

---

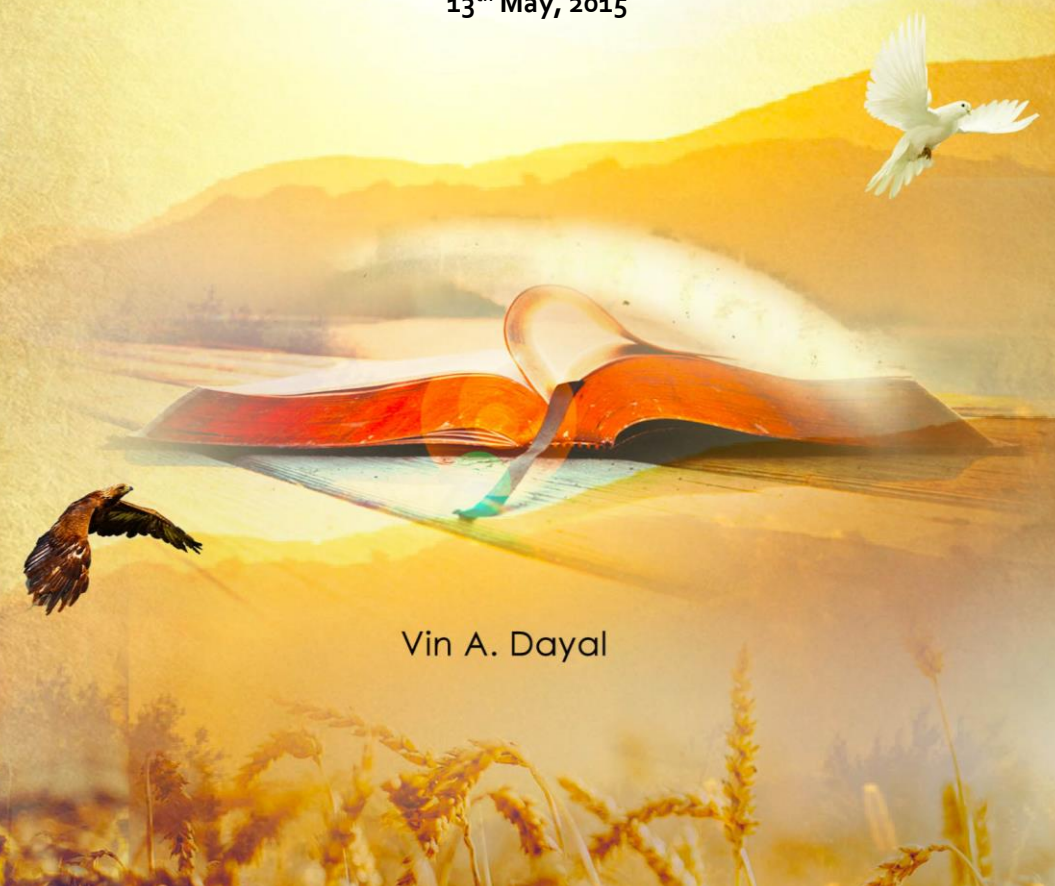
Third Exodus Assembly

---

# 40 Years Of Ministry

Pt. 1

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



Vin A. Dayal



**40 Years Of Ministry**  
**Pt. 1**

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



*Excerpt:*

I wanted to read a Scripture within these 40 years and it is out of Deuteronomy; two Scriptures in Deuteronomy. Deuteronomy is the Book where they paused in the journey. They had come from Egypt to the plains of Moab. The journey was about finished; now they were going into the new land. And that Book took them back from where they'd started, when they were born in bondage in Egypt and how they met a prophet and how that prophet [was] led by the Angel of God and how those people came out under that Message all the way until they were coming into an inheritance. (Page 12)

**40 Years Of Ministry Pt. 1**  
*13<sup>th</sup> May, 2015*



## FOREWORD

*This is a sermon preached by Pastor 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 Marrion 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.*







# **40 YEARS OF MINISTRY PT. 1**

TRINIDAD

WEDNESDAY 13<sup>TH</sup> MAY, 2015

**BRO. VIN A. DAYAL**

Amen. I want to say a pleasant goodnight to all the saints that are gathered together who have come for this great time of reviewing. Looking back and seeing what God has done for us; seeing where He has brought us and seeing what lays ahead for us.

Like any family, children being born into the family in a home. Sometimes the first son or the first daughter is born; if it is a big family, you are going to find when one is already like twenty years old – depending on how God works – you still have a little one being born in the family. Nineteen years have passed and that little one never knew what went on in the family. The one who is born like ten years after the first one, they didn't know that they were really wearing hand-me-downs, until a certain time that they begin to realize that others before them, you know, had moved ahead and they were benefitting from the ones that were before them.

So you know, family life is a mystery. And in family life, we have the life of the church and it is also a type of the Church and the church local is also a type of the Church international, because God's Bride comes from all nations and the same principle is working in the local assembly.

It is my honor and my privilege tonight to stand with a group of people that we call this home. We call this our headquarters: Abel Country, Third Exodus Assembly. It's a place where many of us came in, many years ago, much younger than we are. But when we came to this place we had already come from Barataria – that was one stage and before Barataria, we were in Cocoyea, which was another stage.

And people, they know the church here today. Most people know Bro. Vin, Third Exodus Assembly, a Message church in this area. They know this is...you ask somebody, "Where is that church?" They'll tell you Abel Country.

Then most people come... I think the great majority of people that is in the Assembly today, they came to Abel Country. Because when we left Baratara we had already buried quite a lot and others had gone on. When we came to Abel Country in the years of developing this place where we have as our headquarters, as the church; many left us there. Real stalwarts: Bro. Wilson, Bro. Wayne, Bro. Leon, many of these, they left us during that time. They never lived long enough to enjoy what Abel Country would evolve into and how it would be known around the world.

The world knows Abel Country. Part of the world had known Baratara. Very few had known Cocoyea. At one time even in this little island; seventy miles by forty miles, few people had known Cocoyea, because at that stage we were like one of the last original churches to rise. When I say original churches, we have had maybe many Message churches but they split. When they split, multiplication of churches came, though it was like the same amount of believers.

But when we started it from Cocoyea we were better known nationally when we went to Baratara, and we weren't known with joy. We were known as a people that many felt somehow they suffered because of the way we were. Don't misunderstand that. They misunderstood that.

I never went at any time in 40 years to some believer in somebody's church and tried to influence them. I say that before God and God knows that is the truth and those who are close to me know that is never my way. Up until this day, 40 years after, you know, it doesn't matter to me, I don't preach about this one and that one and this church and that church. You can't find that

in my preaching. Jesus Christ is too predominant in my mind and in my life, and the promise of this Hour, what we are called onto, as a sinner, it takes up all my energy. I'm focused on that.

I never tried to have the best church, to be known as the best church, the most likeable church because I was never focused on what people think so much. I was focused on what God required of me. And I trust that has been something that has come down to the children in the Assembly, so we don't try to play up to what people think of us. You do that when you do not know you are born for a purpose. You do not know that God has a plan for your life, so you try to get friends.

Facebook and these kinds of things is that kind of social media to connect people. Sometimes you have so many people in your life and so many people pulling on you, it could become a distraction that you forget what you are really called for and what you need to do, because God put you here for a purpose. But you come and meet a lot of people here and know a lot of people here and you forget your purpose.

I think in my conversion, it went deep into my heart because of what forerun my conversion. I wanted to meet God; I wanted to know this God. And when He gave me that experience, I wanted to share that with the others who were all desiring the same thing. Our church was formed under these things.

Our church was not formed by: we had a Minister who came, preached, got some souls and took you and told you, "You look like you have something in you, take care of these people for me." Our church wasn't formed so. Our church wasn't formed by some people breaking away from some church and they came and they said, "You know, I like what you're talking about. Why don't you start a church? I'll come." Our church didn't start that way.

Our church started because we hated religion. We were discontented with religion. People tried to get us

into religion in the world but we came to the place where we wanted God. The Message revealed God to us. The Message revealed God's plan for us. The Message revealed God's promises in the Bible for this Day, to us.

And we were a little group, if we didn't have a lot of knowledge at the time; we had a lot of love and confidence in each other. All these years have passed and the appreciation for the ones that we started with is very, very high; it has not diminished. It has not gone down. Many who were there in the early days have gone on.

We have some great stories to tell. We cannot tell them all in one night but we saw it necessary that over these three days, tonight, tomorrow – Wednesday, Thursday and Friday – it would cause us to go through a little part of the journey. I asked you as the believers in the Assembly, that this is your home church, you come to church here, and you believe in what God is doing here: be out to Service these three nights. If you want to miss the next two: Saturday and Sunday, miss them. If out of the five, you have to miss two, miss Saturday and Sunday, but be out for these three.

These three will be in this format: no preaching, we'll talk, we'll share a little song in-between, a little testimony. It wouldn't be anything dramatic. It's not the kind of Service where you come for 'the Word boy'. It is not the kind of Service where you come and you find like, some mysteries weren't opened. It is the kind of Service that is medicine, medicine to bring an awakening: "Look what He made out of nothing. Look what He formed out of clay." Medicine to realize when we didn't know what God's plan for us was or what we were going to do. If the church was going to stay under the house in Fran Street, if it was going to fall apart in Cocoyea and the authorities were going to shut it down.

