

THE BOOK OF PROPHET KACOU PHILIPPE

KACOU 71: THE STEPS OF THE WORSHIP SERVICE

(Preached on Sunday morning, April 27th, 2008 in Adjamé, Abidjan - Ivory Coast)

1 Brethren, it is still a privilege for us to be gathered to listen to the Word of God through a living prophet. It's a great thing... [Ed: The congregation says: "Amen! "].

2 This morning I will answer to a major concern on the steps of the worship service, but before that, I have a certain number of questions that I have to answer. I have received several letters and emails from people who have understood the Message and who are asking the question of Acts 2:37. Others even ask that I go to their country. May God grant them all the wisdom to fulfill His will and to have the Message accepted in their country.

3 Moreover let none of them have the behaviour of Adon, that Branhamist pastor who hid the Message to his followers. From the moment you believe the Message, if you have the means, do not hesitate to print the preaching and to download the audios to distribute them to the faithful and to advise them software and all that it takes for their advancement in the Message. One day, you will be recognized as having been a model in this Message. Apart from that, you can make small evangelistic cards with your contacts and distribute them so that everyone should be informed of that. [Ed: The congregation says: "Amen! "].

4 Concerning this morning's confessions, a brother and his wife or two people can kiss each other as greetings or congratulations or to express their joy of meeting again. It's the same for relatives or friends that we saw long ago.

5 Moreover, we see newspapers echoing the Message. Never have newspapers spoken of a living prophet messenger as it is the case today. Everyone now knows that there is a prophet in the land. [Ed: The congregation says: "Amen! "].

6 In the beginning there was a glorious ministry under the tents with Moses, and at the end, on this side, the glorious ministry under the tent comes anew with the Prophet Kacou Philippe. And the reason why the ministry under the tent was to be accomplished in Africa and by an African is that, whether we like it or not, the black race is the lowest. And if the body of man is a dwelling as 1 Corinthians 6:19 says it, then the one who can be the type of the tent is that of the African. The Jews had that same position as us when they were slaves in Egypt nearly four thousand years ago! [Ed: The congregation says, "Amen! "].

7 Well, I come to the questions ... The first question is: *"Brother Philippe, could the apostle Joseph Coleman have once been in God's will as you said for Ewald Frank concerning the distribution of the brochures?"*

8 It was in January 1966 that Ewald Frank learned of the death of William Branham by someone else while the telephone and the telegram already existed. If I die today, tell me how long will it take for one of my disciples to hear this in his own country? And it is the same thing for Joseph Coleman who has never been a disciple of William Branham! Joseph Coleman had his ministry and his message and his preaching were broadcasted while William Branham was preaching on earth! And William Branham prayed for him as William Branham also prayed for Tommy Osborn and for many other Pentecostal and Baptist preachers. Did not Joseph Coleman publish and does he not continue to publish preachings issued even before William Branham's death?

9 William Branham could preach among people who did not believe his Message and it is in this sense that he prayed for a multitude of preachers among whom Joseph Coleman, Tommy Osborn and many others who did not believe like him. In the film: *"the deep calleth the deep"*, did not William Branham pray for a preacher that there might be a revival, like in the old times, in his Pentecostal church? William Branham could say to his congregation, Tommy Hicks or Oral Robert will come to preach in this city; you can go and listen to him. It is a good servant of God full of the Holy Spirit. You see? How can I tell you to go and listen to an evangelical prophet and that he is full of the Holy Spirit? How can an evangelical prophet be full of the Holy Spirit? Like Abraham, William Branham was in Egypt. He could pray for a priest of Zeus, for a priest of Osiris, for a priest of any Egyptian god! And for him William Branham, all these priests of Egyptian gods were servants of God. Did not William Branham fraternize with Oral Robert, Tommy Osborn, Tommy Hicks and others, and did he not call them brothers in Christ? Each of them for instance Tommy Osborn could have succeeded better than Joseph Coleman and Ewald Frank if he wanted. [Ed: The congregation says, "Amen"] [Kc.112v31]

10 The second question is: *"Brother Philippe, what is it of the cathedral about which William Branham speaks in the vision of the tent?"*

11 Brethren, from the beginning till the end of the Message, I have always said that Ewald Frank had the ministry of the cathedral. And his own revelations do not reflect the contrary. It is because Branhamists are not vigilant. Ewald Frank said: "on January 19, 1966, I was transported in spirit into a very big room of gathering.

