

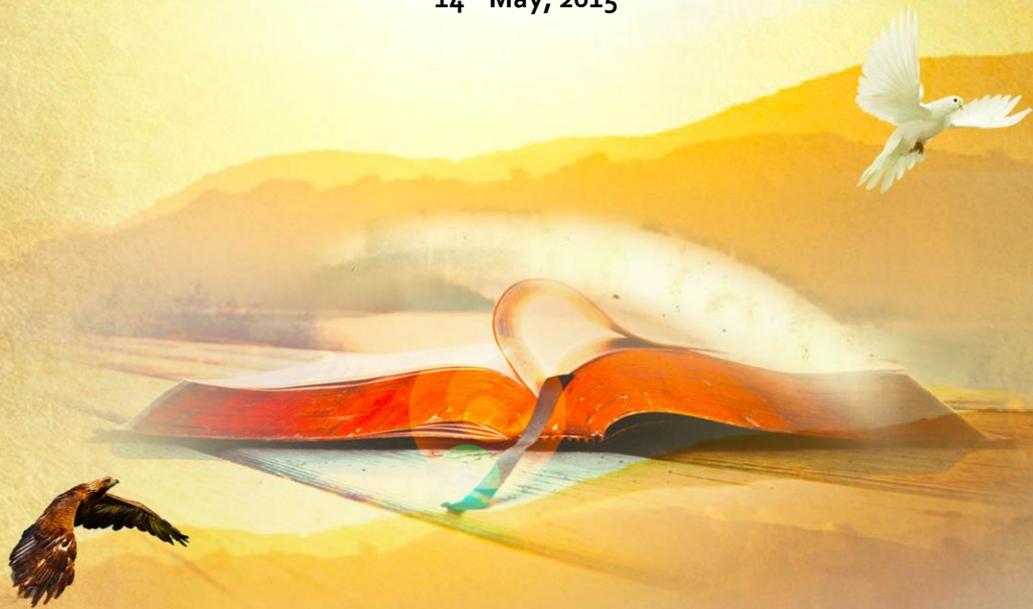
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Third Exodus Assembly

# 40 Years Of Ministry

Pt. 2

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



Vin A. Dayal



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Third Exodus Assembly

**Forty Years of Ministry  
Pt.2**

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

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Bro. Vin A. Dayal

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## **FOREWORD**

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

*It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William 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.*





**Excerpt:**

What we are having here (I guess the brothers told you) [Bro. Vin explains to Bro. Ozzy -Ed.], we are walking back like the men on the road to Emmaus. They lived out something and they were unconscious of what they lived out. So, Jesus had to come and walk with them and start to take back the history and show them what they really lived out; so this is what we are doing. That brought an awakening to them. Because we lived out many things and we were not conscious that we lived out these things.

Just like the Seven Church Ages. The church lived out Seven Church Ages and then the seventh messenger was on the scene, and nobody could put the Church Ages together correctly. Then the seventh messenger came and started to show everywhere the Church passed, everywhere the promises and the prophecies were fulfilled and how the Church was at the end of the Age: the Church was in Laodicea, the world was in Sodom, Israel was in their homeland and the last messenger was on the earth, and Israel's history in the time of Kings with Ahab and Jezebel was repeating itself right there in the last Age. Then, when they saw that, it began to bring an understanding to the Church. This is the way we are here tonight. [Page 10]

**40 Years Of Ministry Pt. 2**  
**14<sup>th</sup> May, 2015**



# **FORTY YEARS OF MINISTRY PT.2**

TRINIDAD  
THURSDAY 14<sup>TH</sup> MAY, 2015

**BRO. VIN A. DAYAL**

[#611 Songs That Live - Third Exodus Assembly -Ed.]

*...coming from the west  
Coming from the north and  
from the south;  
All the rainbow trout are  
gathered by the Shout;  
For adoption on the...*

We have seen the Lord [Have you seen Him?]  
In the fulfilment of His Word.  
He promised through the Prophet  
*...to return*  
To ride this trail again,  
To reveal His New Name;  
To teach His Bride to prophesy again.

Oh, they have come from all over this country, all over  
the region. Today they stream from across the world.

*Coming from the north and  
from the south;  
All the rainbow trout... [The Prophet saw them in the  
lake.]  
For adoption on the Summit of  
the Seventh Peak*

We are on Mount Zion, [Do you believe it?]  
In the secret place,  
By the sovereign grace...

A City on a Hill whose glory  
can't be hid,  
We'll manifest... [Confess it!]  
*...and final pull*

Coming from the east, *coming  
from the west*  
*Coming from the north and  
from the south;*  
*All the rainbow trout are  
gathered by the Shout;*  
For adoption...  
*...Summit of the  
Seventh Peak*

A Rainbow-covenanted One,  
In the Joshua Commission  
Testifies...  
Oh, with the authority for her ministry,  
*...speak from the  
Summit of the Seventh Peak*

Coming from the east,  
*coming from the west*  
*Coming from the north...*  
All the rainbow trout, tonight  
*...gathered by the Shout;*  
*For adoption on the Summit of  
the Seventh Peak*

*We sing a brand new song,*  
We are the blood-washed throng,  
We've seen our names  
*beneath the Seventh Seal.*  
He opened up to us all the  
mysteries,  
And there's light now...  
Oh, come on sisters

Coming from the east, coming  
 from the west  
 Coming from the north and  
 from the south;  
 Oh, let the rainbow trout sing it.  
 All the rainbow trout are...  
*gathered by the Shout;*  
 For adoption...

*All things are ready now*  
*Father let the fire fall*  
 Father, glorify thy Name.  
 That's a promise! He will do it!  
 You did it once before  
 In the life of Malachi 4  
*Father glorify [Thy] Name again*

Coming from the east, [brothers!]  
*Coming from the east*, coming  
 from the west  
 Coming from the north  
*...and from the South;*  
 All the rainbow trout are  
 gathered by the Shout;  
*...on the Summit of*  
*the Seventh Peak*

Let's give God a hand of praise. Amen. Hallelujah!  
 Praise our God! Amen! Hallelujah! You had to have  
 something great happening. This song is speaking  
 about a happening. Something was happening. People  
 were coming from the east and from the west and from  
 the north and from the south – rainbow trout!  
 Hallelujah! People who have seen the Lord in the  
 fulfilment of His Word! People who knew a promise! *He*  
*promised through His Prophet to return, to ride this trail*  
*again, to reveal His New Name and to teach His Bride to*

*prophesy again.*

When that was written, nobody was going to Brazil, nobody was going to Peru. When that was written, nobody was going into Lithuania and Russia and these places, when that was written. That's right. When that was written, nobody was going into New Zealand and all of these places. But look how prophetic the songs are because that was the influence, that was the Word that was coming forth. That was the thing that had already started.

Elijah saw the Cloud the size of a man's hand. It looked so small but that was the beginning (amen) of God bringing a restoration back in the land, bringing back the rain that all the crops could come up. That was the answer to prayer and the results that followed the atonement that removed the sin (amen); removed the plague and the blessing came back among the people.

Gehazi couldn't understand! He came back and said, "I don't see anything!" He said, "Go again seven times." When he came back, he said, "What did you see?" He said, "A Cloud this big." [Bro. Vin shows the size of his hand. - Ed.] "Is that what you're looking for?" What didn't excite him excited Elijah. Elijah started to jump and shout! He said, "Go tell Ahab, I hear the sound of the abundance of rain!" He was so quickened, he out-ran the very chariot by seeing that little thing. One was seeing with the eye; one was seeing with faith.

You see, Gehazi didn't understand what the fire accepting the sacrifice meant, but Elijah knew that was accepted sacrifice, then the blessing had to follow. Otherwise, God defeated His own purpose to accept the sacrifice.

That's a type of Calvary. When God raised Jesus, that was a sign that it's now time for the Holy Ghost, because it proved that He was the One Who met the requirement of God. Man's sin was blotted out. It was taken away and now the Holy Ghost had to come to give

man a new birth. And this was the great thing: when God does something and the believer could spot it because they are looking for that.

That's why Elijah was so careful to divide the sacrifice, to rebuild the altar. You say, "What is this man doing all this for? Is this necessary?" He was putting everything in place. He was doing that by a vision. He was under the inspiration. He waited until it was the time of the evening sacrifice. He sat there, he said, "Go ahead." He said, "You have enough time until three o'clock. Shout, bawl, run, do what you want. When three o'clock comes, stop." Because three o'clock was the time for the evening sacrifice.

Like Ezra, he waited for the time of the evening sacrifice. Though man fell, God waited until the evening time to come down in the cool of the evening. Jesus had to be crucified at evening time. [It's] all through the Bible.

And these great things that we read of in the Message, to think that a lot of these songs... It was not in the time it was happening when they were writing it; it was happening before. But believers started to believe when they came in. That's why they said, "*We have heard of the inspired declaration; we understand Seven voices thundered out in Barataria.*"

In those days if that wasn't written... But the God who knew what was going to follow those things long after Barataria... We thought Barataria was the climax because Barataria magnified what started in Cocoyea. So, we said, "My goodness! Look at Barataria: the place of the burning Flame!" By that time, we got so caught up in Barataria, nobody was even thinking about Fran Street. Fran Street was history, that was gone! And we thought, this is the thing. People were coming from everywhere. Trinidad was being shaken!

God maybe smiled and said, "Look at My children." It's like in the time of Elisha. Elisha told the king, "Shoot the arrow of the Lord's deliverance." The man

shot one arrow. The prophet got so angry because he saw the unbelief in the man. He said, “Why didn’t you shoot more than that?” But you see this is as the Prophet said, “The little fish is drinking sparingly because he’s afraid he drinks out the Pacific Ocean.” If you give him a billion lifetimes, he can’t even drink out a quarter of the Pacific Ocean. But this is how, you know, God wants us to think on a little higher level.

So when we had our thing in Fran Street and our little convention up in Guayaguayare, oh my, we thought we had something. We had one little pick-up van; all our things fit in the back of that pick-up van. Our little piece of equipment fit in the back of that pick-up van. We went up there and we had a great time in the Community Center. And we were shouting coming back because, we had our own convention and the Lord was there, and it was wonderful! It was like, “The Lord was with us!” You know?

When we went to Barataria and God began to move, in one year we built the place three times. When these things started to happen like this, it was beyond our expectation. So we thought, this is the place of the burning Flame. Because it was from Barataria we went out to Tucson, Arizona. It was from Barataria we went out to Canada. It was from Barataria we went into Venezuela, not from Cocoyea. We didn’t travel—From Cocoyea we went to Tobago.

No, that’s the truth! Myself, Bro. Sammy, Bro. Renson, Bro. Bishop, Bro. Neville, we went out to Tobago. If you see us on the Fort. We took pictures of the Fort by the big guns and everything else, you know and we were looking out there. We left Trinidad and we crossed the water and here we are. Because we have never been there before, so that was a great thing. I think one person among us (I can’t remember who it was), had gone to Tobago, so this was a thing – We made it to Tobago. Brother, this was something. Oh my! Isn’t that something? [Bro. Vin and the congregation laughs –Ed.] Not

knowing all where God was going to send us and what God was going to do. You know it's the Lord's doing and it's really marvelous in our eyes.

You know, we've come through all these years so quickly and many of us grew old. When you watch back at some of the pictures, you see some of us looked so young. Oh my goodness. It tells you we have aged! It tells you that we have slowed down a little bit. We can't turn that clock back. We have to press in forward to the promise that will bring the change. We can't stay here on this spot trying to change that; we have to move forward into the next fold.

“At the last Trump the dead in Christ shall be raised incorruptible and we who are alive and remain shall be changed in a moment, in the twinkling of an eye,” [1<sup>st</sup> Corinthians 15:52 -Ed.] and that's the press we want to press. And that's why when we see the Author behind our lives, He who started us, because we had no start until He started us.

We had individual starts, some of us but then, He started us as a group of people, as a church. Because when He came that day, March 21<sup>st</sup>, 1976, and we said, “From this day we have to start over afresh.” Could you imagine if we had made the mistake like others did? When they had their problems, they tried to sweep it under the carpet and move forward? That wasn't a popular time to say what was said there. We had to start over from scratch because all those things were false.

Some people said, “We're in the Message already. How could that be false? We can't be in the Message and be false.” You can't be in the Message and be false? Then everybody who has an eagle belt buckle is making it. We know that is not so. Anybody who walked with the Prophet could tell a hunting story and fishing story. We know that is not so. You see? Why? When we were children we thought as children but when we became men, we put away childish things, because we are

thinking on another level when we realize, election – your name is in the Lamb’s Book of Life.

