all come and we look around and say, "My goodness, we've been praying that you would come back. We've been praying for you. We remember you. We remember you were part of us. We remember the joy that you came with, the zeal and the enthusiasm." And God will give to us something.

And we see us all who have our infirmities, who have our paralysis, our impotence, our cripple, like the Lord said, “Will thou be made whole?” That we all could become whole. Amen. A total deliverance for every one of us. A total cleansing for every one of us; not a sign of the fall left in us. Full, complete redemption He will give to us in this Hour. God bless you. Amen.

[Bro. Jonathan ‘Eddie’ Weston prays. -Ed.]

Amen. Greet your brothers and sisters. Tell them God bless them. Amen. I’ll ask one of the song leaders to slip up. Amen. You could sing a little chorus as the people go. What time does the service start tomorrow? Five o’clock? Service is scheduled to start at five. Okay? Tomorrow come out and relax. This is a time to—everything is in a nice, relaxed atmosphere, so it shouldn’t be difficult for you to do that. Spend a nice, little time up here. They will have something provided, I’m sure. This is important for all of us that we, together as the church, for our next step forward we can move forth in one mind and one accord. Amen? Praise His wonderful Name.

Give Bro. Bishop a little hand. You know he used to be from the old days. He was the one, as Bro. La Borde was saying, he met and invited him up.







## **Third Exodus Assembly**

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