

# THE BOOK OF PROPHET KACOU PHILIPPE

## KACOU 44: THE HOLY COMMUNION

*(Preached on Sunday morning, April 04, 2004 in Locodjro, Abidjan - Ivory Coast)*

**1** The first time I went to a church, it was in May 1993 after the three great visions. The Baptist minister asked me, "Who invited me?" I said, "No one! I had visions and I rose up to come". I explained the visions and after the meeting, he asked me to pray. I said, "I have never prayed in my life." He told me to try ... finally, he said the words and I repeated. He said, "Lord Jesus" ... and I repeated, "Lord Jesus!" He said, "I acknowledge that I am a sinner," and I repeated, "I acknowledge that I am a sinner!" He said, "I come to you..." and I repeated, "I come to you!" He could not understand that a person who knows nothing about God could see those great visions. It was in May 1993.

**2** Before man sowed anything in me, God had sown. *[Ed: The congregation says, "Amen!"]*.

**3** Brethren, we can see that the prophets of this age are gradually keeping silent. There are less and less posters, announcements and great vigils. Some people are realizing that its comedy; even the vigilant see Satan's seduction therein. In the United States, there were golden teeth, golden powder and some feathers of angel which fell out of the sky during intense prayers, we even heard of money multiplication. But this manifestation of the sons of the devil is drawing to a close... *[Ed: The congregation says, "Amen!"]*.

**4** Well, this morning I would like to talk about the Holy Communion. The preparation of the Holy Communion has divided many churches. I presented it without me seeing the making and without me asking about it. And this is the revelation and the explanation as I have received them: the bread is the perfect image of the Word of God that he that gives it preaches to avoid any imitation.

**5** Yet, the Word of God in a generation comes only to the living prophet messenger; not to the teacher, pastor, evangelist or apostle, but by a prophet messenger who is the attribute and the manifestation of the Word of God for his time.

**6** The evening time Message does not reveal anything on the making of the bread except for a journalist who might have questioned William Branham who said that the bread should not contain any fat nutrient. Thus, some Branhamists found no newspaper really credible for a question of a so high rank. Let's remember that Leviticus 2:4-16 says that we must put oil and salt in any offering. And I do not say the contrary but the explanation would be almost different. And I am not giving my version which can be wrong, but the infallible revelation of Jesus Christ. The bread as it is given should contain neither oil, nor salt.

**7** Yet, how should the Holy Communion be made? This has often remained the secret of those who have always made it up to William Branham. How does the Word come to the prophet? It is a secret for him. A good cooking has its secret. The cake of Leviticus 2:4-16 with the three elements is the image, the shadow of Christ's Body. And before the death, the Spirit, the Father left the Body. The Spirit, that is to say the oil, cannot die and be broken with the Body. And his side was pierced and, we, the Bride, spiritual Eve, came out but by "we" what do I mean especially? We the salt and the light of the world (Matthew 5:13-14). If the Spirit were broken, the redemption would have failed. If we who are the salt were banished on the cross, the redemption would be interrupted since the Lord.

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**8** Thus, the oil, the Spirit is alive, the Word comes and we season It to present It to the world under the stimulus of the Spirit who is the wine. Jesus as the Son of Man is the bread which descended from Heaven and every prophet messenger is the bread that has descended from Heaven, identifying himself with his Message. [Ed: *The congregation says, "Amen!"*]. You are the salt of the earth which must season this Message, according to Matthew 16:5-12!

**9** For us, Leviticus 2 does not talk about the cooking oil, but about the Spirit. Leviticus 2 does not talk about the cooking salt but about ourselves. Leviticus 2 does not talk about baking powder but about theology. We receive the "letter of the Word", but it belongs to us to season it and to pray for the reception of the Holy Spirit. You do not receive the oil and the Word already kneaded together as some believe it! Let's read Matthew 12:1-8 again ... The Lord said, "I am Master of the Sabbath" and we can say to the modern Pharisees that we are the salt and bread that they seek, we have in us the oil they search for and that we are even the cake of Leviticus 2 and whoever eats us shall not die and shall never be hungry. [Ed: *The congregation says, "Amen!"*].