We kind of waited for some of you to come in. We don’t want to start without you and we appreciate you coming back tonight and being here. We want to get on with the meeting tonight and we want everyone to settle down, because these meetings are not (as I told you) preaching meetings. These meetings are sharing and imparting certain things. This is speaking some things and saying, “Why did God pass us there?”

You see, today many people read the Bible and they look for something to happen because It says there’s going to be a Rapture; there will be a resurrection. You read the Bible and you look for that to happen. But that is not going to happen in one day. God told Abraham, “I will make of you a great nation.” It took him twenty-five years before he got the son. The Bible recorded a lot of experiences unto God giving him the son. Then the son grew up and the son had to be married.

For God to make the nation, the son had to have seed. Because God said, “In Isaac shall thy seed be called.” And he didn’t marry until he was forty years old, then he is going to get a wife. And when he got the wife, she was barren for twenty years. That’s sixty years. You understand? [Congregation replies, “Amen” –Ed.] But this is the people God gave the promise to.

And so, when you see we come into the Message and we see the Prophet and we hear what he prophesied and we hold on to it and say, “That is going to happen.” But the ones God called... Now remember, there’s a people in God’s mind whom He called; an elected people to fulfill those things.

And so, God said, “I’ll have a Bride, the Bride-tree will be restored.” Remember the message on De-extinction? [2013-1222 God’s De-extinction Programme Under The Seventh Seal –Ed.] All of them had to come back – The children’s heart being turned back to the fathers. That’s why the first bride that came the first time went and came back

around a second time to show you the first bride and the last Bride will be the same Bride. The corn of wheat that fell to the ground will come back to a corn of wheat. It was a sin-free Church; people made up a sin-free Church.

Let me say this, only people who were free from sin could become a sin-free Church and God made them free from sin, and then God put the Seal of the Holy Ghost in them that sealed them. Well then, God has to do the same thing for the last Day ones to make them sin-free. You understand? [Congregation replies, "Amen." -Ed.] Because remember these fellas had a lot of problems when they were walking with Jesus, you know. Remember Jesus always had to be dealing with things among them.

And so, when we see how they displayed it and what they... [Ozzy, that's you? Ozzy, I'm glad to see you tonight man. God bless you.] Amen. [Bro. Vin greets the brother in the congregation and congregation applauds -Ed.] Praise His wonderful Name! You don't look like the Ozzy I used to know but you know something? From the time you smiled, I saw the little twitch there; I know it's Ozzy. We spent too much time together for me not to know that.

I was talking to a lady in Canada who used to live next door to you in Mon Repos and she was telling me, she's in the Message. I asked her, how long are you in Canada? She said, "Since 1969." She said, "I know you and you are getting more familiar to me as you keep on talking." So when I heard that she was living at Mon Repos, I asked, do you know Osmond Pierre? Do you know Wentworth Eccles? She said, "Yes!" She said, "Pierre used to live next door to me." I said he used to trim me. Before I was even in the Message, I used to go there and he used to trim me. See? Then we became brothers in the Message afterwards. This was something.

Ozzy, stand a minute. This is Bro. Osmond Pierre. [Congregation applauds -Ed.]. Ok, have your seat brother. I

was telling some of the saints in Canada when we got to talking there and we were talking about hymnology, I said the hymnology started a long time ago.

Long before we went to Barataria, he wrote: *Honey drops are coming down, The seven-lock strength of Samson was God's power*; all these things. You understand? So all those songs were there.

What we are having here (I guess the brothers told you) [Bro. Vin explains to Bro. Ozzy -Ed.], we are walking back like the men on the road to Emmaus. They lived out something and they were unconscious of what they lived out. So, Jesus had to come and walk with them and start to take back the history and show them what they really lived out; so this is what we are doing. That brought an awakening to them. Because we lived out many things and we were not conscious that we lived out these things.

Just like the Seven Church Ages. The church lived out Seven Church Ages and then the seventh messenger was on the scene, and nobody could put the Church Ages together correctly. Then the seventh messenger came and started to show everywhere the Church passed, everywhere the promises and the prophecies were fulfilled and how the Church was at the end of the Age: the Church was in Laodicea, the world was in Sodom, Israel was in their homeland and the last messenger was on the earth, and Israel's history in the time of Kings with Ahab and Jezebel was repeating itself right there in the last Age. Then, when they saw that, it began to bring an understanding to the Church. This is the way we are here tonight.

As I said, these services are not preaching services, but it's talking and retracing some steps. Last night we started to retrace the steps from Fran Street and Cocoyea, because we are dealing with that little period there – from 1976, March 21<sup>st</sup>, all the way to January 1979 is what we are dealing with because that's the first phase because January 1979 is when the saints from

Barataria came down to Cocoyea and came into the service. We were in the house then. And when they came in the house, then February 1979 we went to Barataria and we had the first service where I preached *A Guide* because of the circumstances. Myself, Bro. Neville [Bro. Neville Roderick -Ed.], Bro. Sammy [Bro. Samuel Johnson -Ed.], Bro. Joe [Bro. Joseph Bernard -Ed.], Bro. Bishop [Bro. Wrenrick Bishop -Ed.], we went up there and that was the contact.

As I said, we went to Barataria by circumstance. These people had left a church in Bourg Mulatresse, in Petit Bourg rather, there, and they were gathering. A few of them, maybe about eight or ten of them were gathering at #39 Tenth Street, Barataria. They were looking for a place to go to church. So the first thing they started was to invite ministers. Not many ministers would go. Then one of the ministers they asked said he was not going there, because Bro. Rienzie's mother who was part of that church got a dream and had told the minister the brother wants to kill him. So he went on the back foot, all defensive and said, "Not me. I'm not going up there."

Then they came down south and when they met me they asked me if I would come up, and they told me why the brother didn't go. So, I was kind of shocked. People will kill people in the Message if they go and preach somewhere in the Message? I said, "There is that in the Message?" I said, "I'm going. We came off the street; nobody didn't kill us. How will they kill us?" So we went there and we had the meeting, and something happened that morning.

The sister had a baby. She had the baby about a week and the baby was yellow. When I tell you yellow; it had jaundice. The baby was so yellow. They wanted to dedicate the baby and the baby's name was Samuel Isaac. When they said Samuel Isaac, immediately I got an inspiration. I said, "There was no open vision until Samuel came."

They didn't know the Seven Seals were opened. They were in all kinds of different things. The minister used to preach that Solomon had a thousand wives and he was trying to aim for a thousand too. I don't know if he has reached the thousand by now, but he was running up the score pretty fast. I don't know what number he has reached to, but you see, that's why these saints left.

So when these saints left and they were in this condition, then they started to go from place to place and then they ended up in South and that was their contact with us. So, through these experiences, it's how we got there, to Barataria. We didn't know we were going to stay there for ten years, (from 1979 to 1989) a whole decade. And in that decade, from there God brought people who were going to be very necessary for the work to evolve in the manner in which God wanted the work to evolve. So God hand-picked people.

And we have a lot of them on the Other Side right now – Bro. John, Bro. Leon, Bro. Wilson. You see? Bro. Alvin Joseph, he was very, very active. Bro. Punch and some of them who kind of fell back, but many of them were there and we had people from all over. It was a time we called, *The Revival*. We were in Barataria and though it started in south... You know, I said something here, something struck me right away. When *The Move* started with Bro Carl and them... We will get into that tonight but as it's coming out here, I don't want to stifle it; I might forget it.

So, when it started and we went up there, out of that, the fellowship started with the brothers. We used to have the Brothers' meeting. Then when we had these Brothers' meetings there, when the time came to declare *The Move*, south was the place we decided to declare *The Move*, in Fran Street. That's why we could tell the history from Fran Street, because Fran Street, as I told you, we went down there by circumstance when the problem happened in Len Hap building, where the church used to be.

The church in south had split in two and that was the second half. The other half was in Golconda and Fyzabad. They had two locations; the other half had two locations. This half had one location in Len Hap building. When that split came about there, we went down into Fran Street because we knew we were not going back there, because we saw it was real wickedness that took place there and was covered up for two years until it couldn't be hid. And then when that came out, that was not what we left the world to come into, so we went down to Fran Street. And that split caused us to gain experience, first, by being attached because we learned religion in the Message.

Many people were telling me, they used to say, "You're not preaching what the Prophet said. The Prophet said this Bride Message can't denominate. How are you getting denomination in the Message?" I said no, it's denominational minded men. Because in the first Age it was men who came out of the Pharisees and didn't die out to the system; Nicolaitanism inside the church. Politically minded men putting people subject; misplacing, mislocating and misinterpreting the Word. You see?

When we went out now, we knew denomination was in the Message already because that is what was happening. Then, after that, we started there in Fran Street and then we came to the place where we were going to in Barataria. Again, these people came down south; we went to Barataria. We were expecting a great thing that will take place down there again, and out of Barataria, it didn't just... It shook the country.

Very, very quickly, people started to identify the church, identify the people, and all... Because we had to go to Barataria, we had to have service on Thursdays because we were accustomed to having services on Wednesdays in south. So we were still having our services and going up to help. And in going up to help on Thursdays, when this thing started to move,

everybody changed their Wednesday service up on that side, most of them, to Thursday service because they tried to contain their people from going out to that service. Because when people were coming to these services, they were realizing there was something here. Because the problem in the country, ninety-eight percent of the churches didn't believe the Seventh Seal was opened and these things were revealed. So they were preaching the historical part of the Message and this started a great shaking.

But you know, we look around and we see how God in His grace and His mercy, in a work with a group of people and how all these things unfolded right down to this present time because God started there.

We went to Fran Street there and then when *The Move* was to be declared, we went back to Fran Street. We didn't go to Woodbrook. *The Move* wasn't declared in Woodbrook; *The Move* was declared back in Fran Street. God was keeping the continuity of Fran Street (that's what I was seeing) because God knew at a certain junction, some would stop moving. Because in 1979 it was still moving strong. We went into Venezuela; we came back out of Venezuela. Then, in Venezuela, things happened that began to change our understanding.

You see, the point I'm trying to show behind the thing is, we're coming along in a journey but it's not like you made a decision to do this and you made a decision to do this. The places God was passing you were leading you to discover greater faith. God was passing us through places where there were challenges. God was passing us through places where we had to look at big men who walked with the Prophet and say, "No, no, no. We don't believe that like that." Yet, that's shaking the world and we said, "No, this is the way."

Why? Because for me, I refused to drop the God whom I searched for for three years: from 1969, when the men landed on the moon, until 1972 when we said, "You see that sun setting there? We will find what we

are looking for.” And then for five months that experience when God came down and said, “Go back home, now,” and we came back home. And when we came back home we went straight to Len Hap, and we got in there.

In two months, I came out; I left the brothers there. I said no, something is wrong here. This is not the God. You see that’s the gift, that’s the gift in the life. But nobody was seeing anything. Even my own brothers I had pressure with, because maybe it’s like I’m being radical or something. No, I could look on the people and see. It’s when you look, what do you see?

Like Bro. Branham said, he is a Baptist but he met these Pentecostals, he shook one man’s hand and talked to him, he said, “He’s true blue.” He met the next man, he said, “Something’s funny with this man here.” Yet he is saying, “I don’t have what those people have,” in that meeting in Mishawaka. But they didn’t have what he had either. You understand?

Now you see as the years go on, it took people ten years, it took some twenty, it took some thirty, it took some thirty-five, to start to understand what you were saying always from there does not fall to the ground. Because you’re not saying it for ambition, you’re not saying it to make yourself think you know something. You’re saying it in humility and sincerity. But if God met you... You see this is the thing! Sometimes if you haven’t met God, you get trouble when a man who says God met him, you know. And when God does certain things, you think that is coincidence or they are making more of that than what it is.

In the early days when brothers from Cocoyea and these places started to come to the Message afterwards—Bro. Martin was one, then Bro. Barrow and they were others. We all gambled together in the world, all in the guava patch. Whole day we were gambling. When we came in the Message and they came in after us, they remembered all of us used to gamble in the

bush. So we seemed like the: “It’s not safe to associate with them.” And they made the same mistake we made at first, so they went with the religious group. And the religious group was making them see us funny, and then they could tell all about us that the religious group didn’t know (you understand?) to strengthen them in their thing.