We had no reason to go to Barataria. We didn't go Barataria because we were on evangelism. We went to Barataria by circumstances that unfolded the Mind of

God for us. Because we had built a church in Cocoyea and eventually our main church became under a shed, while we had built our own building in Cocoyea. We weren't interested in having buildings, we weren't interested in having these things. We were interested in service and people were in need and they wanted us to help them. They believed what was in us. And we weren't a big group, we were a group in a house and they had other established churches. We were a little group unknown and now coming up, but we were going to Barataria because that was something that God was going to reveal even further; His intention and purpose, His will for us.

If you listen to me closely, how we are trying to expound some of this, it will help you understand your individual life better, because you will realize in your individual life, God has a plan for you too. And you come into things at different stages of your life, not knowing that your life will change when you hit a certain junction.

Because when we were in Fran Street and then when we went to Cocoyea, there was nothing else in our view. Our plan was – we are going to build a church in the back there and we are from Cocoyea, we would preach in Cocoyea and that is the end of our life right there. The Rapture would come and take us out of Cocoyea.

There was no ambition to have a big church. There was no ambition to travel the world. There was no ambition for any of this. All of the things that followed were the Lord's doing and it is marvelous in our eyes. We would not have known who we were and what God wanted to do fully for us if we didn't travel. Because you thought you only had something for people in your own immediate village and one or two surrounding places, they would travel and come to the village.

You could have asked me where Russia was on the map, I didn't spend much time in Geography in school, so I wouldn't even have known at that time. You could

have asked me, “In New Zealand, are you going to preach there one day? Are you going to go up into India and Africa, many countries?” I didn’t plan for that. I didn’t have a map and looked for a place and then ask somebody for money to send me there, because if I went there, I didn’t know anybody there.

But all of this was God’s plan. As God’s plan begins to unfold in your life, it makes you realize how your plans were always different to God’s plans and the more God’s plan unfolds, the more you scrap your plans. And the more your plan was scrapped and God’s plan comes in and takes over your life, the more your life is being controlled by God because that was more of God coming all the time. That is what the church has been.

And the Meetings are not preaching Services because this cannot be preached. It is not designed for preaching; it is designed for sharing. How are you going to preach something to a group of people who was not there when we were walking in the Message and we didn’t even know what laid in our future. We only knew what we were going through at the time.

If we had measured ourselves, we could have measured ourselves maybe by another church in Chaguanas, or by another church in Petit Bourg, or another church in Laventille, or another church in Golconda. And we could have said, “Well they have something better than us here or we have something as good as they over here and we would have been trying to catch up or we would have been trying to maintain what we had according to the people we knew. Because in those days, in south, there were only two Message churches and the headquarters was in Chaguanas, and then you had some on the east-west corridor; so those were the churches.

And you know when you are from ‘the country’, to go up to the town, it is far. In those days you didn’t have any big highway to travel; you had to go on the old road. Do you understand? And in those days, we didn’t have

travelling money in our pockets, so we used to hike plenty. And that is how we come to know these places, because we had a hunger to want to know what is in the island.

If you are a team and you hear there are other teams just like yours, you want to evaluate yourself. You can't say, "Let me evaluate myself with a denomination." You want to see the other teams to know if you are going right or they are going right. Because in those days you didn't have any open vision fully as to what it is; these things were coming gradually along the way. So that's why we can't preach that to you.

Though you who don't know this, it is like parents talking with children saying, "If you knew when we used to get water with the buckets by the standpipe," and they know hot and cold water in the house. Do you understand? And if you say... you start to talk about the cocoyea broom [The mid rib of the coconut palm branches tied together -Ed.] and they only know the vacuum cleaner, you know. So they don't know what you are talking about; so we have to kind of share this.

And then the children say, "So we are benefitting from being born now? You all laid a foundation for us and we realize that we were born into a great family." Because you know when children are young, they only want what the parents can give them for the present need. Many times, they don't want to know, "Daddy, so what were you like when you were small? So mammy, where you all used to eat and go out? You all used to stay home all the time?"

She says, "Yes".

"So what did you all eat for snacks."

She says, "We used to have drops and sugar-cake and fudge."

He says, "Those were your snacks - toolum? Tamarind ball?"

She says, "Yes."

So he says, “Well, so what about all these other special kinds of snacks we have today?”

“Well that didn’t exist in our time, you know. We didn’t have all that commercialism and things”.

So he says, “That is why you all are healthier and stronger than we are and we are getting obese and different things because we are eating the wrong things. Maybe we have to go back and eat what you all used to eat?”

Do you understand?

So this is for the Third Exodus family, both here and in the region and up into Canada where the saints are and by God’s grace, we want to share this. We want to make it enjoyable. This is a sort of relaxed environment. This is the interest in your heart to know what you are part of and we are trying to present this piece by piece, not all in one night. We can’t eat the whole bread in one night. And we know that it is in the week and many of you all have your jobs tomorrow and so on. So we want to have a good cutoff point. We want to leave in a nice atmosphere and then we will come back tomorrow.

So the three Services will be in this format: Saturday and Sunday we will have it in the Sanctuary, it will be more like a preaching Service. There are many different things that we plan to lay emphasis on and that would be May the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>. You hear us talk about “The Move”.

Some of that we will sort of narrate that for you and the circumstances that produced myself and Bro. Carl De Souza coming together and making a declaration in the country and inviting everybody in the country down to Fran Street. And that night in particular, cars were all over. Bro. Carl preached that Service there on “The Move” and the different things; because we had certain experiences that brought this about.

We had over a year of Brothers’ Meetings, Elders’ Meetings. We used to go up in the north and they used to come down in the south. And we would spend hours



because we found out of all the churches in Trinidad, we had a certain bond and unity. You see? And even as 'The Move' unfolded, God's will unfolded clearly and then some stopped moving but 'The Move' kept moving. Now 'The Move' has gone into the ends of the earth. So we have a reason for this.

So tonight, without much ado, we will sing the chorus: *Look what he has made out of nothing, look what he formed out of clay.* Altogether around the building and all where you are seated, and I trust on the outside we'll all be in one Meeting. We've moved the curtains so everybody could focus in here and we put up the screen so you all can see, so that everybody could see.

Let's enjoy this tonight. Let's make a great time out of it. Amen. God bless you all. *Look what He made out of nothing.* [song #749 Songs That Live -Ed.]

*He's made out of nothing.*

Songbook somebody.

*...He's formed out of clay,*

*Look what He gave to a world that was dying,*

Hallelujah.

*...He's done through His grace!*

Oh, think back to the night.

*Consider the love that He gave,*

*Remember the love and the peace that He's shown you,*

Look what He's done in your life, in my life, in this church. Hallelujah!

*Look what He's done through His grace!*

Oh, look what He has made..

*...He's made out of nothing.*

Hallelujah! The great Creator!

*Look what He's formed out of clay,*

Look what He gave. He raised up a people and sent an influence around the world.

*...what He's done through His grace!*

Could you think back tonight? To the night He found you? The One who preplanned your life, who brought

you to that mission around the corner, you heard the Word that changed your life.

*...He gave,*

*...and the peace that He's shown you,*

Look what He's done. It is the Lord's doing and it is marvelous in our eyes.

*Look what He's done through His grace!*

As I invite you to bow your hearts with me and unite with faith, pray with me. We would pray together to our Lord Jesus and commit the Service, these days into His mighty hands. This great God who foreknew us and placed us out in different places in this island and these islands round about, all the way up into Canada and then little by little worked and unfolded the great plan He had for us.

Lord, how we thank You this evening. Our hearts beat high with joy when we can think back, look back like your Prophet said when he was walking on the map of Palestine; he was two-thirds of the journey. The journey was going to end when he crossed the Jordan and into the New Land but before he got there, even down to the river, You caused him to stop and look back. He still had a portion to go but where you stopped him, he looked back to draw inspiration, to keep those things where You had already got him through fresh in his heart because it was going to be needed as he came down to that last part of the journey. And so he looked back and he saw how You brought him. He began to understand that this great Angel of God Who was sent to keep us in the Way, the way that You had ordained, marked out by bloody footprints, the way that You were going to bring us into the place that You have prepared for us because You are the Author and the Finisher. You had the start in place, you had the end in place and You had the place that we would pass that this would be accomplished and at the end, we would know You, Whom to know is Life Eternal. And we know how to serve You and live for You and glorify You and truly take

our place and be in the midst of the nations what You intended us to be.

These things have touched our hearts down through these years because You have dealt with us in these places in the Message, Lord, that we will have an understanding. We would know the principle by which You call a people, by which You lead a people, by which You make Yourself known to a people, by which You bring a people in and establish them in their God-given position, placing them positionally with all power and all things under their feet.

And so dear God, in this journey, we've come to a junction time. And as we come to this junction time, we see the great need, Father, for this reawakening, to reawaken the church that You planted this church, You've dealt with this church because it had to do with something with the Coming of the Lord. It had to do with something with the fulfilling of these End-time promises that will bring a people into a rapturing faith and to be translated.

And dear God, as You have worked Your work and You gave us this time where we can pause over these days in this week, a week that was significant and a month that is significant in our experience, and as we review these things Father, may the Holy Spirit lead us and guide us, creating such a Divine atmosphere that everyone, oh God, their hearts would burn within them as You touch them Lord, as You reveal Yourself in these things, as You even help us and cause us to see more clearly by our reviewing of these things.