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One side was solidly built, like a cathedral with a gallery; the rest was in circle like a tent ". Now, tell me what that means! [Ed: The congregation says: "Amen! "].

12 The third question is: *"when God sends a servant, He confirms him as we saw Brother Branham with the Pillar of Fire. What is the sign of your confirmation? "*

13 I am not in search of a sign and here in the midnight Cry, we are not searching for a sign. We respect God's sovereignty. William Branham worked since the age of seventeen and thousands of persons believed in him and it was when he was getting old and when he was bald that God gave him the sign of the Pillar of Fire. William Branham about whom you are talking worked for tens of years before the sign of Pillar of Fire appears and I am presently in my fifth year and you are asking me for a sign to believe! But God is free to do whatever He wants and William Branham and Kacou Philippe; it is not the same dispensation. [Ed: The congregation says: "Amen! "]. Now, of those who believed in William Branham without a sign and those who believed because of a sign, which ones are the sons of God? Of those who believed in Jesus Christ without a sign and of those of Matthew 12:38 who want a sign to believe, which ones are sons of God?

14 We believe that God will confirm his Word but God already confirms His Word. Not only are the sick healed, the possessed are freed but we have here testimonies of a prophetic order. At the vigil of March 7, 2008, I prayed for a sister who was healed of a cyst and she told me later, after she noticed her healing, that in 2006, she had seen in a dream that I had prayed for her and she had been healed and in that dream of 2006, I was wearing the clothes that I wore on that March 07, 2008, and that I was singing " Only Believe, Only Believe!" exactly as she has seen it! She said that in the dream, she was sitting beside a certain lady she did not know and everything happened exactly this way on March 07, that is, two years after the dream. Yet, the clothes I was wearing I had got it sewn five days before that March 7, 2008. These are signs of a prophet.

15 The fourth question is: *"Brother Philippe, why do we need to burn the Louis Segond Bible that Brother Branham who you claim to be a true prophet had used?"*

16 Thank you for the question, but know that the Bible says in Exodus 20: You shall not tell lies! It is one of the Ten Commandments. I say that because Louis Segond has no English version and William Branham did not use a Louis Segond version. William Branham rather used the Darby and King James version. Now, as a prophet, I burnt the King James Bible that William Branham did not translate but before me, Hezekiah, a mere king broke and burnt the serpent of brass that Prophet Moses had made. What then are you scandalized in? Have you never heard that customs officers burnt tons of cigarettes, and yet cigarette is sold here? They even burnt tons of loincloth that they seized, and however we are still dressing with loincloth and even some poor people are in need of it ...So, bear in mind that the Louis Segond, King James, New World Translation, Scofield, Thompson Bibles and all the rest including the books of Christian's shops, it is the Holy Spirit customs service that has seized and burnt them. [Ed: The congregation says: "Amen! "].

17 The fifth question is: *" Brother Philippe, what is it of the doctrine of the theophany?"*

18 The doctrine of the theophany? Brethren, if a doctrine does not come from an authentic prophet-messenger of God, no matter the importance and truthfulness of that doctrine, it is the devil that lies behind it; throw it into the dustbin, vomit it and forget about it forever. If you are burning with prostitution and you want to stop on the way of the serpent, do it! But don't come to tell to Adam what the serpent told you. Don't come to tell the Brothers and Sisters what you have learned from the serpent mouth! [Ed: The congregation says: "Amen! "].

19 It is just like a brother who told me: *" Brother Philippe, there are some people who baptise in the name of Jeshua Meshiah "*. I said: "are they Jews? Do they speak Hebrew?" He said: "no!" I said: "Is it what is written in the Bible?" He said: "no!" I said: "how did they write the word? Joshua or Jahoshua or Yawha or Jeshuah or Yawhe?" He said: "Brother Philippe I do not know!" I said: "But which prophet-messenger has revealed that to them?" He said: "Brother Philippe I do not know!" And I said: "Brethren, be ye not distracted by hissings of serpents." Even though it is biblical and that it is clear but if it does not come from a prophet-messenger, throw it into the dustbin, they are hissings of serpents! [Ed: The congregation says: "Amen! "].