But you see, when the Word opens... It’s election! Before they did good or evil, God said, “Jacob have I loved and Esau have I hated,” before they were born! It’s not going in on anybody’s behavior. It’s who God chose before the foundation of the world! This is the thing! And it takes long for people to move from reasoning into faith. Yet for some, they were born to live by faith.

Abraham, while he was yet uncircumcised had the faith inside of him. It was pushing out now and again, but it was mixed with unbelief. But then when God brought circumcision, God could say, “Now, walk before Me and be perfect.” And then God gave him the new name. You see? So this is the thing. So when you know the things this way, it does something different. So let’s just bow our hearts as we get ready to share a little bit.

Father, once again, we thank You, dear God. You’ve walked with us forty years speaking to us and how our hearts burned down through these years. Yet, Lord, You had a greater purpose than just walking with us and giving us heartburn.

The time came, You took the Bread and You broke It in a certain way that only You can break It, and our eyes began to come open, and we began to awaken that the Lord is risen indeed, and it was Him with us all along. Like the little chorus we used to sing many years ago Lord, “*He was there all the time, waiting patiently in love*”.

And Lord, You’ve walked with us and we felt Your Presence, but we looked and we couldn’t discern Who it

was, because You appeared in another form. And so, sometimes we believe and sometimes we want another confirmation like Gideon. When the doubt arises, we want something to give us a strong consolation. When our minds are troubled, we want something to give us peace.

But Lord, You've been so gracious with each and every one of us, like You did with Your own disciples. You knew what it would take to awaken Mary. You knew what it would take to awaken Peter. You knew what it would take to awaken John. You knew what it would take to awaken Thomas. And Lord, You gave each one their own specific experience until they all recognized that it was You, the same One Who had called them, Who let them go through a period of blindness as it were, withholding from them and not showing Yourself, and caused them to wonder a little bit. And sometimes in that time they were so uncertain and double-minded, but then You came and You made it positive. All fear was gone, all uncertainty was gone, all double-mindedness was gone. They were tied to the Absolute. Their souls were anchored and they knew beyond the shadow of a doubt, that dear God, they were Your elected seed. And dear God, they were able to begin to take their place and walk as You would require of them.

Father, we realize that as we retrace our steps and review our journey and examine how You have dealt with us, and now that the Light is shining in the Scripture, it is making us certain of God. And we see the certainty of those things which is most surely believed among us.

And Lord we are made eyewitnesses of Your majesty, and we are convinced now that we have not followed cunningly-devised fables but a more sure Word of prophecy, because You made the Word of prophecy more sure unto us.

And so tonight as we continue, Lord, in this little

stage of the church, not looking from the human standpoint now and just talking about personal experiences we went through, but taking that and connecting it with what was in Your mind: why You called us; why You planned our lives the way You did; what is the promise that these things are leading unto, and why this is necessary Lord for us to have a time like this to review, to examine, to inspect and look closely into this with a forensic mind and see Lord, Your fingerprints, to see Your characteristics in how You dealt with us.

May this be the portion to each and every one: those who came in forty years ago, those who are thirty-eight years, those who are thirty-six and twenty-five, and those who are fifteen and ten, and those who are five years, and those who are maybe a couple years or a couple months, Lord, that each one, it could dawn upon them and there could be such a Divine realization Lord, that It is You, Father, in the midst of Your people. All this is being done that it might be fulfilled, that which was spoken of the Lord by the Prophet, that we can see how the prophecies are coming to pass.

Bless each one tonight. Let us just sit in Your Presence, enjoy the evening, and may the influence of Your Holy Spirit just move among us and bless us, and may It bring encouragement and stimulate faith in every heart. We ask it for Your honour and for Your glory, in Jesus' Name. Amen.

I want to read out of... a couple of Scriptures out of... One of these is celebrating the forty years or examining the forty years of ministry among us, that we have had in the Third Exodus Assembly.

2<sup>nd</sup> Samuel 5, and 2<sup>nd</sup> Samuel 7. I want to just take a couple places there out of the life of David because, you know, David was elected, called, anointed and placed, and David was a man after God's own heart.

And we believe the Bride is after God's own heart. And we believe David, the eighth of Jesse's sons, is a

type of the Bride, the Eternal Church Age at the end of the Seven Seals, the Elect that God has called and anointed in this Hour and who is coming to the Throne.

2<sup>nd</sup> Samuel 5, verses 4 and 5. It says:

*4 David was thirty years old when he began to reign, and he reigned forty years.*

*5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.*

So David, God was dealing with him even before he came into his rightful place over all Israel. First, he reigned over Judah, the tribe that he was in and then, later on, he came over a greater portion.

When you look at these Things, it's so Divine. We had a little church in Fran Street but God tries everybody. And then, now today, we have this whole region of churches; about eight churches God has raised up in this region.

Could you imagine if we were unfaithful, if we had run off in the flesh to make a name for ourselves, do you think God was going to take us and send us into those islands on a campaign and raise up those people that they unified today? And the region has been unified and the things we see happening here, every place this Seed is planted, we see those things raise up there.

Yet when we were doing that, the Spirit of prophecy was going forth and said, "God is going to bring these people. When the time comes, God is going to raise up ministers, God is going to do certain things. And it's going forth until even at present, I think we have some of the people... precious saints we were talking to in Dominica recently in the *Skype* Meeting, who had a little church there.

They had a little church and Bro. Jude called me today and told me, "They are going to be in the meeting tonight." And so, they will be there in BelleVue with Bro. Jude and them, and I think they would be looking

forward also to be there on Sunday as well, in the meeting. And we would have maybe another *Skype* meeting with them either on Monday or Tuesday again, so we can go up there on the month-end and hopefully get all the baptisms and these things done, by the grace of God.

And so, as we look and see how God has moved... And the point I'm making is that here, we were just a little church, about ten people, then God sent us to Barataria and it was a little more. Then twenty years after, we went back to Princes Town and Cedros, and God started to raise them back up because we were there in the origin, in Cedros, and we were there in the early days when there were about six people in the Len Hap building.

Then, we went into Tobago and when we finished Trinidad and Tobago, then we went into the Islands when God, one day, showed that there were people from Grenada here. There were people from Barbados here. There were people from St Vincent here, in the church and Guyana. Then the Lord showed me, "Look, all the people are right here." So, that was like the green light now, to go because God first united people who He started with when we came, and we went back there as a kinsman in a time of need and distress and poverty, spiritual poverty and these things, to redeem.

Then for three years there... Then in 1997 when the Spirit said, "Time to go into the Islands." And we said, "The work must be centralized." And then we centralized the work. We bought a car for the brothers in Cedros. We sent them to learn to drive, because we said, "Now that you're walking here, we are not babysitting people. Everybody whom God called has to rise up and put their shoulder to the wheel. You are a soldier; take your place. It's a move. It's something going on." And to see that exists today.

Now, you see, when you look behind things, you realize that didn't just come about. Because everybody

here knows when the saints from Princes Town started to show up here, not being a carnal man, I could have just... If I was a carnal man I would've just swallowed up everybody right there, saying, "Ah man, God brought them in." I asked, "What are you all coming here for? On Sunday? Your church is in Princes Town." I said, "Go to your post of duty."

When they started to tell me about the church. I said, "If that is so, then that church exists." I said, "I know that the Pentecostal church is still there, the Methodist church is still there, the Catholic church is still there; you're telling me the Message church has gone out of existence?" I said, "No way." I said, "That is not God's order at all. That is a shame."

I could not handle a Message church going out of existence. Now, what makes me think so? And like Abraham, I took my best men, our best vehicles – our horses, and we wore down vehicles going down to Cedros. And we were going down in convoy every Sunday after we had Service here. That's right. And we started there with *The Master Has Come And Calleth For Thee*.

We started in Princes Town there... moved the church from Shittim to Jordan. And when you watched and saw the thing, God... When we went to Grenada – *Let There Be Light*. In every place it was the Mind of the Spirit; it wasn't guesswork. It was a people walking under the influence and leadership of the Holy Spirit revealing in the Word what we were in and how to move.

When you miss this, we miss what the church has been about, and we think, "Well, maybe God just did that and brought people in." No. God saw all of this while we were in the world. God saw all of this before we were born. Because in our lives that He planned, all His people would come in at the season and time, and today this region is unified.

We just came back from Grenada recently. Look at the quality of believers. Look at the quality of

inspiration. We were in Guyana in December; look at the atmosphere. And when we see these things, nobody has to police anybody. People are sitting there... And what is happening there, for people who never travelled and got exposed, that is a kind of unknown thing around the world. And take it from me; I have travelled around the world. That is an unknown thing around the world, where you see people gather like that.

So when these things are happening, it is important to catch the details, the simplicity, because this is why we can say, "God is among us."

But when we watch the lump of clay, the first lump of clay, the potter picks it up and he goes on his wheel and he has his water. In his thoughts, he knows the vessel, he knows the size of the vessel, he knows the shape of the vessel, he knows the volume of water, he knows the use that that vessel will be made for. All that is in his mind. He does his work on his wheel. Every time the wheel goes around, that is a revolution; that's one cycle of time. And God knows how many years it was going to take from calling us in 1973 to begin to go out in 1997, until 2015. And God did it island by island, place by place. And when we went there, there were sheep to call out.

But do you know what it cost? Do you know what it cost in time, in labour, in substance? But because you believe in what you are doing, and God making the way to get it done, and when you land in the country, God crossing your path with the people and bringing the people to the Word, until today nobody has to babysit not one of those churches. Do you understand what I'm saying? Until that has gone out of the region, up into Canada.

Look at Bro. Gordy and Sis. Rachel and Matthias and Annalesa and them there. Tonight, they are there in the Meeting. Look at Bro. Jack and Bro. Roberts and Bro. Marcano, all of them there, and all the sisters. We just came from there. You talk about a time we had in

Toronto! Whoo! Brother, it was like we were back in Barataria days.

We were in Bro. Roberts' house, I tell you, and the Fire of God started to fall in the house; people were dancing, people were shouting. Different ones started to come around. Bro. Freddie who used to be with Bro. Ojar, he came around and sat down there, right in close proximity. Bro. Chris from Pork Chop Hill who used to be the pastor there; they were all there.

You remember when I was going to meet Bob King, I said, "I trust the Lord that the gift would work when we get there." I said, "You could land there and the gift isn't working because you can't work it." But in every place, before you could open your mouth, down comes the Word.

By the time I came back, in one week it was equivalent to about two Conventions I preached, you know. You can't imagine how tired I came back. Because we would be sitting there for hours and hours. This one has a question, this one has *this*, this one has *this*, and so it went on. And it was something to see in these places, little groups of people here, little groups of people there, but the enthusiasm. They are so far.

Look at Bob King, eighty-seven years old, a minister for about fifty years in the Message. That night when we had the *Skype* and I told them... I said, "You watch DVDs; we will send DVDs for you." And I said, "But look, the people are in your living room and you are seeing everyone there." He and his wife became so animated. She said, "I don't know what to say."

I said, "No, you just talk."

From the time she opened her mouth, the Word was just flowing out... eighty-four years old. It was amazing.

Look at Bro. Cottle and his wife and they are up on the other side. And when you see these saints coming in... You know, Bro. Branham talked about [how] he had to go way inside the woods, up in the mountains in British Columbia to find Bud Southwick, and he sat

down inside of there. And how, when he told the wife about the brother with the epileptic spirit. And when that came, grabbed the shirt and threw it in the fire and said, "I do this in the Name of the Lord Jesus Christ." To think a Prophet going way up inside there for... he said, for one. He said, "You find them like that sometimes."

He couldn't believe at first that we came to see him. I said, "It's you we came to see."

The minister in that region said, "So what did they come for?"

He said, "Well, he came to see me."

I didn't go around the church. I came to see him and him alone, because he wrote straight into my heart and the Word that he got spoken [to him] went straight into his heart. And he, without fail, writes constantly.

Now, when you are spiritual: "What is this?" We get excited if a little dove comes into your house and stays by your table, right? And if it's white too, you take a picture and say, "That's something there!" What about an old preacher for fifty years? That has no significance? He's in America, the land where the Message is printed...printed! When Bro. Branham was there, the Message was preached. The Message was understood. Today the Message is printed. Do you see? But this is the grace of God.