How many times You made the Prophet review his Ministry. He talked about *The Present Stage of My Ministry*. He talked about the early days when he went out like David going to face Goliath. He talked about the first climax and the second climax. He talked about the junction time when the Sword came down into his hand and soon the Angels were going to come for the opening of the Word. He talked about the everlasting

sign of Seven peaks where You showed him the mountains and the valleys in the course of that Ministry, from the first Pull to the Third Pull.

Oh God, so you have dealt with us in our lives individually, and as a church and as a Ministry, oh God. And Father, we pray that this would bring edification, this would bring blessing, this would give understanding, this would bring illumination, this would stimulate faith, this would bring such a realization among a people, unifying us together and motivating us to press into this last portion of what You have planned for our lives that when we can see the Name of Jesus Christ glorified and be admired in all of us and You can fulfill the great work of faith You started many years ago with power – power to change, power to translate, power, dear God, that when the Squeeze comes; watch the Third Pull then. May You grant it, oh God.

We commit all things into Your hands tonight, thanking You for everyone that is here and giving You glory and honor. I ask that You can just order our steps in the way we should go and make this be a blessing to each and everyone, we ask. And to all the saints in the region and up into Canada, those viewing from different parts of the world, bless each one Father. We thank You and appreciate You for Your grace in the Name of Jesus Christ. Amen.

I wanted to read a Scripture within these 40 years and it is out of Deuteronomy; two Scriptures in Deuteronomy. Deuteronomy is the Book where they paused in the journey. They had come from Egypt to the plains of Moab. The journey was about finished; now they were going into the new land. And that Book took them back from where they'd started, when they were born in bondage in Egypt and how they met a prophet and how that prophet [was] led by the Angel of God and how those people came out under that

Message all the way until they were coming into an inheritance.

And I believe as a church—we were sinners in the world, born in bondage. We saw this great, mighty Day when the Prophet was promised, God came down; as Moses was given two signs, all these things. How we were called out; how we became an assembly under this great administration of this Exodus.

We even called our little group The Third Exodus. And this wasn't just a name that dropped out of a hat. It was because of the message *The Third Exodus*, how Bro. Branham said, "They had the Pillar of Fire, they had the Pillar of Cloud, they had the Prophet, they had the Token-Lamb, they had the Tabernacle, they had the Hidden Manna, they had the Smitten Rock and all those things; everything was Christ in the Exodus. And that was what inspired me to—when we had to get a mailing address; what we were going to call the place, we said Third Exodus Assembly. And that is what we have been known, as identification, as a Message church. Around the world, people know Third Exodus Assembly.

And Deuteronomy chapter 2, verse 7. It says,

*<sup>7</sup> For the LORD thy God...*

This is God speaking through His prophet to the Exodus people.

*For the LORD thy God hath blessed thee  
in all the works of thy hand: he knoweth thy  
walking through this great wilderness:  
these forty years the LORD thy God hath  
been with thee; thou hast lacked nothing.*

And friends, these 40 years, *the LORD thy God* had been with us and we have lacked nothing. We saw God provided, we saw God healed, we saw God—That's why the inspiration of the song: *Seven Compound Redemptive Names* – Jehovah Raah has led us; Jehovah Shalom gave us peace in the time of trouble, put us in the refuge, from the storm; Jehovah Tsidkenu gave us righteousness, took away condemnation; Jehovah

Rapha healed our diseases; Jehovah Nissi fought our battles – we never engaged in battles of the flesh; the Lord was always mighty in battle for us; (amen) kept us victorious.

Deuteronomy (chapter) 8, verse 1:

*<sup>1</sup> All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.*

*<sup>2</sup> And thou shalt remember all the way...*

*And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness...*

*“Thou shalt remember.”*

It is important because it was God leading, it was God passing us in certain places and it must be retained. It must not be forgotten because He passed us in those places because those places and those experiences are what God caused to make Himself known to us as He was fulfilling His Will in us whom He made an Exodus people.

*...to humble thee...*

He humbled us. If after 40 years you are not humble and you didn't get humbled, it means that you need to look again. Amen?

*...and to prove thee...*

If you're still standing after these years and you're here, you were born in the journey, it's great. He preserved You. He kept you that you could read this and look back 40 years and know that He proved you.

*...to know what was in thine heart, whether thou wouldest keep his commandments, or no.*

We all stand here and He knows what is in our hearts and we know what is in our hearts. Amen.

*<sup>3</sup> And he humbled thee, and suffered thee to hunger, and fed thee with manna...*

We hungered but God sent down Hidden Manna for us. Amen. I remember the days I used to cry and cry, and go in the canefield and go in the guava patch. I wanted to know the Book of Revelation. I wanted to know these things: what are the Trumpets, what are the Vials, what are these things, and know the Book of Revelation; the Prophet's Message. I cried for these things; pleaded day and night. Someone would pass through and the light was on, 2 o'clock in the morning, I am there, you know, especially having an experience with God and it was such a great thing. And to see God fed us with Manna.

*...which thou knewest not...*

See?

*...which thou knewest not,*

It was coming down from Heaven – Angel food, Seven Angels food.

*...neither did thy fathers know...*

See? Things hidden in that White Rock – the White Rock and the Hidden Manna kept back for these last days.

*...that he might make thee know that man  
doth not live by bread only, but by every  
word that proceedeth out of the mouth of the  
LORD doth man live.*

We were thankful for bread but we who have made the journey, we know our faith, our trust is in the Word of God because when the Prophet—God taught the Prophet that. God fed him; God clothed him. But then one day God took him into the woods, and he was hunting squirrels and he couldn't find any and he found that man who lives by the Word could speak and create something there. And he said, "That, what happened there, is going to be used in this Hour when you can't buy or sell." For a people who learn to live by the Word and know the Word, is a people who will stand in this Hour that is coming here. Do you understand that? That is so important.

*<sup>4</sup> Thy raiment waxed not old upon thee...*

We didn't have much in those days – one suit of clothes: one on your back, maybe one hung up in the closet and one on the clothesline; you took off one, you put on the other one and then you brought out the one in the closet for a special occasion; if it is a wedding or something. We knew the church that way. Today we look there, a lot of cars parked outside. We didn't even have a motorcar parked. Then we looked at the place and there was one parked. That was the church. You know, the sisters had one dress. They wore it the two days in the week and then the other one, they wore on Sunday. And if they're putting on a kind of flat shoe, they put it on Sunday but in the week, they had their push-toe slippers. We know that, so this is where God brought us from.

Today, people around the world, in the big countries, they say, "You all have the best dressed people in the world." They say, "Those people from Third Exodus are..." I don't know, maybe it look good on the monitor, I don't know. Maybe high definition kind of brings out old things and makes them kind of glitter, you know, or something. But you know, we thank God for all these things that happen for us.

*...neither did thy foot swell, these forty years.*

See? 40 years was a junction. That's why we are having these meetings – 40 years is a junction. And at that 40 year junction, we are looking back, seeing the things God did for us as a people who were born in bondage, brought out, journeyed under the Pillar of Fire, under the Message of a Prophet and then we've come to the place; our Inheritance is here in this Hour.

*<sup>5</sup> Thou shalt also consider...*

Consider these things. He said, "*Thou shalt remember all the way the Lord thy God led thee.*" And He said,



[Now] *Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.*

We have all had our fair [share] of chastening. God dispensed His chastening in our lives and we are thankful. Had it not been for that, we wouldn't know certain things. We wouldn't know that He is a merciful Father. He chastened us because He loved us. Amen. "Those whom I love, I rebuke and chasten. Those who love Me, I mightn't do that but those whom I love..." Do you see? He said, "It's not—Our love doesn't matter. Many people love God but *Jacob have I loved, Esau have I hated.*"

God's Love is election. God's Love is election so if God loves you—and He loved Jacob and that doesn't mean he had a gold spoon in his mouth – he had the most trouble and suffered a lot but God made the nation out of him; not Abraham or Isaac – out of Jacob. It was promised to Abraham: "You will have a nation." He is considered the father of the nation but the nation came into existence under Jacob, who had twelve sons.

*<sup>6</sup> Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.*

Praise the Lord. That's the reading for tonight and I want to make a few comments to tell you why we have this meeting; why this year we feel impressed to have these meetings. We have had these experiences way back because tonight, we are dealing with 1976 to 1979.

We have the Church Age book. Without the Church Age book, none of us here would know with confidence and assurance that we are part of the original Church that started on the day of Pentecost, because the Seven Church Ages shows where the Church started in the upper room until where Paul made his journey and then down through Seven Church Ages from Paul, Irenaeus, Martin, Columba, Luther, Wesley and Bro. Branham. And we realized Bro. Branham was not the second

Messenger or the fourth Messenger; he was the last Messenger. He was the Seventh one. And we know the Rapture takes place: he brings the Rapture Message and the Bride is gathered and the Church goes in the Rapture after that Messenger.

So it is important for the church to know the history of the Church and to identify and recognize that that was the Seventh Messenger bringing the last Message to the Church. *In the days of the voice of the seventh angel, when he shall begin to sound, the mystery was going to be finished.* If we didn't have the Church Age, one person could have said, "You all are in the Thyatirean Age because the Catholic church is the biggest church in the world today." Everybody could have a point but when we look at these things, we find out how the Church came.