**10** Thus for the Holy Communion, it is impossible to use the bread made in bakery. And the Holy Communion must be made up with pure hands, with the prayer which is the incense of Leviticus 2:1-2.

**11** As regards with the wine, I am not making any doctrine but I do not think that it was strong wine, well fermented that the Lord and his disciples drank but sweet wine, unfermented grape juice. Like palm wine, it is the same grape juice that is called: sweet wine. The strong wine was forbidden to any priest: Judges 13:3-4, Luke 1:15... The grapes are the fruits of the vine ... And I think that if the bread should contain no oil then, the wine also should contain no alcohol because the stimulus comes from the Spirit. And on the cross, the Spirit had left both the flesh and the blood ...

**12** Well, let's bow our head for the prayer and if you want me to pray for a particular subject, raise your hand and have your mind on that subject!... Several hands are raised! ... Very well!  
...

**13** Lord Jesus Christ, God of all grace, He that has all might in Heaven and on earth, He that calls things which are not into being! In accordance with this Message, I pray that Thou will wash away the sins of these souls forever.

**14** And you Satan, you've certainly got into their life through sins but this morning, they have received the grace and you know that on April 24, 1993, I was called and commissioned to preach this Message which must be vindicated, that is why, I order you, you and your angels, in the Name of the Lord Jesus Christ, leave these people! And you diseases, disappear from their life, in the Name of the Lord Jesus Christ! And let the cells get now even reconstituted! Let any failure and curse be dispelled out of their life!

**15** O Lord Jesus Christ, Thou the Angel and the Lamb of April 24, 1993, Thou the Pillar of Fire, the Angel of Jehovah, make that none of these ones no more gropes about on this earth! Take confusion, shame and discord away from them! Remove any worries, any failure, any misery and any curse from them. Let light shine anew and let joy visit the desperate hearts again because they have believed this Message! Let what was impossible be possible now because Thou hearken to the voice of your prophets. And my prayer is that it shall be so everywhere this Message is totally believed. [Ed: *The congregation says, "Amen!"*].

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**16** Now, I have some questions here... "*Brother Philippe, when a whole church believes in the midnight Cry as it has already been the case of some, what does it have to do?*"

Well, so, before I finish preaching this Message, some entire churches have believed and by the grace of God the passage was carried on very simply. First, the pastor, if he can, must present the Message to his assembly. And if the assembly believes then they apply all the Message including the public confession. However, before he presents the Message to the assembly, I must tell this pastor some things that might help him. Then, he will be able to do everything, but he cannot administer any baptism or consecrate until he is baptised himself and consecrated. He and the whole assembly must be baptised by a man sent by the prophet. But he will be able to baptise the new people who will believe after his baptism.

**17** If it is in another country, since we cannot baptise or consecrate through the telephone then they will apply all the rest of the Message including the public confession while waiting for the baptism and the consecration. Also, wherever the place you find yourself in, as soon as you receive the Message and you entirely believe It, you can start preaching It and gathering some people around you and start holding services with the public confession. It's obvious that if you have really believed, you will spread this Message all around you. And your parents, friends and acquaintances will hear It. And you will do so until one day, a brother should go and baptise you and consecrate you and mandate you for these tasks. [*Ed: The congregation says, "Amen!"*].

**18** As for the steps of the service, here is how it should be done: first the introducing prayer then the phase of the public confessions then prayers and worship prayers then the praise songs then the preaching then the prayers about the preaching then the final prayer and the offerings when shaking hands, with of course the possibility of small modifications in the whole, it is not a doctrinal plan but it is according as you are led. [*Ed: The congregation says, "Amen!"*].