Just let me read and then I'll ask the brothers... 2<sup>nd</sup> Samuel 5. You see, the forty years... It's a forty-year history behind this and I read last night out of Deuteronomy twice, about the forty years. Now, it says: 2<sup>nd</sup> Samuel 7, verses 8 to 10, my next Scripture here. And 2<sup>nd</sup> Samuel 7... We just read out of chapter 5, verses 4 and 5, about how David reigned for forty years. He reigned in Judah first and then he reigned over all Israel and Judah. And that's why I gave you the illustration of how God started, because that is the faithfulness. You see, although God prophesies certain things, God tries you.

Didn't God tell the Prophet, "I gave you the First Pull, be more sincere [and] you will get the Second." Didn't God know He was going to give him the Third? Of course. He was born for the Third. The Third was the real ministry—the Opening of the Word that is to come to a Prophet.

But watch God. Everybody is going to come stage by stage. Everybody is going to be tried and tested. So, the same way with David. In his tribe, he is known and received and accepted.

In [the] Fran Street church, I was known and received and accepted, because to the ones in Fran Street, I brought the Message to them. Not someone from the States, not anybody from anywhere. I brought the Message to them.

Then later on, when the church started to evolve, then we moved to a next stage, and so we were going. And then later on people were coming from all over and God was doing this because why? God watched your faithfulness – Would you stay with the Word? Would you compromise? Would you go after popularity? Would you go after these things here?

When everybody was looking for the United States to come down, I preached in 1978, *Is There No Balm In Trinidad*, in the meeting with the people who were saying, "No. We have to link up with the United States." I said, "Is there no physician here?" That was thirty-seven years ago, you know. Because that kind of preaching was unknown in Trinidad. When I say unknown, in other words, you are seeing your experience in the Word and you are seeing: no, if God has people here, the same way God has people here, God is not an American, God is not an African, God is not an Indian, God is not a Chinese, God is God the Creator, and God uses whom He wants.

And so, this was something that myself and Bro. Carl [Pastor Carl De Souza (dec.) –Ed.], we had believed that we didn't have to come under somebody because he had an

experience with God, how he came to the Message; I had an experience with God how I came to the Message, and God didn't tell me to do that.

But people felt... they look at you and say, "No. You are a Trinidadian; you have to get it from up there." So the God I met was a Trinidadian Man in there and He is not as good as the God in America; you know, that kind of thing. If God chooses to come down and comes down in Santa Cruz, in the back by a bamboo patch and speaks to you... I think God showed me that He is humble. That is like David said, "Though I'm in hell," he said, "God will be there with me." This is how God's children are.

So 2<sup>nd</sup> Samuel 7, verse 8:

*<sup>8</sup> Now therefore so shalt thou say unto my servant David,...*

This is when God was sending Nathan to him.

*...Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:*

*<sup>9</sup> And I was with thee wheresoever thou wentest, and have cut off all thine enemies out of thy sight,...*

Do you know how many enemies tried to destroy this church in Baratara? You know when we reached Abel Country, do you know how many enemies tried to destroy it too, in 2000? Now why didn't I get scared or why didn't I care what people said or did? Because I am conscious that I didn't find God; God found me. I didn't put a gun to God's Head and told Him, "Reveal the Seven Seals and the Seven Church Ages in the Book of Genesis!" No. God didn't see that I was inferior to give that to me. And when I travel, I see a lot of people who walked with the Prophet don't have that even up to today.

So, that kind of dealing, when God's dealing with you, it takes away inferiority complexes. And everybody

knows that was one of the things that we preached down through the years: we have no inferiority complex because God is no respecter of persons. God doesn't respect you because you're black. God doesn't respect you because you're yellow. God doesn't respect you because you're brown, neither does God respect you because you're white. God is not watching anybody's body; God is watching your soul and seeing if you have faith or no faith to take Him at His Word.

It is man who watches one another's culture, colour, education, wealth and then decides how they're going to relate to that person, not God. That's how God is. Now, at least that is the God I know in the Bible. That's how He is.

So God is telling David... David became a king but he was no king. We've come to find out we are priests and kings; that Jesus made us priests and kings. You are a royal priesthood, you're a chosen generation and we shall reign as kings and priests on the earth. When the Lamb took the Book, that was the song that the Redeemed were singing.

*<sup>9</sup> And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.*

When they wrote those books, about fifteen books, and they sent it all around the world. I went into Canada, a whole pile of the books were in Canada. Bro. Byskal said, "You've come here too many times and we heard that Word too many times to be influenced by that." I went to South Africa and Bro. Beckett said, "I have all that in my garbage when it came," because he was inspired by me. I am one of the ministers who has been a great inspiration to him in the Word. So he knows: the Word that's coming through you, that Word can't come if you're not connected to God. This is how they understand.

So the thing I'm saying is, they tried to destroy that Name and they tried to do all these things, but the thing is... You see, everybody knows this in the church, who listens: *And David behaved himself wisely in all his ways; and the LORD was with him.* And Saul feared. [1<sup>st</sup> Samuel 18:14,15 -Ed.] You know that Scripture from way back when. Do you understand?

This is why it's good to walk... We had nothing. Today, I could have a briefcase if I wanted. I have a briefcase. When I just started to preach, I had a Melton pants. I cut the pants leg and made a bag and put the Bible in it. So instead of walking with a briefcase, I had a pants leg from a piece of cloth with the Bible down inside of it, because we were still not fully civilized. [Congregation laughs -Ed.]

We started to realize that people in the Message would find... They will get stumbled with that. You are their pastor and they expect you to walk not with a little piece of cloth bag, you know, to kind of represent the people a little better. So, you know, I had to part with it; it's not that I wanted to. I started to think about the people.

*...and have made thee a great name, like unto the name of the great men that are in the earth.*

Do you know [that] people around the world knows this church? In Nepal where they just had the earthquake, there are brothers there translating the *Seven Trumpets* book. It was not us who sent that; the brothers in New Zealand did. Not even Bro. Malcolm, other brothers who do missionary work there. And they know what is in the books and they didn't suppress it because it didn't come from them, no. As a matter of fact, all that we have on our website, they have it on their website because they believe.

Because when we went into New Zealand in 1988 and preached the *Seven Trumpets* to them, that is where Bro Eddie [Bro. Eddie Weston -Ed.], talking with a brother,

trying to get him in the seat, he said, “I’m not going inside there.” He said, “Last night I saw when that brother was preaching, a Man was standing on the platform next to him.” He said, “I’m not going inside there.” The brother came from Canada.

So, these are things that we came through. You see? And today this church is known all around the world. But the church is not... Which church is known around the world? The Barataria church? The Abel Country church? No, the church that started in Fran Street. These were just stages of evolution, but the birth of the church was in Fran Street. That is the church they know.

*10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more;...*

We moved from Barataria; we moved to Cocoyea. We moved from Fran Street to Cocoyea to Barataria. What did the song say? Look where we’re going from here. The song says, “Look where we’re going from here.” [Bro Vin refers to: It Is God #782 - Songs That Live -Ed.] We’re not moving again. We’ve got a place of our own where He planted us. And in all the places we’ve moved to, here is the longest we’ve stayed, and the new crop came out from here, and that new crop sent the Thing global. Could we miss that this happened among us?

Now, if this happened and this evolved among us, some maybe couldn’t see it as a stalk and know that it was a wheat plant. But some knew it was a wheat plant because they knew what the seed was. Some watched the tassel and wanted to believe but found that they were still not sure. Some watched the husk and they heard that the husk could just be something looking like the seed but it was not seed, and they were still not sure. And then, when it comes back to seed, there are no more stages. You had from quite there to here to make up your mind. If you reach here and you still

can't make up your mind, something is wrong with the seeing, not with what happened. Because what happened has happened, until the influence of It is around the world.

I'm saying that we did not know where Fran Street was going. I told you last night we were in Cocoyea and we thought, "This is it." We built our little building in the back that could hold one hundred and twenty max, and we were happy. And we said, "We built a church. We have a church."

A brother came from Guyana, Duncan Hing, who could carve. Because we were already in Guyana about two years, going in 1980, 1981 and 1982. Then he came and spent months by Sis. Rita and they and carved this and put it up.

Today that carving is in St Vincent. We gave it to Bro. Elijah and it says, "The Spirit and the Bride say, Come." Because when we came to Abel there was no space for it to fit. We could have maybe, found a place somewhere in the Fellowship Hall, but we decided, "You take it now," because they were now building and they have it and it could fit there, and that was the thing.

So look at that, how God did that for us. Look at the kind of pedigree that God brought the church... That is the front of the church, how it was there. [A picture of the church in Cocoyea is shown on the screen -Ed.] We built that church. As I told you last night, we ended up leaving that and made the shed with the big mango tree in the yard, the main church.

You know what? It was not by decision. Because all the people who were coming were coming from the north, and they were coming so fast, we who were the original church, were like a few members in a church up north. And most of those brothers who came in from a certain category were deacons, were trustees, they had positions in the church and everything.

Until Bro. Willie [Bro. Adonis Williams -Ed.] became the man taking care of most of these things. He was

handling all the construction, he was handling everything. He left his work to give that time to ensure that the work could progress. God was sending the people.

There are some things I can't say and wouldn't say because in six months, we were ready to go to Venezuela and Tucson and had an office built, that when you came to church, you could go and consecrate yourself and these things.

We had from 1976 (which was Barataria) to 1979; three years, and we could not even, maybe, buy some bus tickets. We did not know where the trustee... the trustee somehow misplaced some of the things and had the church in a little state there. But this is the evolution. As I told you yesterday, we were not a church fully set in order. We had to have people to take responsibilities.

Today we have a great church here. Everybody's in order. Everybody in Abel Country knows their position. If you are a cook, if you are a custodian, no matter what you do around the church, much more for those who are deacons and trustees and song leaders and musicians and singers and the recording people and everything; everybody here knows their position over the years. Isn't that a great thing? This is wonderful. This is wonderful. [Congregation applauds. -Ed.]

And God said,

*10 ...I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,*

Everything Satan tried to do to stop, to hinder, and it only got stronger. Do you know why? Nobody went back to fight anybody. While they kept doing that, we went out into the region and God raised up all the churches, while they were doing that. To me, this is

God's grace, that God would do a thing like that.

Last night we had our three sisters: Sis. Monica, Sis. Debbie and Sis. Margaret. And as we said, they are ladies today. They are all mothers. They all have big children, you know. Sis. Debbie is a grandmother and you know, I am a grandfather and...we've come a long way, and we are not the young children we used to be. I was single. She was single. Bro Neville was single and they came and got married.

Sis. Monica, when she came she was fifteen years old. She was in school. I remember her going... "Is it Pleasantville you used to go to?" [Bro Vin directs his question to Sis Monica -Ed.] I remember when she came in the evening from Pleasantville, there. And when the time came, she and Bro. Rennie married. [Bro. Wrenrick Bishop - Ed.] They married young, just like me. I married my wife young, too.

In those days, these young girls and they, they were like, you know... They were not young girls who styled up their hair and this and that; their lives were given to God and they were taking responsibility.

You know, today you try to marry a girl sixteen years, you'll have real, real trouble here. And you would think that they should be more mature today, at that age because the world is more advanced.

But this is the great thing; as I said, you see the caliber of the sisters. They stayed forty years right here in the Assembly. And that's why we appreciate them, we appreciate their sacrifice and their labors and what they have done. God knew who to put in the first leg of the race.

When you start your race, you know, a relay; you have to get a good start so the others coming behind can build on that start. If you start and trying to catch up and that first leg was kind of difficult, you have plenty catching up to do. But when you run a good first leg... And when we came out there, God knew just how big the church had to be.

Down there, we had a kind of trouble-free church almost, you know. When we went up to Cocoyea and more people started to come, then we started to get little jitters. When we went to Barataria, whew! I am leaving there two o'clock in the morning. David was on one of Sita's legs and Timmy on the other leg. [Sis. Sita Dayal, Bro. Vin's wife -Ed.] And they'd be outside at two o'clock, at #39 Tenth Street, and I'm inside there trying to kill snake, shoot alligator, deal with hyenas; it wasn't easy and that was a regular thing. By the time we'd get home... And I couldn't take it after a little while, so I told Bro. Carl, I said, "You take over the church."

And when I said that, brother, then I got more trouble. Bro. Neville was one of the first ones, then Sis. Lorna; I remember those two out of the set. There were many others but those are the two, as I see them in front of me. They said, "No, no, no, our experience is with you. You have to be here." Because something was already happening in Barataria, but I was ready to unplug.

You see, for me, I never wanted church and to preach. I didn't come looking for this. It's God Who forced this on me, you know. I always say, I still remember the place in Fran Street there; I could carry you by the fence and say, "Right here, eleven o'clock one night, I stood up here and said a prayer."