The next thing: that principle by which God deals with the Church, He deals with the individual; He deals with a local church. We have these junctions in our lives. Many times we know it personally: when I was baptized, I was justified, I was sanctified, when God gave me the New Birth, I was maybe praying in the canefield or I was praying in my home or I was in prayer meeting one night and the Holy Ghost came down, and people have their individual junctions of their lives. But in the local church that we are all part of, this church too, had a time it was born, just like each Age had a time when the Church was born; just like the Church on the day of Pentecost had a time when the Holy Ghost came amongst them.

And so, this local assembly that we call Third Exodus Assembly, we had a time when we started. We had experiences that brought us to that time, when we were in the Message already. And we were sitting with other people but the time would come when we would realize we couldn't walk together because we did not agree, because two cannot walk together except they first be agreed. And because we didn't come to be another

denomination or another church under Nicolaitanism, we decided we wanted to follow the Prophet; we wanted to follow his teaching and that would become our example.

We were not going to look at this Message Church and that Message Church and that Message Church, because very quickly, we found out that every Message Church was different and every man had his view. And then the Prophet didn't point us to watch his tabernacle. He didn't point us to watch a certain brother's tabernacle. The Prophet pointed us to the Word he brought from God. And so, that came to us and we had to say, "No, I don't believe this, I believe the Prophet."

And in my experience, as you all know, I heard the Voice. Nobody came and witnessed to me the Message. I heard the Voice, I had a visitation from God. Then God convinced me; I came back home. I took the brothers to a place where I was told that believers in the Message gathered. We had known a couple people from there. When we went, we saw and we realized there was a Message Church, even whilst we were on the streets looking for this God.

In other words, there was no light or testimony because we were just a quarter mile or a mile from the place and the ones we had known lived in the very village we lived in, but there was no light or testimony to say you see something that attracted you and you could say, "I want what you have."

We were going to Tibet yet we lived in the village and about a mile and a half down the road there was supposed to be a Church. So, all of this is God's plan because the way God is bringing you is not for your present, it is for your end, because everybody that God calls, He knows their beginning and their end. And He is working from the seed until it reaches its fullness to be what God intended it to be because whatever seed starts the church grows into a plant and thence into

fruit, and that completes the cycle when the seed comes back to seed. So this is the principle in spiritual life.

So we had that and as I said, we were in the Message but then circumstances, which we will narrate for you over the days as it seems—but tonight, basically, we want to stay with 1976 to 1979.

And we have all these precious... I would like them to stand just momentarily, all the ones who were there in Cocoyea so we could have it for the recording and that the believers can know physically by seeing you – the ones who were in Fran Street and Cocoyea, if you could stand by the grace of God. They are here. I don't think there is anybody outside. These are them, here. These are the precious believers who were in Cocoyea and San Fernando. [The saints stand and the congregation applauds. -Ed.] Amen. Maybe Bro. Wallace could be outside somewhere because I see... Bro. Wallace; Arlene, his daughter—Bro. Wallace and his family were there in Cocoyea and they were there in Fran Street as well. And so... You may have your seats.

So these are them—This family would not exist any further if these saints were not there. This was the church. This was Third Exodus Assembly. This was the group of believers there. Many who were there are gone on. Bro. Zeph [Maling Zepherine -Ed.] is not here tonight. I don't think he is here. He was there. We have others who were there; some are active, some are not active. Bro. Patrick; then my brother, Chris, he was there. He is in the States. And we had some like that, that are not here. But these that you see here in the Assembly, who live in Trinidad and are still here, God has preserved their lives; many others have gone on but God has preserved their lives that in the end, they are still here, and down through these years, they have grown in the Assembly. Tonight, they will—some of them will—I doubt we're going to get all tonight – but some of them will be there.

So what brought about this meeting, and I want you to know this is the focus of the meeting; this is the reason of the meeting. And this meeting is designed to produce certain results. The results that this is designed to produce are these: at present, you know we have been struggling in the church to be functioning. I am talking now on an individual level. There are people who work here day and night. Up to last night, there were people here until the wee hours of the morning trying to get everything ready.

But as a church, individually, we see the great need and the importance, just as we needed to know the Church Age dispensationally, and it was important for us to know Paul was a Messenger. It was important for us to know the Ephesian Age had finished and gone; the Smyranean Age – Irenaeus was a Messenger.

To go in the Rapture, this knowledge was important because we wouldn't know the last Age and we wouldn't know the last Messenger if we didn't know the ones before the Messenger. Because the pattern God started with, you have to prove the other Messengers by the pattern.

And that is how, when we say Bro. Branham is the Messenger for today, to say that by revelation is because you know he brought back that original Gospel. If you are not believing it that way and you just accept Bro. Branham because you saw a piece of Fire over his head, you don't have the understanding. But if you understand it that way, then you now—Like I now, as a minister, I know I have to be like him. I have to be like Paul because that is the pattern and God works off of the pattern.

And then if you are a believer and you watch the believers in the Book of Acts, then you have to know that is the pattern and you have to watch how they took their place in the local assembly and in the Body of Christ. You watch a deacon, he has to be like Stephen. Do you understand? You watch an evangelist, he has

to be like Phillip. So this is the way how we do these things because *Jesus Christ the same yesterday, and today, and forever.*

God has done so many mighty things in this church and sometimes the influence of it is forgotten. The memories of the events seem to be like in an old drawer and we can't remember which drawer in the subconscious, where it is stored. So when it is time for retrieval, it's like you are digging up the whole house here [Bro. Vin refers to the whole body -Ed.] to find where it is to bring it out, when these things are the governing things in your life.

Now, I am certain of what I am saying because God gave you those things to know Him by. These are the more important things. Some people might know their jobs better than those things. Some people might know where they put their shoes, where they put their bag, where they put their dress, where they put their different things; where they parked their car more than where they put those memories.

When you carry this in your life, this is the opportunity to see Him. Every time one of those comes up, God comes up in your life, something God did for you. Every condition you meet, that memory, the Holy Ghost brings that and what you passed through in the past and connects them because the Spirit will bring back things to your remembrance. And when you meet a present situation, like David, when he saw Goliath, the Spirit brought back the bear and the lion to remembrance and said, "You are trained for this. These experiences were to train you for this coming here." So he knows how to use that, go back into the past, into the subconscious and bring up the memory of the thing and remember how God did it because the God Who gave that, gave the future; planned the future as well. And God is working with your end in mind, always.

Our church, if we could get this known, we'd be in condition. The amount of the Word God opened in the

Assembly, this is the firing pin to fire off this. You ask somebody about the Seals, about the Church Ages, about the Trumpets, about the Vials, about the Second Cycle; they will tell you, “Yes, amen,” everything. When a condition comes for that to fire off, that has to be alive, that experience that you who have been called, God knows that we will be standing today with an influence worldwide.

As a church, we need to be introvert now and look back and say, “Look how we used to be in a house.” Do you understand? Because everything we have had, it’s God Who provided. Everything we have had, is a Word opened and gave to us an inspiration to lay a hold upon something that God has promised.

So all these things have been evidences of the Living God working amongst us and when that is forgotten, God is forgotten. And when God is forgotten, He is not honored and glorified in what He did for us with the intention of us worshipping Him by Him proving, “I have fed thee. I have clothed thee. Your feet didn’t swell. I have provided for thee. I fought your battles; I brought you through.”

Deuteronomy, what I read – these 40 years; not a day, not when you now came in the Message, not when you get big and known. No. “These 40 years, I, God have watched over you and kept you and kept you and guided you because I was jealous over you.” We have to have that feeling that God had dealt with us because if that God wasn’t there, we could not have lasted 40 years.

When we see new ones born in the assembly, coming up with the kind of intelligence, with the musical skill, with the vision to go on the field—The first ones were going out to Tucson and Canada. These others went New Zealand, others went Africa, others went into South America and the children, even as they kept coming, this missionary blood in them, they packed that bag and they get out in the field. They get up into big cities there, where churches are gathered for a

convention and they stand there representing Jesus Christ because they come from a home with that kind of history and that pedigree.

These things are important for us as a people, as a church. And that's why, when I saw all this Fire lit around so many places... In these last few years, we have sat here and looked into 2011 in Zimbabwe, into South Africa – seen 11,000 people gathered there – and you could see in the whole spectrum from the time the songs were going forth, everybody knew the songs. But when you look, what are you conceptualizing when you see that? How did that reach there? Why does that affect the people? Why are they in such a big country, looking for something in a little island like this, thousands of miles away on the other side of the world?

Then you see the Russians come down here from Siberia, from Lithuania, from Ukraine to sit for three weeks to get ahold of the Word and then you see when they went back, what they started to do with It, you started to see these things. And you've seen into Indonesia, and you've seen up into India and you've seen people in different kinds of churches, who sit on the floor and have no chair because of the customs and these things, and they worship God with such enthusiasm. And you've seen into Brazil and ministers from all over Brazil came here – about forty ministers in Tobago in a convention, from around the world. And you've seen these things.