20 And recently, someone said to me: "while you forbid the reading of religious books, you quote history books!" I said: there isn't any evil spirit influencing a historian and a journalist if they are neutral when reporting what they witnessed. They are in this case scribes of God. And William Branham said in *The Seventh Seal*: *" the vision, plus the Word, plus history, plus the Church Ages; all blend together"*. You see?

21 If Catholic, Protestant and evangelical churches including missions and ministries read the book of Revelation, they would believe in William Branham. And if the Branhamists read the Seventh Seal, they would believe in the midnight Cry without arguing. You see? Branhamists do not even know that there was an unknown tongue that William Branham did not interpret and that is because they do not read the Seventh Seal.

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22 Well! I want to speak now about the steps of the worship service. We are asked about that in several countries! They want to know it in order to be in the same Spirit with us! When somebody believes this Message in another city or in another country, what shall he do given that he is alone? That's what I want to speak about. It might be a great responsibility to be the first one to believe in a country. It looks like a prophetic call. And if you are many who believe, do not wait for a pastor to come to you from somewhere! It is you the pastors, evangelists, teachers and all those that God needs to spread this Message in this place or in this city. [Ed: The congregation says: "Amen! "]. You are required to master the Message, even if you need to stay overnight for it! Because you have to answer any question about the Message.

23 I will give soon an example of leaflet of evangelization which you have to duplicate and distribute everywhere outside of the open-air preaching, radio shows and others. That will help those who believe in that country.

24 Well, on the date of March 7, 2008, when the vigil of the Holy Communion took place, the Message of the midnight Cry had seventeen assemblies in Ivory Coast. And twelve of these seventeen were already Protestant, evangelic or Branhamist churches. Eight were Branhamist assemblies and the four others were Protestant and evangelical churches.

25 Branhamists understand more easily but it is among them that are found the most stupid. But now, they are all silenced. And I ask all those who believe in the midnight Cry not to stop on their way. If they were children of God, they would have no Louis Segond or King James Bibles in their hand since William Branham condemned theology. [Ed: The congregation says: "Amen! "].

26 Very well, now how does the worship service take place? I dealt with this subject in several preaching and this morning, I will give again an idea of what needs to be done. But the steps of the service can differ from one assembly to another. It is preferable not to eat on Sunday mornings before the service; but if you eat, it is not a sin. And before or during the service, you can eat a candy to avoid bad breath. Not chewing-gums but candies.

27 First, all must gather at the place of the service and at an appointed time. The place matters little: a residence, a school, a store or other. The pastor, the preachers and the elders sit in the congregation just like any brother. No one has the right to sit behind the pulpit as it is seen in Catholics, Protestants, evangelicals and Branhamists. We are all brethren and the greatest is the Lord Jesus Christ! [Ed: The congregation says: "Amen! "]. The apostles, the prophets, the evangelists, the teachers, the shepherds among us are not masters but slaves. They are servants and they have no place apart. The place must be arranged simply like in a classroom. The brothers and the sisters sit separately in the congregation; ones on the right and the others on the left of the pulpit. The orators and leaders and song leaders succeed one another behind the same pulpit. From the number of three people in a town, we can begin worship services.

28 While waiting for the time, the song leader can rehearse some songs with the congregation if he wants. Then at the time indicated for the beginning of the service, the leader comes to the front, in the pulpit if there is a pulpit, and you all stand up to commit the whole worship service to the Lord Jesus. He can begin with a song or a prayer with the whole congregation. And after the song or prayer, the leader makes a brief comment during which he can read a passage of the Bible or the Message. Then, we get to the public confession, all those who must confess stand up and one after the other, they confess, starting with the Brothers. After the confessions, the leader leaves the floor to the congregation to decide on the confessions. One can ask a question to a brother or to a sister, one can make a remark to this one, one can propose a sanction for another one according to the Message or ask him to sit down because his confession is not according to the Spirit of the Message. And after that, the brethren for whom the congregation decides to pray will kneel down. And then the sitting congregation will raise one prayer for all the brothers and the sisters who have confessed. And after the public confession, we will go to the testimonies and those who want to testify will stand up and speak in a brief and precise way; but before that, you must have informed the leader before the service that you have a testimony to share. And after the testimonies, now come the different subjects of prayer. And after the prayers, it is the time of the worship songs. It can happen that, for a reason, the congregation may decide that the worship songs come before the public confession. And after the public confession, the song leader will come again for one or two songs.