Like Jacob in the Bible, if you recall where he said a prayer to God at Bethel, when he was running from God, right? He stole his brother's birthright and he was running, and God met him and said, "I am the God of Bethel." And God showed him the vision.

And then, he said, "Okay, if You show me this and this is the gate to Heaven and so on, I will be faithful. I will do such and such, but You take care of me. You take care of this and You take care of this." And He kept it.

When God said, "Go back to Bethel," he said, "Okay, I have to go back in the land of my fathers, now." But

he held that because he knew he met God there that night. And God deals with us like that.

I believe one of our great mistakes was the little things in your life: because the sky didn't open, the thunder didn't roll and angels didn't come down, what you could see with your eyes and touch; we didn't put value to things. But you see, it's revelation. To me, it's a pre-planned life. Before you come here, your life is pre-planned. And if God pre-planned your life as an Elect in this Day, in the Day of full redemption, God has measured out your life second by second; everything in your life is important. It may look simple but it has meaning. It is necessary for that to happen in your life, good or bad.

Look at me last year, May. I could have done like any other minister; I said, "No, I would let it go on the internet; tell the whole world what happened with Zion there." I did that to prove to the church and to prove to ministers worldwide... I didn't get two percent repercussion of that from anybody outside. Do you know why? Do you think Satan didn't try to show you so and so and so? Because I never wanted ministry to begin with. I was ready to say, "Lord, I could step down in the morning and finish with this." That wouldn't stop God from dealing with me. Do you understand what I mean? [Congregation replies, "Amen." -Ed.] That wouldn't take my name out of the Book. And I showed by Scripture, that God had that. Jacob and all of them had that. Because you're not going in on behavior; nobody.

When Tamar, and Ruth and they were given with faith, it just shows what God can do in a life. Do you know how many good women who were never like Tamar and are not in the genealogy of Jesus Christ? So, it is knowing God by experience. But you see, when you don't have faith, you try to whitewash and make everybody see you as good, and what you're doing, you're trying to please people instead of pleasing God. Because God wrote your story; you didn't plan your life.

If God put that in your life, that's for a reason. You have to learn to draw inspiration from that and get strong. And if your life is to display God's grace... Do you see? And this is what it is.

God put where Paul persecuted the Church. God put where Bro. Branham tried to commit suicide twice and tried to kill six boys in cold blood, and where he compromised with his mother-in-law. God put all of that in there. He had to say it, because this is what faith is. Faith is not just trying to show people that you're looking nice. And that is what happens when, sometimes, you make a mistake or something happens to somebody and people kind of start to watch them.

Does God have a list of which is the bad sin and which is the good sin? [Congregation replies, "No." -Ed.] Do you have a thermometer in the Bible where you could say God gets really angry for that but God doesn't mind this one?

He compromised with his mother-in-law. He lost for a compromise; he lost wife and daughter. He didn't commit adultery; he didn't shoot anybody. Do you understand what I'm saying? [Congregation replies, "Amen." -Ed.] He didn't thief anything from anybody; just a compromise. So, if you compromise and you don't get something like that, you should be really glad, if that goes with compromise; and see how many times you compromise. Do you understand what I'm saying? [Congregation replies, "Amen." -Ed.]

So, that's why our history is important. But a lot of people hide their history because some of their history doesn't look good. They hide it but that magnifies God's grace. That is why Jesus told Simon, who was a good Pharisee, no sin, and he said, "What kind of prophet is He? If He knew what kind of woman that is."

He said, "Simon, you're thinking that." He said, "Who is forgiven much will love more. [Luke 7:47 -Ed.] Let me hear." (After he told him the parable). He said, "Well, so is this woman here." And Jesus took this big, self-

righteous Pharisee and put him down, and took this woman and lifted her up.

Now, is He the same yesterday, today and forever? [Congregation replies, "Amen." -Ed.] Is it only in healing or in all these things? [Congregation replies, "All these things." -Ed.] So, don't hide your history. If you have to tell something in a wrong way, you don't know how many lives that may help to see the Light. Because what is it to have things that you hide, and going along and projecting yourself to people, and people are looking at you and they're telling you, "Boy, I'm so glad you never did that; I'm so glad you never did this." And you sit there now, soaking up all that, knowing that they don't know what your condition is. Aren't you deceiving them? [Congregation replies, "Yes!" -Ed.] Of course, you are deceiving them. But you know what people do, they go through that and they kind of thank God that they don't know, because if they knew...

Yes, but you fail to see that you should tell them, "No, I'm not like that, you know. I'm not how you are seeing me. I stand here by God's grace. I could have been cast away if it wasn't for the Blood. It's God's election. It's God Who kept me. And I didn't plan my life; God planned my life. And God knew that I will take that and not walk away from God. God knew that I would take He planned my life like that, accept it and serve Him, knowing that He has a good purpose: to bless other people."

So, that's why Bro. Branham, in his church, God gave him the same Scripture. He said, "When people heard "Branham" and they saw me coming, they crossed to the other side of the road." He said, "Today, I can't get away from people. I have to go and hide to get away from people." He was so ashamed of the old coat that his wife patched up, and he went out in the meeting and he had his hand here, preaching [Bro. Vin indicates to a part of his jacket -Ed.] because he was blocking the patch. He said, "When the healing started," he said, "nobody was

thinking about that patch; everybody was trying to touch that coat to get healed.” This is the thing. So sometimes, as human beings, we have our complexes, but this is how it is.

Bro. Granger, I’d say was one of the brothers, he and Bro. Wayne. When we met these brothers, they were young; they had no... They were two country boys. But like Bro. Branham said, “Behind that little...” (When he was talking about those hillbillies.) He said, “Behind that little blue coverall is a heart that beats for God.” And when we met them, we met two brothers whom we knew had loved the Message, loved the Truth. And they were not the kind of people who, because they left a place, they would speak evil about the place. They were not like that. They were still friends and close associates, but they were courageous with conviction to make a stand.

I want to give him a little space there. Do you have the mike, Mikes? Yes. Pass one for him there.

[Bro. Granger testifies. -Ed.]

Hallelujah! [Congregation applauds -Ed.]

That was always one of the unique things about Bro. Granger: deep convictions and a lot of passion. When he speaks, he speaks from his heart. And, you know, as he went back over that experience of asking God for confirmation with the seven opossums, better known as ‘manicou’, locally. [Bro. Vin and the congregation laugh -Ed.] And in those days, where we were talking about Bro. Wayne and him, and they were coming, they didn’t just come. The point behind asking the two of them, last night and tonight, and with the three sisters before, it was showing you that people were coming in. In other words, they were not saying, “I’m looking for a church to join. Which church to join?” No, God was adding to the church such as should be saved.

Now, that is like an expression of what God was doing. The people whom God is doing this with, it was coming to them by personal experience. So, in the end,

they'll tell you, "It's God Who did that." God added him, but the way God added him was, he was crying out for something. He wanted something more. And then he was hearing this and: "Is this true? Is this of God?" and then to step out like Gideon. That is no different to what happened with Gideon.

You ask God for something, God does it. It is a man to speak a word; it is God to confirm it; as simple as that is. That is the thing that has paralyzed us for many years. People had testimonies but everybody sat back and said, "Hmm. Well, I wasn't there. I don't know. Maybe he is exaggerating; maybe so and so." And many times, somebody is giving a testimony of something, it may not be a spectacular thing but look in the Bible. Did God do something like that before? Did somebody ask God for something? Did God confirm that?

It was important to him to leave a place where he received the Message, settled down, was needed serving the Lord there, and then reached to a junction of decision. And when he reached that junction of decision now, he didn't just want to make a rash move. He didn't just want to go on human influence or human zeal. "God, do You want this? Confirm this to me." This is confirmed. Now, he stepped out now, not on desire or influence from somebody; he stepped out on confirmed Word, on answered prayer. Do you understand?

Then that now, that was like a rock confession. And that rock confession, forty years after, he looks back and he is still telling that same story. Just like me, for forty years, I'm telling my story. These are things that we've talked down through the years, and forty years after, your mind hasn't changed about it because the God Who met you there and did that is the God Who's brought you down to this point.

Now, when you understand this this way, it is very, very important. Now, he has many, many things that he could tell, and Wayne has many things that he could

tell, but we are talking about 1976 to 1979 – his life and how his experience didn't stop there. These sisters' experience didn't stop there. They had many more experiences after 1979, but we are focusing there for the mere reason to show you that the evolution of the church was of God.

Yesterday was May 13<sup>th</sup>, today is May 14<sup>th</sup>; tomorrow is May 15<sup>th</sup>. We have these three days; we've planned for these three days to have it this way. Saturday and Sunday, we'll go into the sanctuary. It would be a preaching service because the Saturday is the 16<sup>th</sup>.

The 16<sup>th</sup> May, 1976... This was 1977 – 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>, when we declared *The Move*. The 16<sup>th</sup> May, 1976 was *Why Do Thoughts Arise In Your Heart?* The Angel of God came down right there. The same One Who came down in the house there, in the church building in Moruga and we had that meeting, where we crossed paths with the brothers and got close, and then they started to come down.

Then the same One there, in the church in Fran Street, that's where we wrote... And the saints who were in Barataria could tell you that from the time we went to Barataria and put up that first wall, we painted: "And They That Sat In Darkness Saw A Great Light." Because our understanding was opened to the Scriptures and now we went up there, because that was prayer—Sis. Annmarie Hudson with the dream in the house: "It's getting to midnight. Go and get My people." And we heard them crying out. And this was part of this.

Now, all these things God answered. Just like going out in the region, God answered. And here, that first move in Barataria was like that. I want to call Sis. Merle [Merle Nuñez -Ed.], because back in those days we had the sisters' prayer meeting and Lynette... Where's Lynette? [Lynette Herbert -Ed.] She's here. I will call one by one. We had the prayer meeting in Lynette's house, down in Mon Repos. And you hear the song, saying: *We went to Mon Repos*, (right?) and there, God delivered the girl. [#617

Second Cycle - Songs That Live -Ed.]

That was like Peter and John and they going in the temple to pray. We had the church in Cocoyea, in the house, but we had the prayer meeting down in Mon Repos, in another house. So, on Friday evenings, we were walking down, going down into Mon Repos, and we were accustomed to going there. And these people knew we go down there to pray and then come back out. Because everybody knew that they see people all around the house, their hands up in the air, praying and you know, they were crying out in the house and different things.

This particular evening, they were waiting for us to pass. And while we were passing there now, this girl had an epileptic fit. I remember that right there, that same night there was a pit bull. I think they said it had this pit bull that held onto another dog; it was a whole commotion now, and we were going down there. And the man there ran out and asked, "Could you all come and pray, because the girl is inside in an epileptic fit."

Well, we went into the house and started to talk to the family and different things. They brought the girl; we prayed and God delivered the girl. The next time we passed, they were so thankful, the girl was delivered and everything. From that... Well, that was finished. That ended up in the song. Bro. Wayne had these experiences with Levi too, at that time—with Marlon, Marlon; Marlon, yes. And I told him, I said, "Change the boy's name." Marlon means sickness, too. And we had those experiences, which I think that was afterwards. But you see, we were having these kinds of experiences.

Now, Bro. Sampson wrote those things, you know:  
[#617 Second Cycle - Songs That Live -Ed.]

*And He went to San Fernando Hospital  
[And] there He spoke the Word.  
Caused Bro. Williams to make a stand*

*Against the word of the physician  
Healed Bro. Wayne and his boy;  
Saints, He's here, riding this trail again.*

Because in those days, people were testifying of what was happening. And again, you know, it was Something that was moving among us and we were, some of us... In other words, let me put it this way: We were growing individually, into the realization that there is a Spirit amongst us and this Spirit is revealing Things.

Because in 1976, when we started—when we bought that tape recorder, it was because service after service, inspiration came as how it is here, and the Spirit started to speak out Things but it was not being recorded; we couldn't go back and get it. And we realized that we had to tape these Things because Things were coming out under inspiration. And that's where we went...and Bro. Joe...we bought the tape recorder. And in 1976, we started to tape. That was the seed of that streaming today that is going across the face of the earth. That was the beginning of the library, Third Exodus Library; that started right there. Do you see?