And they didn't come for sightseeing. These are people that you work amongst, that were inspired and influenced by the Word, that wanted to come and see and be here and be present because they feel this people – if it is one people rich with the things of God and God walks with them and has been amongst them is this. People you see that tell the same history too; get inspired and start to understand in their own churches, that they need to know their history and start to look back and review their experiences, and start to awaken



the people to recognize God was, from the very moment He called them to start the church, when they had nothing—Like God found David with a few sheep under a tree and had His eyes on him and was training him all there for the time he was going to come in and be a king in Israel.

And we know these things. We know that this is God's way. And we see this. And when I see all these places lit with Fire and I see our church here: Wednesday night, Friday night – like the people tired and then we're restructuring. And I see the need for restructuring because some of these things like this, this is the way we should have some services. All our services should not be in church because here, we are having service. We are talking about the Word, we are fellowshiping, we are encouraging the children, we are sharing the history, we are getting down into places where things are intimate, where things are close, where we're going to pray together, we're going to thank God together. We start to learn to value the ones that carried in them the potentials down through the years to keep the church alive; to carry the history of the work inside of them.

Tomorrow, we are going to go into the other part, some of the Baratania part. Then Friday, we are going to have the Abel Country part. And then everybody who is here, you came in –in one of those places. Everybody who is here, you came in in one of those places and it means if you came in in one of those places, look how valuable you are to the Assembly.

This is what God saw you a part of, you know. And this is why as a church, we have a church identity because sometimes when people know you personally, and then somebody who knows you to a measure asks, "So where do you go to church?" and says, "Oh! That is that church up there." And then they know you too, by a church identity.

Sometimes, you go and you're talking and they'd say, "I know which church you're from." From the time they hear—that is what they say about Third Exodus people. They're saying, "They talk a certain way. They have a certain way they talk." From the time you start to talk, they know which church you're from. When you start to sing a song, they know that is Third Exodus, because you have a church identity, because this originated—it is what God did in a group of people, and somehow, this is leaking out. And we now, are trying to pour in that Honey inside the rock box [1962-1104 Blasphemous Names paras. 102, 103 & 114 –Ed.] to keep this Water from leaking out. And this has really been a beautiful time.

And last night, you know, we had—yesterday, we had the funeral of Bro. Kenny Isaiah Weston, the father of all these—the Weston family in the church, and you know, we had such a tremendous day.

And in 1977, some of the things we talked about in 'The Move', that is the same year where we started to go down among the family down there in Barrackpore and where we got to know the father and the mother and these things, of these who had stepped out to become a part of the assembly. So when he passed away, it was like very significant.

Look how this is happening and we're gathered now to review his life and his experience, and how all the years – thirty-two years – the Word was presented to him and at the end of thirty-two years is where he made the decision to walk in It, while they had been born and grew up – spiritual birth I am talking about – and grew up in the faith (you see?) and was able to have something. And he could look at them and see, with what he had, he could not produce this, because what they had was not in the church he was preaching to and that they were among. And then he started to realize, "No. This is something here."

So, all of this came in at this time and it is important because it is significant in the history, because Bro.

Eddie [Eddie Weston –Ed.] was one who was down in Fran Street with us, and this was very special. And then Margaret [Margaret Walters, formerly Weston –Ed.] became an integral part; even lived by us for a while, and she too, came in at Cocoyea up there, when we were in the house. And so, you know, the others kind of came in during that season up there as well. Even then, I could remember preaching there; I could still see the mom in the corner, sitting in one of those services.

So, we've come a long way. We've come a long way, and yesterday, something came to me about the French soldier. I am going to leave that maybe for tomorrow because I want to give some time here. Because I want to keep service 9:30 and finish it, (you know) so we don't go too long and we enjoy it. I know they have some little natural refreshments, which they are going to pass for you and they will serve you that.

So now we want to get to the place where—what we are going to do is, seeing that we have some of the original believers here and they came in a certain way; they saw the work from a certain way. Something made them to make that decision because remember, we were like one of the last little groups coming up and we didn't even have a church building; we didn't even have enough believers to say we had church order. We all were in order and going on like a group but we didn't have like a church order as such.

As we grew and became a little more people when we came up to Cocoyea, then we decided to have a librarian and a trustee here, a deacon and that kind of way. In Fran Street, we had one or two brothers who were there—somebody had to take a post and somebody had to do something but it was not like a full thing where a church voted for that. It was like me, the minister; "Ok, you could help here. You do this. You could do this." And you had one or two people helping in a certain position, but that was the formative years.

But you know something? God was giving us this story to tell today and it is still fresh in our hearts. It is a lot of emotions when I think of these things because I have lived in this world with these things down through the years, as somebody who God met and called out and I knew God had met me. And I knew that God, in His grace was giving me a Word and helping me to express It.

And the first ones, I told my friends: Bro. Sam, [Samuel Johnson -Ed.] Bro. Neville—I am so sorry Bro. Neville is not here tonight but I am not sorry in the sense that, like he is missing something, because I think all my people tonight, over There, are watching here tonight. I honestly believe that. [The congregation applauds in agreement -Ed.] I believe that all of them, hundreds that were baptized and served and buried, across There, is here tonight. Do you know why? Because just as we have this, at this junction, and we see this necessary to bring the motivation and the focus to go to the last part, and the last part is really connecting with them, they here are looking here and seeing us doing this tonight and calling their names, because they were there; they were part of that. We could not have been here if they hadn't been there. God provided along the way, the ones that would come.

And that's why today, we don't love the ones who started more than the ones who came last, because the ones who started first, that means they are the oldest, chronologically. When the little baby is born, everybody takes up the little baby and plays with the baby. Do you understand what I am saying? And you find the newborn gets more attention than the granny in the back there. But then sometimes, you sit down with granny and granny starts to tell you about some of the early days and you start to appreciate that.

Well, we have the two. We have the eldest ones under the ministry here and we have the youngest ones coming in but together, there is a love that unifies all of

us and there is something I want you to—you know, in a house, in a family, you could be in the family and you feel like, “This family doesn’t love me, you know.”

Now nothing is wrong with the family. Remember, I told you my story, right? “How am I strange to people in my family? My mother got the wrong child or something?” My family loves me, I love my family but I am going through an identity crisis. So I’m taken up with me and I am not relating to the rest of my family correctly (do you understand?) because of the crisis I am in.

I want everybody in the assembly to know, be able to separate these things. Don’t sit down in the church and think, “Well like, nobody loves me, you know. I go up there, yes but...you know.” You are part of the family. And maybe we all through this, would learn to appreciate; to express that love.

In life, you mightn’t be able to spend the amount of time with each person. But do you know something? Every opportunity you have to greet somebody, you can do that with a certain feeling that they know: even though we don’t meet much and we don’t talk much, I know you respect me and I respect you. I know you have a love for me. I know you are a real saint. That is what we want to communicate.

That is why sometimes, we need to know the power of a greeting, you know. We know the standard for that in the Bible, where the Prophet pulled it out, is Elizabeth and Mary; down came the Holy Ghost, they went into a prophecy; the dead baby came to life and everything. And that was a greeting. Do you see?

She said, “When you gave that salutation, the babe leapt in the womb.” And this is important. Amen.

So we want to start with—we had some beautiful singing and they are going to start. You see how they give—they do it in a eulogy and how people do these things? Each one could stand up and say—I want to call—And tomorrow, make sure tomorrow I get the song

practiced, what Monica and Weekes used to sing: *Help Me To Have Faith In You Lord*. That was one of our special, special songs we used to have in 'The Move'.

Now, I should say something about Bro. Carl De Souza. I will say it after the song there, and in there, I'll tell you a little bit about how we came and how we started what we called 'The Move' – 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>. But tonight, I want these girls to get up and sing a special – Monica and Debbie. [Monica Bishop and Debbie Roderick –Ed.]

Monica and Debbie even lived side by side, and they are going to speak something if they feel led and they sing already. Now I told the brothers and them something. I said, "Now, in church, in our normal meetings, we have singing, right? And then we have the ones who'll practice until two in the morning just to get it down right. This service is not this kind of singing." So this service is remembering them how they used to sing. And we are remembering songs that sustained us. In those days, we were not singing songs that we are singing now. In those days, we were singing songs for that stage of the journey.

When they sang by the Red Sea, God had drowned all of them; that is what they sang there. When Deborah and Barak were fighting, they were singing something else. When David killed Goliath, they were singing something else. The songs came as they had experiences at different stages of the journey. That song helped get them to Canaan. Do you understand? So it is not comparing songs, because that would be carnal because it is God doing this. Because, you should have seen us when they started to sing in 'The Move'.

'The Move' was—we had made the start in Fran Street, underneath the house and in the garage in Colville Street, which was about as big as from about Rienzi to here and from about Arlene to Monty here so – this was the garage. And we used to travel from Cocoyea to go up to Woodbrook to get there for special

meetings. And Wayne and them were coming from Moruga; coming down.

So after they sing, Wayne is going to sing and Wayne is going to tell the story about how he drove in, not even knowing the place, coming from Moruga for the first time. Could you imagine that? He never went to Woodbrook; he knows Guayaguayare, he knows Moruga, he knows Mayaro, he knows Cocoyea. He drove from Moruga, straight into Colville Street, 27A Colville Street for the service. God led him straight to the service because 'The Move' was on and these were things that God was doing.