29 For the worship songs, you can use any kind of musical instrument and if you have the means you can even have a piano. First the congregation will sing together three songs and sit; and a sister will come and give an individual song under the supervision of the song leader and if possible, a brother too. And after that the congregation stand up again to continue the praise with two or three songs; then after praises, it is time for the sermon.

30 And from the beginning of the worship service to the beginning of the sermon, it is less than two hours. The preaching must not last more than one hour and a half. After the sermon, the preacher will call for those who

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want to accept the Message before everyone. These ones raise hands and then kneel before the pulpit to receive the prayer of the whole assembly so that God may bless and support their decision. Then they return to their seats. Also from the pulpit, as he is led to, the preacher can request to pray for the sick from their seats or in front of the pulpit.

31 And after that, the pastor or the leader comes again for the announcements, information and final prayer. Finally the greetings during which tithes and offerings have to be put in the trunk placed at the entrance, at the doorway for those who did not do it as they got in. At least two stewards take and manage the tithes and offerings of the congregation. Not the pastor but the stewards! [Ed: The congregation says: "Amen!"]. And these stewards are autonomous and it is both who keep that and give an account to the pastor.

32 For the responsibilities, a single person can play, in the beginning, the roles of leader, song leader and preacher until there are brothers established and capable of assuming them. In the long run, an assembly can have several leaders, song leaders and preachers according to the need of this assembly. It is not possible that for an assembly of more than ten people, only one person can assume all the duties in the assembly! It is not possible. And from fifty members, an assembly must have an associate pastor. [Ed: The congregation says: "Amen!"].

33 For the songs, you can sing for example those which are in the song books *"only Believe"* and on *"wings of faith"*. But only, if the song leader or an inspired brother can adjust it to the Message, that will be very good. For example, where it is said: *"... God has restored me!"*, you have to say: *"... God has restituted me!"*. Do you understand? If possible, in most of the songs, add a verse as we see it in this book to indicate that we are at midnight; while avoiding to show that Kacou Philippe is something; this is what you must do. [Ed: The congregation says, "Amen"]

34 As for fasting everyone can start some fasting moments, the way he is led to, as many days as he wills. However, these fasting moments shall not exceed three days. That's a bit for the steps of the worship service.

35 As for the assemblies, I specify that there can be several assemblies in the same city. You see that there are four assemblies in Abidjan! And people are not obliged to pass through several districts or take several vehicles to go to the worship service. Everyone must also be free to attend the assembly he wants. Apart from these few directives and all that is contained in the Message, let each assembly be grounded on its autonomy for the rest of all that must be done! God bless you! [Ed: The congregation says, "Amen"]

36 Now! " ... Let me speak not as a prophet but as an African! I say it from my own: there have been prophets among all the races of the earth like those of the Bible ... John Wesley, Martin Luther, William Branham... and we received them all. And for the very first time an African is a prophet with all that a prophet is required to have: a supernatural call, a commission, a Message... And in only five years, his Message tends to go beyond even the very borders of Africa.

37 I am not advocating panafricanism but as an African, if you are not a sorcerer, can you go against such a man without trying to understand what he says? If my child is bad at school, is it not possible that I give some money to my neighbour to support his son who is brilliant? Shall you necessarily set yourself up as an opponent when hearing that an African is a prophet like Isaiah and Jeremiah of the Bible or because you know him?

38 And behold an African farmer was going across the bush and he met a genius, a man with a strange looking. The farmer wanted to run away but the genius told him: *"do not run! It is a blessing for you to have met me. Ask whatever you want and it will be granted to you right now. But know only that your neighbour who is in the village will receive the double of what you will ask for!"*. The farmer asked the genius: *"And what if I ask for 10 kg of gold?"* The genius said: *"if you ask for 10 kg of gold, your neighbour will receive 20 kg of gold"*. The farmer asked the genius: *"And what if you break one of my eyes?"* The genius said: *"if I break one of your eyes, your neighbour will have both of his eyes broken"*. And the farmer said to the genius: *"Break one of my eyes!"* And so was it done! And he that can understand, let him understand!"