And to see... But look at this today. Today, the volume... We, because of the early days and the cassette tapes, they never used to even open them; they had no screws, the first set that we used to be buying. In those days, they used to make them without screws. Then with all the heat and the constant use, all of this was lost, especially when we got to Baratara and everybody wanted tapes and we had to keep making. We bought duplicators and different things.

And when this was happening... Then from about 1976, all the way to about 1981, all those tapes are gone. Maybe one or two people might have a tape at home there. But you can go in the library and maybe get from about 1982 to the present time; every service is recorded. But the point I'm making is, all that was being recorded from 1976, because we were conscious

that the Spirit was speaking Things.

Now, somehow, you know, many people... As I said, when we were young in the Message and all we knew was God and we came out for God, nobody was studying about where they were living, who needs a bigger house for their children, who had children going to school, who had to get a bigger income to maintain their family, so we didn't have this kind of responsibility fully yet. When they started to come, life started to take a different turn and other things came into your life, so no—less and less of the history was being retained.

And then, when we went into Barataria and ended up in an explosion, our little church, our nice little church that we had, we became the minority in our church. If there were ten or fifteen of us down there, now we started to go into the hundreds, in Barataria. So now, you're talking about another hundred and ninety or so, that were not with us when we started. When you are looking now, "Oh, here is one brother, here is one sister," type of thing.

So, all of these changes were rapid changes taking place. Because I am at the forefront and my experience in Santa Cruz, God had that history being recorded down the line. And that's why over the years (and I guess I have a good memory too; God blessed me with a good memory), I can retain that. Because the way God led me in the Word, very early, we knew the history was important.

In the Brothers' meeting... I will tell you about Bro. Carl and myself now. Today is May 14<sup>th</sup>; I was baptized on this day. This is the day of my baptism. This is how we chose the days: May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> for *The Move*. When the time came and we said that we were going to declare this thing, we had to choose which day we were going to have this meeting. So I stopped, I said how about May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>? Well, it was agreed upon. But that was the time when I had my experience.

Because one of the things that struck me always was

continuity. God dealt with me on May 14<sup>th</sup>. When we looked at the calendar and to choose the date, there was a May 14<sup>th</sup> coming up. So I'm holding on to the God Who met me back there, when I made my decision and He showed me: "You need to be baptized," following that. So, that came down and became part of the history. And now, this was going to happen (as we said), not in Colville Street; this is going to happen down in South.

I can't even remember... I remember the meeting we had but the details... Well, I guess they were not too concerned about where it began and since it was originating with us that we should do this, because one of the things with us in the South, we were more vibrant; we were out on the street testifying. When we went up in town, the brothers had a term they use to say, "Well, you know the physical and the physical." And they were talking like, you know, like things were hard and different things.

We even found that in Barataria. We use to have to go up there and clean up the place, and they were living right in the same street. They were in walking distance from the church and we were leaving South. When you saw all those chairs packed up, we were carrying chairs, everything, going up to Barataria to do this. And this was always the way, the Third Exodus Assembly way, in that, we were moving with a force, you know, until people started to say, "They go everywhere and take over everything."

We're not going and take over anything. We have a military type of operation – precision, an eagle strike, know what we're going to do, know where the attack is going to come from, how we are going to launch the offensive. This was the way. This was the way we operated.

And so, when Bro. Carl came down to San Fernando, the first time we were crossing paths with him; we had seen him before and, you know, [just] small talk,

because when Bro. Coleman came in 1974 and 1975, he came to Bro. Carl and them. Because Bro. Howie, Howard Richardson, he used to live in the United States and he had come from Bro. Carl's church. Bro. Mc Mayo and they were not in the picture in those days, as yet. Bro. Carl, he was there and I remembered that I saw them; I saw my wife. She said that Bro. Carl was her pastor. Because even when we got married December 4<sup>th</sup>, 1977, that was even something like, that cemented the union in *The Move* of the two churches, too. See? That was part like, "Look how this thing came and happened."

Those who know some of the history: there was another brother who had a certain design on her, but she told the minister that she was going through a force with me. [Bro. Vin and congregation laugh. -Ed.] So, God foreordained this. Do you understand? So, this was something very special. She will get at me for this after the meeting, you know. [Bro. Vin and congregation laugh. -Ed.] But most people in the church know this because we use that as a little humor. All the brothers know that, you know. But I say it because, you know, I want her to feel good that... [Bro. Vin and congregation laugh. -Ed.]

So, we really met him in close quarters to talk, not that...again it was circumstance. We had reached a junction in the second stage of foreign brothers. When we say foreign now, foreign to us and our experience. First, we took them to Len Hap and then we brought this other brother, which I brought him really, Bro. Mike Phipps, and then he came down to preach, because he and I were kind of close.

During that time, when we reached the place now, we had to sort of separate again because we were only getting politics – Primus in the square, Currie in the square, *this*, and no Word. So finally, we said, "Aye, this thing..." Then he now, when he realized that he couldn't go any further, because he is an evangelist; his plan was to bring Bro. Rogers, because he had joined up his

church with Bro. Rogers' church, which later on, we would have to go to Barataria to help people who came out of that church. Do you see how...?

Watch your history, it is important, to show you that God had a plan and a purpose. Because remember, for forty years now, we stayed under one thing. We didn't wiggle right, we didn't wiggle left; we didn't go under human influence. We stayed away from all... Even while all the big thing was going on in the country and different things, we stayed aside and we followed What met me in Santa Cruz; and this is the thing.

And that's why it is important for us to know what happened in Cocoyea, because from Cocoyea, we went to Barataria. Because the people from Barataria came, saw this in Cocoyea and never knew this existed in the island, because we were a little church now coming up, and we were in the house and nobody knew. We didn't even have a church building yet, so nobody knew that something was going on there with these people.

Ozzie, do you remember that you had the little organ and we put it in the room? You used to play it in the room when we had it in the house, upstairs. [Bro. Vin speaks to Bro. Ozzie in the congregation. -Ed.] And he and I used to be downstairs. And I used to say, "Sing for me, sing for me." I used to like *'Room At The Cross'* and he liked to sing and I used to ask him, "Sing this one for me, sing this one for me." and we were there fellowshiping a lot. And then, when he started to write the songs... And then he did a painting something like this too, at one time, [Bro. Vin points to the painting of The Stature of a Perfect Man. - Ed.] and he put the fourth...but he is a good artist as well. In those days, we were very close.

Now, it's amazing that he's here tonight. I don't know if the brothers invited him or I guess some of them went to see him and told him, but it's amazing. I think that's of God. The Lord has that tonight.

So, 1976, March 21<sup>st</sup>... And the reason all these dates are remembered, I had things written down,

because Sis. Jean Nuñez, who was the Sunday school teacher, who used to teach the little children, she got baptized that day. And when she got baptized that day, that was the sign that the church, with the first two experiences of people coming in to help us and trying to take us down a different road. Because after Bro. Rogers, he wanted to bring—Bro. Phipps wanted to bring Bro. Waldron for us. Later on, 1981, remember McAllister Street that night.

Now, watch the history. Watch the history. This is man's plans up front. Watch how God was bypassing this and watch in the move of God, where God started with those who came out from there and the first set of people in Barataria who were coming forth in a big way was from McAllister Street.

When you miss these things, you miss what God was doing, but this is how it was done and those who have been through there, they see how men wanted to carry us *this way*. I remember when he wanted to do that, because his conviction was: Bro. Waldron is the true pastor in Trinidad and Bro... No, "Bro. Rogers is the true pastor in Trinidad and Bro. Waldron was like a teacher." So, these were the people and he was the evangelist. So, he had the three of them as the three real ministries in Trinidad. He left his wife; ended up taking somebody else's wife; went to the United States; went off in a strange kind of false prophet thing; walking all in New York City and different things; went kind of mental and these things.

The next one, you know where that went. That went out of existence, because that thing became so "thing" and then the other one was another thing by itself. I'm not against the brothers but I'm trying to show you men had this design for us.

At that moment is where I stepped out and said, "Brother, I believe God wants to use me here." Because God pushed that; because I never had that way. But there was a brother with Bro. Mike Phipps, called Bro.

Bellerand. And Bro. Bellerand had this dream of me reading the Scripture and a lightning bolt came straight and hit me, [Bro. Vin points to his head. -Ed.] and all my hair turned white. Look at my hair today. [Bro. Vin and congregation laugh. -Ed.]

In my family, we have nobody this way. Look at Patrick and my brothers, all of them. Watch Christopher, fifty-seven, about two or three years younger than me. And with this, I watch how these things come. Because reading the Scripture, you know I read the Scripture a certain way, (right?) who listen to me, how I read the Scripture. Of course! If you miss that, something is wrong with you.

So, Bro. Bellerand had this dream and so we see how those things came along. And he had testified about the dream in a service. And so, I had stepped out after and said, "I think God wants to use me here." And then I started to preach. Because you see, besides when those brothers were there, I was like the unofficial pastor, because I knew the brothers from the world, and they followed me from the world. But we came in the Message and I wasn't stepping in the front.

These two sets of people who were so-called pastors never had a convert among us. If you call it converts, they were my converts. But the thing is, I wasn't operating as a minister because like...look up to this day, I'm not ordained. Do you know that? Up to this day, I'm not ordained. Could you imagine if I had gotten ordained what would have happened? [Bro. Vin and congregation laugh. -Ed.] God raised the dead, opened up the Bible, sent the Thing around the world, showed Himself so many times: visible, photographed, in every way. This is what I'm trying to say: God is no respecter of persons.

So, when I stepped out and told the brothers, I said, "No, no." And from there, that caused a little friction. He brought Bro. Carl down and that is how Bro. Carl came down. Bro. Carl came down to back him up. And

when Bro. Carl came to back him up, because the picture Bro. Carl got was like: he is a pastor in a church here, trying to help these brothers and like these brothers aren't fully going along with his view on certain things. So, he believed Bro. Carl was a more persuasive person, who was going to be able to reason with us and put us back under submission to him.

Well, when Bro. Carl came down, we started to express our view with the Message. The same day, Bro. Carl said, "Bro. Mike," you know how Carl used to talk. He said, "Bro. Mikes, I think these brothers have a greater command of the revelation than you." So, that took the thing out, and then God gave witnesses with Bro. Joe and the dog with the vomit, and said, "If this is of God, that dog would go back and lick up the vomit again." The dog went and lick back up the vomit. And that drew the line. Then in that same day, before Bro. Carl preached, I preached and said, "We have to start over from scratch."

Sis. Jean got baptized, and March 21<sup>st</sup>, which is the day of the fourth Seal, if anybody understands numerology and Scriptural, you know, in the Message on that day. That's the fourth Seal; that is the *eagle* anointing. And she was baptized on that day, and that was where the church was born. And I became the full pastor there – March 17<sup>th</sup>, 1976.

What we call May 1976 is, we had aftershocks of Mike Phipps had to leave and it's like Florence finds... Well, she knew me and Neville and them on the street. How are we going to stand up in church and play preacher? She didn't know the background of these fellows. She didn't know their history, but they were coming down as ministers, which they were. We met them in the Message as ministers. But the thing is, she knew our background and she couldn't have confidence. She didn't know their background and so, she had confidence but it was a confidence misplaced. Do you see?

So, that's aftershock now... Then the church was under her house. So, we were going through this little pressure. And then, when God gave that experience, she came and testified in the church: she was washing downstairs and she heard the Voice saying, "Don't fight God." Merle, do you remember that? Do you remember that, Sammy? See. It said, "Don't fight God." And then, she gave in and then things started to go smoothly. But that morning, that May 16<sup>th</sup>, when the Lord came down and preached the Message there, *Why Do Thoughts Arise In Your Hearts And Why Are You Troubled? It is I; Handle Me. It is I, Myself.*

And then we were conscious a few months after, like that triggered something. And what that triggered was, the Word just started to come out from the Scripture, and we were in Luke 24. And then we realized, "Hey, something is going on here." And then we made that a junction by putting that Scripture on the wall and painting it: *"Then opened He their understanding that they might understand the Scriptures."* And you're going to see in these meetings here, we are giving out to everybody a little memorial of that again, as we revisit that, with the men walking on the road to Emmaus and Jesus breaking the Bread. Because for forty years we have been walking with Him. Many not knowing It's Him and we are walking with Him, because He is in another form. And when He breaks the Bread, their eyes were opened and so, everybody was getting their own 'open eyes'.