And when we heard that, in that testimony, we didn't even know him, and some of his other testimonies, it was something else. So I know you are up to it. I see Debbie laughing a little bit just now, too. You see, they are our ladies. [Congregation rejoices -Ed.] Praise God. Hallelujah! Amen.

[Bro. Vin speaks to someone in the congregation -Ed.] No, I am using Bro. Granger with Margaret, because Margaret used to watch him with the cut-eye, you know, when he made the wrong chord. So, for the two of them—and, you all take your time. Now these are special ladies, right? [Congregation answers, "Amen." -Ed] These are special, special ladies in the church here.

She produced bass player, singers, musicians in the church – out of the womb of this lady. [Bro. Vin refers to Sis. Monica Bishop -Ed.] She was the first marriage in the church; this is the second marriage in the church. [Refers to Sis. Debbie Roderick -Ed.] They are our first mothers in the assembly. When they were married, I wasn't married yet, you know. No, I wasn't married yet, when they were married. So they were very, very special ladies in the assembly, and I want you to always remember this and give them their due respect and honor by the grace of God. Amen? Praise His wonderful Name.

I want them to speak a little bit, from their heart, something about how it was like in the early days because they dedicated themselves to the work of the Lord in those days.

[Sis. Debbie Roderick testifies first, then Sis. Monica Bishop. They sang *Only Jesus Can Satisfy My Soul*, song #385 Songs That Live –Ed.]

Amen. Hallelujah! Thank You, Lord. Glory be to God. Amen. Thank You Jesus. They may confess that they're not their best at this time but it still sounds so good. Amen? It makes you feel like we're missing something. Hallelujah! I certainly don't want to put them up in the attic with the geography book. You know, we need them now, still.

You know, you see sometimes, the experiences in their life, the length of service for the Lord, the length of journey that they made, you know, is something that when they stand to sing a song, they could take a small song and make it big, because there is so much inside of it. Sometimes, today, you have somebody with a good voice, they need a big song, and then the length of time walking with the Lord is short because they are now coming in, you know, but they have a big voice.

You know, I thank God for them. They are the first two that were married. They were the ladies, the mothers in the church, that we had. We didn't have much of a church; we were under the house but we felt like we—God was with us so close and we were nothing less special than the biggest things they had out in the world and different countries because we valued and appreciated what we had, because our experience was real. The Spirit of God used to come down among us, and you heard how Sis. Debbie talked about the Anointing.

We used to hear her sing some songs. She used to sing *It Is My Desire* and different songs. When she goes, she goes high so and then she still feels she has something in the tank, she goes again and then she goes



higher and it used to lift the people because, you know, she had this daring way that when she sang, she didn't just sing. If she felt the Spirit on her right there, she would go with what she... She was a girl who had some great experiences with the Holy Spirit, even before her days of even coming in the assembly, you know.

When the Spirit of God came upon her life very much... And we are thankful for this – God had preserved their lives; they are still here. She's a widow today, in the natural sense but he is waiting There for her, like Hope was waiting for Bro. Branham. Amen? Praise His wonderful Name. God be praised.

And Sis. Monica, you know, as she said, while she evolved in the music, the church music was growing. And then, in those days, Bro. Granger [Lawrence Granger -Ed.] used to be talking to the guitar. He will tell you a little bit about it just now, how he learned to play the guitar. And look at the guitarist we have down there in the person of Sis. Becky, [Rebecca Kirpaul -Ed.] and he taught her in the early days to start to play. And the love for the guitar and play, and passing that along and then she continued on and God started to inspire her and made her such a refined, I mean, a refined guitarist.

And so, I want to ask Bro. Wayne [Wayne Cadogan -Ed.] at this time to come and he will tell you a little bit about that experience, how he made his decision, where he used to fellowship and started the journey down there and how also, the early songs, sitting there, that he wrote. I think the first one was *These Divinely Revealed Mystery Truths* restored the faith, was the first one that you wrote, right? I am not going to tell you which one to sing. You sing which one you feel led to sing but, you know, as you feel led tonight.

You wrote many songs: *The Angel With The Swept Back Wings*, *Shalom*, *Speak And Don't Doubt* and some of the masterpieces like those. It was so tremendous.

Bro. Isaac Noriega, the first time we carried him on a trip, Sis. Monica said, "That used to be the ticket to go,"

you know. It was the way I always was. In my heart, I loved the believers God put around me. We were a small church and then we got the opportunity to go out to the States. We all went out there and we were such a great blessing and influence there. And they loved to hear Bro. Wayne sing these songs that he had written because it made the Message so glorious, even in song when he sang them. So go ahead Bro. Wayne.

[Bro. Wayne testifies –Ed.]

(You know, Marjorie [Bro. Wayne's wife –Ed.] was really the singer before Wayne, you know, and then Wayne started to write but Marjorie was the singer before).

[Bro. Wayne calls Sis. Marjorie to sing with him; Bro. Vin and the congregation greatly rejoice –Ed.]

(Glory. I love that. Amen.)

[Bro. Wayne continues his testimony –Ed.]

(Yes. Hallelujah. Yes. Amen.)

[The couple sing *The Angel with the Swept Back Wings*, song #573 Songs That Live –Ed.]

Hallelujah! Thank You, Jesus. Thank You, Lord. Hallelujah.

It was a very, very great time for us when God had brought Bro. Granger and Bro. Wayne because they were very, very close friends, very intimately, close friends and they had an experience—each one of them had their experience with God. And they used to share a lot and had a lot of experiences up there. And when we met them, we knew that these were two very special brothers because, you know, we had our own kind of specialty, because we had years before in the world and coming in. And when we met them, and they started to drive from Moruga down to Fran Street, that was something very special for us because, first, to begin, they lived in an area where the church was—they could have walked to church if they wanted to, you know. And they would make this long journey to come and when service was over and we're walking back up to where we

lived, they had to drive all the way back up. But it never bothered them.

They were so into this and they got ahold of it and not only that, they had to bear some reproach because the church in Moruga was connected with another church in Laventille, and so it was like the news got around. And then, they were like two of the main brothers there. And the honest truth, it was not for anything. They remained friends, they remained faithful; they were around there. It was just, I guess, diet.

You know, you're in the Message and you want spiritual food in due season, something to make this God that you were seeking—And we had just come to the Message, and the Prophet is not here on the earth but we have the books, but in those books, the Holy Spirit had the Word to be brought out and to be placed out and that, they were getting it in a measure, but they began to hear something else that brought a greater Light for them to walk in. And I guess all that could have stayed up there, maybe at some time, because we used to go up there.

The minister, one time told me, he said, “Bro. Vin, boy, I see you as the pastor; you should take over this church.”

So I said, “Brother,” I said, “No, you are the pastor of this church; you take care of your church. We will come up here and help you.”

And in those days, Sis. Monica, you know, she talked about when she started to play the little keyboard. In those days, we had Bro. Anthony Young and them. They would come up from—he was like the song-engineer in the church. So we'd carry up equipment up there, they would meet us in Cocoyea—They'd come up from Diego Martin to Cocoyea, then they meet us in Cocoyea there; then we'd go from Cocoyea up to Moruga. And we're doing that as an extra day outside of our services, as an extra day outside of our services.

And we would do that and go up there, and then Bro. Joe and they who were down in Siparia, they'd hear that and they would drive through the back and come up there, certain times as well. And we would be up there having these meetings, and I remember some of the great things that were preached up there. We had some special meetings up there, one time – three days of meetings. And, you know, it was very nice and when we wanted to go to the countryside, we'd kind of steal away and we'll go up Moruga and we'll get up in the countryside, and it had a house there by an old brother called Bro. Mann. He always had that little house. He lived by himself; he had a little house and he had it opened.

It was one of my close encounters there, for the first time, with Bro. Anthony John, Bro. Sanchez, [Ainsley Sanchez –Ed.] Bro. Lincoln Thompson, Bro.... Garth's father—what is his name? Clarke. Bro. Patrick Clarke and, you know, these brothers who we met there, and later on would become part of the church in Barataria, when we go there. But it was up there that time, we had an experience and Satan tried to kill me that night.

After the meeting that day, (I was reminding them) a little rain had fallen, and this was a back step, kind of high. You know how they used to build the houses in the old days, and it had the step to go down. But right at the side of the steps, they had a big piece of train line – about this [Bro. Vin illustrates the height of the train line –Ed.] – that was sticking out from the ground. And that evening, after all the fellowship, after the preaching, I went out in the back. And when I stood on that landing, before you go down the steps, I just went like this; [Br. Vin illustrates how he fell –Ed.] (and it was dark; it had no lights outside) fell and got a really hard fall because it had some... It was high up, and by the time I... The next morning, I went and looked, this big piece of train line was sticking out from right where I had fallen. So you could imagine.

And you know, that day in particular, that very morning that we were talking about earlier, I had preached the service. I knew they were going to ask me to preach. They had a joint meeting – some of the saints from Laventille had come up to Moruga, so they were going to have their meeting. I happened to be staying there at the time. And this was all, I think, in 1976.

And I was there, and while I was—In the morning, I went in the tabernacle to pray, and I stood in the corner. I think I've preached that a couple times here, in the church. I always go in a corner to pray because the Angel of God, Who met me in Santa Cruz, came down in the corner there. It was so strong that I knew they were going to call me to preach.