**19** The second question is: "*Brother Philippe, can a sister curl her hair?*"

What arouses debates on this subject is that people mix up *to curl* and *to straighten one's hair*. You know that the word *straighten one's hair* is applied especially to our black sisters. Now if a sister can keep up her hair without straightening them, like some here, it is very good! But I will not be against a sister who has got her hair very tangled up and who wants to straighten them and keep them up. Do not make it a doctrine. And a sister who is always well covered with her hair straightened, even at home, I prefer that to a sister whose hair is always plaited. But, know that a man of more than sixty years of age who darkens his hair, this does not come to confession but it is an abomination because grey hair is a glory for him [*Ed: The congregation says, "Amen!"*].

**20** Well, the third question is: "*Brother Philippe, isn't the woman of Revelation 12:5-6 who is again in verse 14?*" Well, ... In verses 5 and 6, it was Judaism that brought forth the twelve Apostles who are the male son. And verse 6 says that she fled into the wilderness away from the Pharisees and others to be, at the end of times, nourished 1260 days by Elijah and Moses! It is different! You see? She departed for the wilderness. Then the one of verse 14 also departed for the desert by the two wings of the great eagle. It is different! You see? And all was different from verse 1 where, had it not been for the sunshine with which she wrapped herself or their position, we would clearly see twenty-four stars. Thus, the twelve Apostles are the male son brought forth from Judaism, before Christianity and before the Pentecost... It is different from

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the woman of verse 14 whose male son is the whole of the wise virgins. [Ed: *The congregation says, "Amen!"*].

**21** well, the fourth question now: "*Brother Philippe, if a false pastor baptises, is this baptism recognized?*"

Everything depends on the spirit in which he was at the moment of the baptism. If he was sincere, then this baptism is recognised! But if he did it in an evil aim then this baptism must be taken up. A hypocrite or a sinner cannot administer remission of sins or justification. [Ed: *The congregation says, "Amen!"*].

**22** The fifth question is: "*Brother Philippe, will the midnight Cry finish on December 18, 2005?*"

No brother! And here's what William Branham said in 1962 in a question and answer session about that: "*Statistics shows that a man's Message lasts three years, any of them; Then he lives upon his reputation the rest of the time till God calls him. Now, that's been since Christ; his was three and a half. See? And shows that all down, Spurgeon, Knox, Calvin, all the way down, it shows three to three and a half years is the limit for a man's ministry. His candle's burnt; he lives on his past reputation — his works follow him. That's all.*" You see?

**23** Now, William Branham says here that Spurgeon, Knox and Calvin are messengers! Are they among the seven stars? No! Are they eighth messengers? No! You see? We do not even see their tracks in the Bible... Couldn't God say that, from Moses down to John the Baptist, there were seven messengers? The shadow of what we've been living ever since Paul? You see? The Branhamists will answer for that one day before God! In the same way God sent tens of messengers in the Old Covenant, thus, God sent tens of messengers in the New Covenant since Paul. Since these last 2000 years, one generation has not passed that God has not sent messengers on earth. One after the other, since Paul leaving Asia, leaving the East till the West and now up to Kacou Philippe, God has sent prophet messengers to the nations. But all these prophets ministered under the influence of the seven stars which are Celestial messengers, the seven spirits in the hands of the Lord Jesus Christ. A star, that is to say a celestial angel in his time has raised several prophet messengers on the earth and I can say that Martin Luther, Ulrich Zwingli, John Calvin, and all those ones ministered under the influence of only one celestial angel, of only one star and that, Branhamists do not understand it. There are seven stars in the hands of the Lord, seven Celestial angels, but how many people, how many men, how many prophet messengers these stars will use on the earth? Only God knows it! [Ed: *The congregation says, "Amen!"*]. And for a Chosen one, as long as the rapture has not yet taken place. God will always send prophet messengers. And he that can understand, let him understand!