And Bro. Branham preached over and over *When Their Eyes Were Opened*. Everybody has to get—because that was Easter Sunday, in the evening. The Mighty Angel had come down and broke the Easter Seal. And that is where God placed our experience: under the Seventh Seal, when the Mighty Angel descended and He opened the Scriptures. Because when the Angel descended, it was the opening of the Seals. The Scripture was opened but the understanding was not

opened, and Jesus was among them and that was our experience.

And we started from there and watched that Word open all the way and never stopped opening for forty years. See? Until we see, not just us here; we see ministers from around the world coming for these Things. Down to the Russian brothers and they came down, coming with their own interpreter; about twelve ministers, three elders and their interpreters and these things, came down. And we went to Tobago, rented two villas there and sat there. And that was what they came for. We had meetings. They preached and so, but they didn't come for preaching meetings. We let them preach while they were here, but that is what they came for. Because that was now coming back to us, who were there.

So, God was sending people from different parts of the world. In 1999, Bro. Malcolm and they came with about twenty-something people from New Zealand, right? [Bro Malcolm Wano -Ed.] And then, we had forty ministers in 2010, from Brazil, Peru, Ecuador, all these places, coming and all of this, God sent people from different continents, different parts of the world, from the different nations of the world to come to bear witness. Yet, this thing never went out like a movement, because this was just, you have something, somebody would like it; we share it with them. That's it. You can do what you do with it. We were not saying to gather around a person. All those movements were to gather around a man, a holy man, a powerful man, some kind of man; we don't have that.

Look at us tonight here, we are talking to our own and walking back and saying, "Did you understand what that was? Did you understand why they came? Did you understand what this was about? Did you understand that it's this Word here that touched these people and opened their eyes?"

How come we came off the street, in that little church

in Fran Street, and then, in 2001 we carried about thirty-nine persons into Zimbabwe? Within a week, just by word-of-mouth, they couldn't even advertise because they couldn't get a place, and eleven thousand persons were gathered there, in Harare. You all sat and watched the service from right here, live. These things... we had missed some of this, and this is why it came back.

So, 1977 and then from 1976, March 21<sup>st</sup>, then the first time we went out to preach in Woodbrook was 19<sup>th</sup> September. It was Sis. Monica's birthday that day and Sis. Bishop was healed. It was a Communion Service; we took the Lord's Supper after. It was the first time the two churches came together. We had the Lord's Supper; we had a Special Meeting and I preached there.

And then from there, we saw that there was a unity between us and that is where, from September, 1976 to May 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup>, 1977, between that time were Brothers' meetings, Port of Spain, San Fernando; back and forth, Brothers' meetings. Then in those Brothers' meetings, the fellowship was getting strong. We were getting closer to each other and we decided, "Okay, time to declare these things." Because we had certain experiences on Chancellor Hill, different things in the meetings and we were seeing the Word the same way.

We had gone to Ministers' meetings back and forth and there were always clashes with other ministers and churches. So, Bro. Carl and myself, we felt like, "No, no, no, God is doing something amongst us and we have a common vision." And so, we started that. On May 13<sup>th</sup>, he preached, and I preached on May 14<sup>th</sup>. That was the night I preached, and everybody knew I was in the room getting ready to come out to preach and Bro. Harold, (I think) was leading the songs and before I could get out...I had my book already, I had already prayed and had the message in my heart. I was going to preach *Moving With God In Season*, and all of a sudden, I ended up in Gasparillo, in a cricket match. And I said, "Oh God." They were getting ready... The

song to call me out and my mind, just like, something just took my mind over in a cricket match in Gasparillo.

Well, it's in there I'm going to understand Old Testament and New Testament. It wasn't the Devil, it was God, because in that particular cricket match, I got six wickets for two runs and the people were watching me and saying... (The West Indies Cricket Team was about to tour Australia) and Evans was saying, "This man should go to Australia!" Bro. Sammy took about three catches that day too and it was something. We won the match and we came back.

And here, I'm going to preach because the first night was real hard because there were so many of these spirits came around from all over and Bro. Carl was preaching. And you know Bro. Carl, he was always a kind of nervous fellow if there was a big crowd or something so. I'm a fire sign, I'm a little different to him. The bigger the crowd is the more confident I feel. [Congregation laughs -Ed.] No, serious. You see me, how I walk to the pulpit. I have that confidence, I have that make-up. I don't go to the pulpit nervous. I could walk into the biggest crowd and be relaxed because my confidence is in God. I have something in my heart that God put there, you know. I believe I'm commissioned. I believe I'm anointed and commissioned. God has done too many things for me to be nervous.

So, when that happened, that night we had such a breakthrough in the meeting; it was a great thing. The Sunday morning... You see we have this green and green here? [Bro. Vin points to the decorations behind him. -Ed]. We put this green and green here because the Sunday morning, the last day of the meeting, Bro. Carl was going to preach and when we walked out (because we were looking for confirmation) the Sunday morning, he came out in green and green and I came out in green and green and everybody in the church there noticed this, in his church and my church together, everybody noticed this. And it's like, "Look, they are wearing the

same thing.”

Then he even brought that into the preaching the Sunday morning and then we started to talk now, “That is our national colours,” because that was something that happened in the Sunday on *The Move* for God to even confirm the unity and the moving of the Spirit in the meeting. That meeting continued on until February 1979.

From February 1979, Barataria now was going to become a new chapter and Barataria is coming into *The Move*. That is why when you read the songs and you hear the songs... I will call Bro. Michael to sing just now. When you hear the songs, Sis. Eileen is writing that after *The Move*. *The Move* is 1977. We went to Barataria 1979. But when they met us, they were coming from churches, different Message churches. And remember, when they started to hear how we are seeing the Message and we are talking our experience, they started to realize, “You all are really different to other people’s approach to the Message.”

So, all of the things of the past, when they were not there, they started to identify themselves there because they saw that God knew that we were going to become a part of this. And so, when you all came here it was like, we were picking up people on *The Move*.

That is how, when we went into Tobago, we were picking up people in Tobago on *The Move*. We went to Grenada, we picked up people on *The Move*, and *The Move* started to go up all through the islands. Then *The Move* got—Do you remember how we had the Convention first here? We used to have the Convention first for the young people here. Then, we started to have Regional Conventions for the churches in the region. For about three years, all the saints came from Grenada, St Vincent, Dominica and they were coming over to the Conventions. Sometimes we had three hundred in those days coming here for the Conventions.

Then in 2005, God said, “Go back to Brazil”. Then it

became international. Then we went into what we call the extended region. And when we went there, then the languages started to come in: singing in Spanish, singing in Portuguese, singing in French, singing in Russian and then all of this started to come in.

Which church do you know did that, or does this kind of thing? What makes us do this? They wrote songs under inspiration and never knew... In Trinidad, it's 1.3 million people. They wrote songs and we had about forty churches or how much they used to have in those days, in the island. When they wrote those songs, eventually, afterwards, those songs started to go into other countries and before we started to sing in those languages, we heard people singing these songs in their language. They would go on the Internet and like it and then translate it; those who knew a little English.

When we saw that, we realized that God was opening these doors because of the Spanish experience. Remember, my experience is Venezuela. That is where it started, and I have preached from Mexico all the way to Chile, in every Spanish country. One country I have not physically gone to and most of my messages are there through a brother who used to be in Brazil; he lives in Uruguay. Uruguay is the only place I have not physically gone to, but I am known there by a lot of ministers and the preaching. I used to testify about the experience with the Spanish and all the Spanish countries, every single one, I have gone to and preached and have influence there.

That is why, when we look back there's something we need to understand. It's not about us physically, this is not a leadership thing; this is a Word thing God sovereignly did. Because the same Bro. Branham who went around the world and he preached the Message, his Message is being translated in different countries and men are rising up – shepherds, to find Christ revealed, unveiled in these messages. And people are coming out of organizations and coming into a revival

by that Word.

Well, that Word was in twelve hundred tapes, but that Word today is connected with the Bible and those twelve hundred tapes are connected. And that's why when we speak about the Message, there's another part of the Message.

It's time for us to close. So, I want to call Bro. Michael [Bro Michael Peters -Ed.]. We have heard of the inspired declaration. That was 1977. [#547 Our Restored Faith - Songs That Live -Ed.] And God did it so because if we had written it ourselves people could say, "You all wrote your own thing and you all make up your own thing." But when we went to these other people there, from other churches who had believed differently, they wrote those things: *The Original Life, the Original Seed, the Original Word...* [#582 - Songs That Live -Ed.] They wrote those things, and when those things happened, we started to realize the importance of knowing what God did amongst us. We are not just in the Message.

Now, the people sometimes, who don't understand these things or these things are foreign to them, they think, "Well, Bro. Vin is preaching the Message here, *that* brother is preaching the Message here, *this* one is preaching the Message here and we are all preaching the same thing." And we are saying, "Yes, it's not just preaching; it is something interpreted in the lives of the people that brings them to a certain faith." Because though we are all preaching the Message, this church is known around the world not by preaching; that can only be by God's design because we never... We didn't walk with... That is easy to understand if somebody walked with the Prophet, if somebody's name is mentioned in the tape and book or if somebody is from a big country. When somebody is from an island that is not known.

Find out how many people from an island that their church is known around the world; you cannot find it. There is one church from an island that is really known around the world. It's this church from an island

seventy miles by forty miles. People in Russia, people in New Zealand, people in China, people in India, people in all those African countries, people in all the South American countries, they know this church. You just have to go on the site sometimes and you will see the kind of traffic on this site and then you'll realize... What is it? Are there twenty-three guests? (I looked at it, some day I was on the site) twenty-three guest or nine hundred and something people; sometimes you see two thousand. After a service tonight, tomorrow, you watch and see.

What is it they want to see? What it is ... the thing that is happening here. Look at us sitting here: tired, weary, but look at us sitting here. 'The Declaration' – Something was declared in this country. Many people didn't believe It. But the people who declared It are the same people who went out in the Region and God raised up eight churches. It is still going on because by month-end we may have to go and baptize a next few in Dominica.

We are talking about 1977. What keeps on going? Do you understand? We are discovering this and that is why it is necessary for you, as believers in this Assembly, these meetings are designed to say, "Take a closer look, God has done something."

The people: Bro. Granger, Bro. Wayne, these sisters, Myself, Bro. Bishop, Bro. Sammy, some of us have come along, we are nobodies. It's not about us. I am the jawbone of an ass. He is a dry stick. This next one is a sling. Look at the things God used. A sling in David's hand to bring this. God used a dry jawbone to beat down the Philistines. God used a rod to open the Red Sea and drown the Egyptian army. He took the weak things.

Sometimes people look at people... If we were big, somewhere in the United States and we could say, "We were there in Bro. Branham's meetings. Praise God! Amen. I was over here. I was there. You know, I went

out and the Prophet talked to me and told me different things.” That was impressive but that Day is gone. What did it produce? Where has it gone? And look at the weak things. Look what has come out of all this. How come? Do you understand what I’m saying?

Back in those days, everybody’s looking up north. And we’re saying, “What are you looking north for?” But here [Trinidad –Ed.] is too small to have this. Then you say, “Look what was so small here, look where it has gone.” It is not of man’s doing!

Look at the songs; everybody wants the songs. What kind of preaching could inspire those songs? The preaching itself is music. [Congregation applauds –Ed.] It cleanses a people. All those women in Brazil changed their dressing, when people think you are preaching hard here. But when they started to see them go out there, everybody in Brazil started to change their dressing. You go into Brazil today...

I want to carry you all to Brazil, you know. [Bro. Vin talks to Sis. Monica Bishop and Sis. Debbie Roderick –Ed.] I said that last night. I told somebody that last night. I think it was... Was it you I told? [Bro. Vin talks with someone near to him. –Ed.] Yes. I said that I have to carry them to Brazil. They worked too hard in the old days. They don’t need any visa; I’m carrying them to Brazil and say, “These here, we had a meeting in Trinidad recently and these here are the original. These are the mothers of these.” [Congregation applauds –Ed.] Of course!

You see, I have a pride in my people because I have gone around the world and I know God put diamonds and pearls here. When somebody looks, it’s like, they don’t look a certain way, maybe, like up north but the thing is, this is what God chose. It’s them God made part of a move. To me the great thing is this – Look how simple that is. We ourselves couldn’t believe it. As I said, we were satisfied with our little church back in Cocoyea.