I preached that morning and when Bro. Ainsley Sanchez heard the Word that day... you know, he was going back with the brothers in the car and he was testifying. I guess when we get around to the next part, when they came in, he will give that testimony too. But he had said, "Man, that was the sweetest thing I've heard."

And one brother said, "Sweetest thing you've heard? That's Thunders, that's Thunders!"

Because you know, these churches were anti all these things. You know? But nevertheless you are getting a little idea to know how some of them came along. And when they came along, they had the decision; it brought a certain amount of the reproach; it brought a bad name for us. But, you know, they were brothers of such caliber and quality, and we saw...

We had a meeting one time, up in Guayaguayare and they rented the houses from—Petrotrin had some houses that the brothers were able to get. And I remember that time, Wayne drove from Mayaro to Guayaguayare by the community center, back and forth, transporting people all night, back and forth. And it was something else to see. They didn't just come in

but they came in to labour and sacrifice. That was the first mini-convention we had.

Sis. Donna Mitchell, she used to be Bleasdel in those days, was baptized that day, in Guayaguayare. She was a school teacher and she was coming along, visiting Cocoyea and then we had that meeting there. It was a tremendous time.

Some of these saints, down through the journey, you know, we appreciate them highly and sometimes that part of the history is not brought up. However, this night, we are trying to tell you and share with you, some of the things from 1976 to 1979. Because, 1979 was the year when we were going to move out of Cocoyea and end up in Barataria because we were coming in contact now, with believers who were coming in—and that is where Sis. Lorna Peters, Bro. Willie, Sis. Claire, you know, many of those saints; Sis. Yvonne and them—during that time. They were there and they had come down, and they had that experience with us and got to know that there is a little group down in there.

But 1976 to 1979 is where we and the church in Woodbrook, with Bro. Carl, came so close together; we'd have these meetings together, which we called 'The Move', which was a declaration.

And it's already 9:37 p.m., so we are going to wind this down tonight because I don't want you to think it is difficult to come out. I don't want to overload you and make it overbearing for you, because I need you all here on the next two nights, as I said, to be here. It's important and we will have to, maybe call back some of these sisters who sang tonight, again, in other places because we want to do it good; we want to feel it. We don't just want to pass it over; we want to do it good.

And we are having a fellowship as members in the assembly – the assembly that we believe God has raised up, because that is our testimony. If we are not that assembly, then, in 40 years, God did a lot for us and at least, we want to express gratitude. Amen. Because, if

God kept us for 40 years—and the God, Who kept us for 40 years, has certainly brought us from under the house, in the early beginnings, to where we are now.

This is something. What we did here tonight, so far, is to let you see a little—some background and some of the people – how they came into the assembly – that are here, so you would know, in that part of the church, God, Who was working there, is the God Who brought us from one stage to the next.

Just like Bro. Branham, he had the early boyhood visions, he had the days of the depression with the little group. The Angel hadn't come yet, no commission yet, no healing revival, no first Pull yet, but the church was being formed. A ministry was being formed, that would eventually go worldwide. The people who knew him, were the people in Kentucky, Jeffersonville, around that area where he was born and grew up. Those people would say, "Oh, that is Billy Branham. They built a little church there." You see the little old dedication of the little church, going with the little block; laying the dedication. And you see Hope and different ones there. Margie and all of them there, and those were the early believers.

Later on, they had the big Branham campaigns in South Africa, out in Bombay and out in Mexico. That big thing was the same little thing that started down there among him and one or two people – sawdust floor in the church. Depression days, picked up 80 cents offering; cooked the pot of lentil peas. But those little believers knew when they go to Eighth and Penn Street, what was going to happen. They didn't know, later on, of Seals in the Book and Church Ages were going to be opened, you know.

We didn't know, later on, Trumpets and Vials and all those things were going to be opened in our church, you know. We knew we were preaching little things: God sent a Prophet, and coming along in the Message there, (you see?) a little group under the house that was

playing the little box guitar. We didn't know the thing was going to get worldwide.

So, it's so these things are. And these things make you examine your history and make you realize there are patterns for these types of things in the Bible, that let you know it is not a makeup thing; God did this before, many times. And so, it gives us a Scriptural identification.

Margaret was one who wrote; was like one of our early songwriters. In those days, she wrote some masterpieces: *The last message has come and gone; Isaac's Bride* is one I always, always had cherished and liked. Then in 1980, well, she wrote that one, *God is Light*, when I came back from Sword Mountain, Tucson, Arizona.

We had made our first trip to Tucson and when we came back, we came back with such an inspiration and experience. I started to preach *God Is Light* [1980-0130 Pt. 1, Cocoyea and 1980-0131 Pt. 2 Barataria -Ed.] and out of there came that song and that song was known. And when I went on this little one-week trip here, to see Bro. Bob King, when Burkhard and Doris came down and we were in Tennessee. Doris came and she brought a picture. She said, "I got a picture." A sister in British Colombia sent this picture for her, of me preaching in the convention in 1984, which Bro. Byskal had. They were in Germany in those days. I don't know if they were even in the Message yet. So, they fellowshiped in Canada for many years, afterwards.

So I was explaining to her what had taken place there. Then the next couple of days after, the same sister sent another bunch of pictures and one came with Margaret. "Did you get the picture? Did Steve showed you the picture?" [Bro. Vin asks Sis. Margaret -Ed.] There was a picture there with her, and then there was one with her singing on the platform, too. That one wasn't as clear as the one I'd sent, where she sang that song in the meeting, and that blew up the place.



Because, here was people from... Billy Paul, Joseph and they were in the meeting at that convention; there were a lot of people from South Africa. Many nations were gathered there because after the experience with Bro. Byskal, they wanted people to know some of what their church had come into contact with. Because, we went there when the church had split and that was my coming in to know him and to know the church there.

And some of the sisters here, they went even to Tucson and Canada in the old days, as well. So, you know, all these experiences... Today, we are having these experiences with another group of believers, into places like Peru, Ecuador, Brazil, but in the early days, they were the ones who went Tucson, Canada. Do you see?

And so, this was something in our church. This was strange in our church because where we came from, we came from off the street; we came from nothing and before you knew it, God was sending us in different places, and among people who were in the Prophet's meetings and spent time with the Prophet. And when they crossed paths with us, they were realizing, these people are unique. They're writing their own songs; they're doing this... And in those days, we didn't have any church as yet.

So all these things, when we examine this, it certainly has been the Lord's doing. You know, you heard the song Arlene wrote some years ago about, *It has been God who passed our way*, [song #782, Songs That Live -Ed.] and that song kind of pointed out the locations where we gathered in our journey.

And so tonight, as we bring it to a close, I would like Margaret to come, and Bro. Granger. Give him the acoustic guitar, by the grace of God. Amen. And they are going to tell you a little piece of their experience, of how they came into the assembly and became part of that, and they stayed all these years and they are still here.

For Bro. Granger, back in 1976 there or so, and Margaret, “What time you came in? About 1980?” [Sis. Margaret replies to Bro. Vin -Ed.] Yes, 1978. She came in about 1978. So from that time, it has been great; that’s thirty-seven years. And then, that’s twenty-four and fifteen: thirty-nine years [Bro. Vin calculates Bro. Granger’s time in the assembly -Ed.] So thirty-seven years and thirty-nine years they have been in the assembly; these are some of the saints who have been here long.

You all are too far [apart]. I’m sure you are more in harmony now, right? [Bro. Vin asks Bro. Granger and Sis. Margaret -Ed.] Do you want to stand up or do you want to get a seat? [Bro. Vin. asks Bro. Granger -Ed.] Get a chair for him. Please get a chair for him, that he can sit and play; get them close because, you see, I want, especially for them, I want it how it used to be back in the old days.

She was our specialist when we had Debbie and Monica and Margaret. These were our singers in ‘The Move’. These were our singers in ‘The Move’. When the saints from Woodbrook came down south, [Cocoyea -Ed.] and they met us in south, we had the little better singers than them. [Bro. Vin. and congregation laugh -Ed.] You know?

They had Bro. John, [John Francis -Ed.] who used to sing *Joshua fought the battle of Jericho*, but he was a kind of a one song man, and he came out and sang that song. And then we had Bianca and Sita, who used to try something. [Bro. Vin and congregation laugh -Ed.] I don’t know, but their GPS and their roadmap didn’t work too well, you know. [Bro. Vin and congregation laugh -Ed.]

We are not putting down anybody here, it was just that... The point I am trying to make is: look at how God took the things that are nothing, took the weak things, took the based things and started to raise up a people, who would later on evolve to have singing and songwriting that has reached the ends of the earth. But

it had a root! It had a root; this is the thing – the God Who planted it! Do you see?

And the thing is, when God started with Abraham, it moved to Isaac, it moved to Jacob, it moved to Joseph, and as it advanced, it got greater: from the stalk, to the husk, to the tassel, to the shuck, to the grain. It kept advancing but that is where it started. This is the root here. And this is why we are thankful for them.