You think if I had known this already I would have

gone... Think of all the ministers around. Why didn't I ask Bro. Byskal to lay his hand and ordain me? Why didn't I ask Bro. Pearry Green who invited me first to Tucson and say, "Lay your hands on me Bro. Pearry?" Do you know why? "The less is blessed of the better". [Hebrews 7:7 -Ed.] I know that is in the Bible. When I watch the measure of Word they have and the measure of Word God gave me, no, I'm already anointed from the Prophet. I'm conscious of that. No, it's the truth. You see, this is where my faith was.

My father was an alcoholic. My mother was a poor lady, broken up, life rooted up from her husband, ill-treated by my father, and you grow up there, going to school in Princes Town and these things. Outside is nothing; this is the wrapping. [Bro. Vin refers to his body -Ed.] But God's gift? Whew! God's gift, that does not have any second class to it. I'm not ashamed of that gift at all. I'm ashamed of this outside here. I'm ashamed I'm Sylvia and Newton's son. As Bro. Branham said, "I'm ashamed to be a Branham, but when that Angel and that Pillar of Fire comes and hangs there, I'm not ashamed of That.

When I saw that Cloud in San Salvador, I'm not ashamed of That. When I saw that Rainbow in 1976, I'm not ashamed of That. When I saw that Dove in Argentina, I'm not ashamed of That. When I saw that Pillar of Fire in the Czech Republic, I'm not ashamed of That. Do you understand? I didn't put It there; God put It there. Not in one island, not in one location, not only among my people; God put It all over. God let many people inside the church see It. Why do you think we call here the Gateway for? Because we know He is around.

We're closing up here tonight. Merle, I'll put you on hold; you and Lynette, by God's grace. Tomorrow night we start with you all.

You see the thing is, there are some things we cannot afford to bypass, which is some of the historical things

to bring the confidence: “We have not followed cunningly devised fables”. [2<sup>nd</sup> Peter 1:16 –Ed.] [Bro. Michael Peters and sisters sing. –Ed.]

Hallelujah! Amen. Hallelujah! [Congregation applauds – Ed.] In those days the songs were expressing what was happening. When you read *The Original Life* you hear them say:

*Our eyes of understanding, He has  
opened up at last  
And sweet victory is ours who were  
chained down in the past (See?)  
True Jubilee has been sounded and we  
have responded...*

All these things were written inside of there.

*Coming from the east, coming from  
the west,*

*Coming from the north...* [#611 Summit On The Seventh Peak - Songs That Live –Ed.]

That’s when the saints from Guyana, by the planeloads had come. Bro. Brady and they from Jamaica had come down and people were gathering in for those meetings: “Summit On The Seventh Peak.” You see some of the pictures they have there.

I remember that Sunday morning *Visitation For The Fulfilment*. I was preaching on how God came back around a second time for Sarah, and the church went airborne at the end; the place exploded. It was such an atmosphere in those days when you walked into that place.

Before we go we have a little special here, one that we used to sing in ‘The Move’. Bro. Weekes and Sis. Monica – *Help Me To Have Faith In You Lord*. [#1340 - Songs That Live –Ed.] Amen. You know, it’s Bro. Aubrey’s father I think, we got that song from. Yes. He could sing – Bro. Aubrey’s father. He used to be in the meetings in

Guyana. We picked that up and then Bro. Weekes and Sis. Monica used to sing that in a duet. I always liked that. That was one of our bombs.

When they fought World War I, it was hand grenades and little bombs of poisoned gas. When they fought World War II, it was the atomic bomb. Now, they have nuclear bombs, the Mother of All Bombs, the Father of All Bombs; it has gone into such another level now. So you could imagine the kind of bombs we have here. But we look back and see, war was fought on those kinds of battlegrounds in the early days, but we have all come up to be real trained soldiers by the grace of God.

So, we ask them to come and sing this little song, as we get ready to go and I tell you, tomorrow night we're going to have a wonderful time. Remember tomorrow night is official service as well, Wednesday and Friday. We only really added in Thursday and Saturday, because Wednesday, Friday and Sunday are official services and we just added in this.

And as I see, like the brothers told me last night, after I had said, "This might take us months". And I think we'll have to go through some months here with this because we can't tell this story...We are trying to tell it, but there are certain things that we have to spend a little time on and get it into the heart, you know. Because we don't want other things to come and erase that right away. We want that to be the thing in our hearts. Because as I said last night, you either came in, in Fran Street; you either came in, in Cocoyea or you came in, in Barataria or Abel Country. Three places: Cocoyea, Barataria and Abel Country. You came in in one of those stages of the work.

So, if you came in, in Abel Country, you can look back and see how God moved. Such a people; you are seeing the faces tonight.

We have Bro. Weekes. Do you know something? In 2011 we went to Africa; eleven thousand people were gathered there in Zimbabwe. The song leader came up,

Bro. Bothwell, from way back in 1984 when I went to Zimbabwe the first time. Bro. Bothwell came out and sang, *“Outside in the world I had no place to go...”* We were all shocked. We forgot that song was written.

Last night when Sis. Margaret says she came in and Bro. Zeph was singing *“The Bridal Walk”*, I said, “Oh my God, where did *“The Bridal Walk”* went? Then we were talking about Bro. Pierre’s songs, *“Honey drops are coming down from the Rockbox up on high”*. In those days when he wrote a song, he would come to me and say, “I wrote a next one,” or when he drew a painting he came and told me he got it. And that’s how I know the songs – *“Samson’s seven-lock strength was God’s great power...”* and all these things. Amen.

So, maybe we’ll get him to sing one before the weekend is over, amen, by God’s grace; whether he’s with us or not. Like Sis. Eileen’s song, whether with us or not, the hymn writers, when the inspiration comes, they had to pick up their pens and write those things because it is what God was doing. It is what God was doing.

And today we are not ashamed to look back and say, “No”. And these are our brothers and sisters and the circle is so big. All who were there in the beginning, all who was there in the middle and all who were there in the end, everyone has a place, by the grace of God. Everybody knows where home is. Children travel and go far, but everybody knows where home is, by the grace of God. Amen.

May God give us all faith.

[Bro. Weekes and Sis. Monica sing, “I’ll Have Faith In You” #1340 - Songs That Live -Ed]

Hallelujah! Hallelujah! Would you cling to the Old Rock of Ages? Do you purpose in your heart to firmly stand, tonight? Amen. He can help us. He can give us the faith that we have need of.

Nora, did you get a chance to practice the song we had for you? You don’t need a practice. Do you think

you can do it tonight? I feel you could. What do you think? I feel you could, Nora. “*From the Dust of the Earth.*” I feel you could do it. I could still see you in the house, stepping out to sing that song, by the grace of God. We love Sis. Nora so much. Amen? Precious sister. Never sang much, but there were certain ones that she sang, when she stepped out there to sing it, that was something else. [Bro. Vin tells Sis. Nora to sing *From The Dust Of The Earth.* He then said to her, “That is the one we remember good” -Ed.]

Hallelujah! I want Bro. Selwyn Dyer to draw a little close, because we are asking him to close in prayer. He was one of the brothers from the corner with us and all through. You know, Selwyn always likes the shadows. Selwyn doesn't like the frontline too much, yet he is always in the frontline, but he likes the shadows when things like this come around, so we want to get him up close. Amen. Praise His wonderful Name.

If you all want to come and give her a little support here, by the grace of God, you sisters can come. She's singing the special but you all could back her up, by the grace of God. Amen. Yes Sir. Glory be to God. Thank You, Jesus. Thank You, Lord.

Later on, we are going to get some...When we hit the Barataria stage, which tomorrow night we will kind of be bridging into Barataria. Amen. Praise His Name. Now Sis. Nora, you could do this, by God's grace. We're all behind you tonight, by God's grace. Amen? Hallelujah! Thank you, Lord.

[Sis Nora and sisters sing. -Ed]

Hallelujah! God bless you, Nora. [Congregation applauds -Ed.] Oh, Thank You, Lord. Thank You, Jesus. She still got it, amen. She still got it all these years. Hallelujah! Glory be to God! I tell you, when God gives you something He does not take it away. He adds more to it, by the grace of God. Amen. She grew older, like all of us, but it's still sweet coming out of her, by the grace of God. Amen! Thank You, Jesus! What a confession

of faith, “I was born to serve the Lord!” Amen. “I will always walk beside Him.” *Oh Jesus, Name above all Names.* Let’s give Him praise before we go. Immanuel, Jesus, Name above all Names, tonight.

Oh, stand to your feet. Let’s sing this song and worship Him. Give Him thanks and praise before we leave. Amen. Hallelujah!

Jesus...

*Jesus, Name above all Names*

Wonderful Savior, glorious Lord

*...glorious Lord*

*Immanuel,*

God is with us

Oh, blessed Redeemer

*Blessed Redeemer*

*Living Word*

Oh, let’s sing it again.

Jesus, Name above all Names. There is no Name that has power as His Name. The sick can be healed in His Name. Devils tremble when we come in that Name. That Name is to be glorified in a people in this Hour.

*...wonderful Saviour*

The family in Heaven and earth is named after that Name.

*Glorious Lord*

*Immanuel,*

God is with us

*...is with us*

Oh, blessed Redeemer

*Blessed Redeemer*

*Living Word*

Oh, Immanuel, Immanuel

*Immanuel, Immanuel*

*His Name is called*

Oh, praise the King tonight. The One and only God, the One true and Living God. Hallelujah!

*God with us*

Oh, and now in this Hour, revealed in us  
...revealed...

“In that day you will know I in you and you in Me.”  
Hallelujah!

*His Name is called Immanuel.*

I want to ask Bro. Selwyn to come and pray and ask God’s blessings.

Bro. Selwyn was one from the very beginning. He came down through these years a young boy. You see the picture in Barataria. He’s standing there; his hands up in the air. He looked so young. He still doesn’t look bad for a man who’s entered into his sixties, amen. He’s getting a little slower, but he’s just come closer to God. He’s been faithful down through these years. A true, loyal, faithful, dedicated servant of the Lord Jesus Christ. A deacon in the house of God today and still serving God; taking responsibility.

His precious wife, Sis. Myrtle-Ann, one who stood by his side and stood at her post in the church and labored. Their home is always open; they are always taking care of visitors like Aquila and Priscilla – helpers in Christ Jesus. How grateful we are for time-tested memorials, to prove that God did start something way back there, standing today, standing stronger, established, rooted, grounded, settled in the holy faith of Jesus Christ.

Blessed be His wonderful Name, amen.

[Bro. Selwyn Dyer prays. -Ed.]

Amen. Praise His wonderful Name. God bless you, Bro. Selwyn. Why don’t you turn around and greet your brothers and sisters and tell them, God bless them. And to the church, remember we said, try to be here Wednesday, Thursday and Friday, if you have to miss, you want to miss Saturday and Sunday. Those are the preaching services. These are the important ones. So we look to see you tomorrow, by God’s grace.

Meditate on these things. Talk to one another about

these things. Keep each other refreshed with these things, what God has done for us, as a people; our humble beginnings or early beginnings.

Oh, Bro. Ken, God bless you! Glad to see you tonight. [Bro. Vin speaks to Bro Ken Nuñez -Ed.] Amen. Praise His wonderful Name. Bro. La Borde, God bless you, my brother. Amen. Hallelujah! It is love, love, love, here today. [#617 Second Cycle - Songs That Live -Ed.]

*It is Love, love, love, here today*

*God bless you as you go.*

*...love, love here to stay*

*Oh, He has caused our blind eyes to see*

*...blind eyes to see*

*Giving us faith*

*...inward beauty*

*Love in His Bride riding this...*

*Oh, it is love, love. Let that love be shed abroad.*

*Impart that love to one another. Hallelujah!*

*It is love, love, love here to stay*

*He has caused our blind eyes to see*

*Giving us faith and inward beauty*

*Love in His Bride riding this trail again*

*It is love,*

*...love, love here today*

*It is love, love, love here to stay*

*He has caused our blind eyes to see*

*Giving us faith and inward beauty*

*Love in His Bride riding this trail again*

*Love went to the little fish*

*Love went to the little fish*

*And gave it back its life;*

*Also went to Sis Hattie Wright*

*Salvation to her two boys.*

*It was Love that calmed the raging bull,*

*Turned back the wild hornets;*

*It was Love in the prophet,  
The first wave-sheaf offering.*

**CHORUS**

*It is Love, Love, Love, here today, [Hallelujah!]  
It is Love, Love, Love, here to stay,  
He has caused our blind eyes to see,  
Given us faith and inward beauty,  
Love in His Bride riding this trail again.*

**Hallelujah!**

[Bro. Vin and congregation continue singing Second Cycle -Ed.]





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