And, I want you to do two because we are closing with you tonight. [Bro. Vin addresses Sis. Margaret –Ed.] Sing the one, *The Last Message* and one of your choice. [Sis. Margaret confers with Bro. Vin –Ed.] Yes, *Isaac's Bride* and..., yes. Do you want accompaniment? [Bro. Vin asks Sis. Margaret, and she replies, "No", then gestures to suggest that Bro. Granger will accompany her –Ed.] No, Bro. Granger, and I think he's going to do *The Deed That Came*. So... [Sis. Margaret talks to Bro. Vin –Ed.] Well yes, you are singing too. Yes. [Congregation laughs –Ed.] She was always concerned about her specials and, you know... Do you see? [Bro. Vin laughs –Ed.]

If there is one person who knows she is a daughter in the house, it is she because after a while, she grew up with us too, you know. So it gave her a certain kind of privilege... All the visiting ministers who came, she was the one who was helping in the house; attending to them.

And like when we went Canada in that time, in that convention that Bro. Byskal had—Sita couldn't go, I think she was having Sunrise, so I carried David and Timmy with me, and she was taking care of David and Timmy out there.

So, in the house, you know how when they say we have territory? In Third Exodus Assembly, in its little stage at the start, you came in a little late, they are the senior ones, you know, which they still are today. It has that in every church, right? In every family. And we thank God for that, by the grace of God.

So she, too, had left the home, the father's home. She lived in Venezuela for a certain time, picked up the Spanish and that became—When we started to go into language and people wanted to talk a little Spanish... When Spanish saints came from Venezuela, she was the one talking with them and she used to be—When I was writing letters, she was the one who wrote the Spanish letters. So the Spanish team we have in the church, look your mother here. [Bro. Vin still referring to Sis. Margaret and the congregation applauds –Ed.] All who talk Spanish in the church, watch your mother here.

So tell briefly, you know, something about your coming to be here... Maybe Eddie... I don't know who you heard. I can't remember all the details. You tell it.

[Sis. Margaret testifies –Ed.]

(This is the family, just say it nicely.)

[Sis. Margaret continues to testify, then says she'll sing Isaac's Bride –Ed.]

(How did you write this one?)

[Sis. Margaret testifies of this, then sings the song –Ed.]

Hallelujah. Amen. Could you imagine them without children, single, two young people while 'The Move' was taking place; writing these songs?

Bro. Granger had been developing in playing the guitar, and this was God. God likes to start from nothing to make His masterpiece. And slowly, the evolution was taking place in the church. And you can't imagine, at that stage, how we cherished, and the support and the atmosphere, because it was something so great among us. Amen.

[Sis. Margaret testifies of how she was inspired to write the song: God En morphe and then sings it –Ed.]

Hallelujah! Being married, being a mother, didn't take away anything. She sang it the same way she used to sing it when she was young and single. Amen. What a great blessing. That song magnifies the God among us, the great, mighty God, and we are so grateful.

Tomorrow, we will pick it up with Bro. Granger and we will just start from there. I want to keep my promise

to you, that we'll get you out on time. I want you to enjoy it. I want you to leave with a blessing and come back looking for the other part of it. We will have to come back and pick up one or two little things between 1976 to 1979, still, because that is when he came in, like with Bro. Wayne, there.

Have you enjoyed being here tonight? [Congregation replies, "Amen!" and applauds -Ed.] Have you enjoyed the time? [Congregation replies, "Amen!" -Ed.]. Praise the Lord. Amen. It's a great history we have and we want to share it. They can share this part because they were there. When we get to Barataria, we will have others to share what was there because of how they came in.

As I said, everybody in the church either came in, in one of those three places. You either came in Fran Street, in Cocoyea, rather, or you came in Barataria, or you came in Abel Country, if you are part of the assembly. And if you are a part of the assembly, then you are part of something that you can share and testify. And then you can see how God has use others so that will increase.

Maybe these kind of meetings might go for the next three months. We might just give everybody a chance to share some of when they came in, and what they brought and what they met; how they affected others and how they were affected by others. Then we can realize how much we need each other and how much we love each other. Could you imagine?

When we get into Barataria, where the music had a direct evolution with Bro. Ken Hutchinson, Bro. Paul John, Bro. Jerry St. Claire, Bro. Dale [Dale Ramuite -Ed.] and all of them who were part of that when we moved there. Then we had songwriters - Bro. Glaude and them, coming in through there, just in time, and they had two years in the church when we went to Tobago. When we went to Tobago, the church was flying then. The church was really flying then.

So, we are going to really, really have some tremendous times. And tomorrow we will visit here and tell you about the times with Bro. Carl and myself. I think we have the song we used to sing, that Sis. Eileen had written. [*Our Restored Faith*, song #547, Songs That Live – Ed.] She was not there but that was included into the hymnology we have, because when they came in, they had heard of the inspired declaration. We used to call it the ‘declaration’, you know, because ‘The Move’ was on and we certainly will share this with you and many, many more.

You will hear how the dead was raised. You will hear of the battle before the communion and the communion after the battle. You will hear a lot of things that will come back fresh to your memory, and some of these that God has really, really sent.

And we appreciate everyone of you tonight. We love you dearly and we are so grateful that God, in His Mind, Who had a work to do in this region, and how He thought of it, and how He knew who to bring in first; who to bring in second and third. And He left different ones to come in at different stages of the journey.

I will tell you about the prayer meeting tomorrow – the sisters’ prayer meeting. We have prayer meeting right now, but we had—the church had its sisters’ prayer meeting there. All the little seeds that were in the assembly; how they are still there, springing up and going forth by the grace of God.

So we love Him and we appreciate Him. I would like to ask us to stand tonight and ask Bro. Sam to come. You know, Bro. Sam, myself, Bro. Neville, everybody in the church knows our testimony, so we don’t have to tell too much, and Bro. Simon, we don’t have to tell too much of our testimony because that is what the church knows. But over these days, you are going to hear many others and you can see that they are not just somebody sitting down in the assembly; not somebody forgotten.

We don't want anybody to be forgotten, and may God help us to cherish the ones that we still have. Many have gone and we can't do something for them on this side. But the ones that remain, that we have among us, we want to cherish them. We want to keep them close, we want to respect them, we want to bestow honor on them as we can and we want to stand united together to continue to press this great battle and see this work be accomplished. And that our God, that we just sang about, this great One Who unveiled Himself to us, that we'll know He is the God of the entire Bible, the One that is with us. And that He will continue to lead us and He will be the One that we worship with all our hearts and souls and minds and strength. And He will be pleased to know that we did not miss what He had done for us; that we recognize it, that we appreciate it, we believe it, and we are thankful to Him because nobody knew us when we were there.

When we came, people despised us; they looked down upon us, but God had a purpose for our lives. And I believe Third Exodus Assembly is a beautiful, beautiful people. I believe it is a special people. A people—in the church had people belonging to many of the islands. That's how we went out in the islands. One day, God showed me, you have people from Tobago, you have people from Grenada, you have people from St. Vincent, in the church. And that was the time when we really decided to move – from Guyana, you know, and God made the assembly like that and for this, we are grateful.

Let's just bow our hearts as Bro. Sam prays; ask God's blessings for the rest of the meetings and for what He did tonight, and for the ones that are here, present and what it can mean to us. And for God to take us in peace and safety and bring us back out early tomorrow.

Don't try to come for 7:00 p.m. Come in for 6:30 p.m. Take it like a time to come, a little leisure time, sit around; talk to somebody. You are not just coming to

hear. Talk to some others and get to know some a little better. And we as a church, could find some of the things we've lost and some of the things we've misplaced.

Like the piece of paper Margaret talked about. She misplaced it but she found it back. The lost coin, the woman found the lost coin, she found it back. Things we've lost, we can find back and we can have that joy full that when the Lord comes, we'll have everything ready to meet Him.

[Bro. Samuel Johnson prays -Ed.]

Monica and Debbie, you could come and we'll just sing this little chorus before we go: *We've Come This Far By Faith*. [song #520, Songs That Live -Ed.] Amen. Praise God. *We've Come This Far By Faith*. That is what we used to sing. You know, that was in my heart, even concerning these meetings. And I heard them mentioned it here, how we used to sing that in the old days, *We've Come This Far By Faith*. And if Donna [Sis. Donna Granger -Ed.] wants to step in with them and give a little help, because, we sing it by the grace of God.

Greet each other by the time. Amen. Tell your brother and sister, God bless them. This is the end. We'll sing this because truly, it is a journey by faith. [Bro. Vin also greets some of the saints -Ed.]

Thank You, Jesus. Thank You, Lord. Hallelujah. Praise the Lord. Thank You, Lord. Amen.

And if you know it, you sing along with them too. Amen.

[The sisters and congregation sing the song -Ed.]

And faith is the victory that overcomes this world. Oh, let's give God a hand of praise in this place! Amen. Hallelujah! Oh, thank You, thank You, thank You, Lord! Hallelujah! Glory be to God in the Highest! Thank You, Lord! Glory, glory, glory, glory! Amen.

You are dismissed. If you want to sit down and sing a little bit, you can sit down and sing a little bit (amen)



but you are dismissed. Amen. Glory be to God! Play  
some music. Amen. Glory!

[Bro. Vin continues to sing -Ed.]







## **Third Exodus Assembly**

Depot Road, Longdenville, Chaguanas

Tel Nos: 1(868)671-4528, 665-2175

Email: [thirdexodus\\_assembly@yahoo.com](mailto:thirdexodus_assembly@yahoo.com)

Website: [www.thirdexodus.org](http://www.thirdexodus.org)