

KACOU 146: THE PRESENT COMMANDMENT OF GOD FOR MANKIND

Revealed from Katadji, by Prophet Kacou Philippe, to the saints all over the world, on February 28, 2021.



1 These are the revelations that I, Prophet Kacou Philippe, prisoner until May 20, 2021 because of the Gospel of Christ, I have made known from my village, on February 28, 2021, to all those who long for eternal life with God after their death.

2 This morning, on behalf of God, I am going to talk about the public confession, the great universal commandment of God for the living of my generation, and how all the religious people of the earth must conduct their worship to the supreme God according to the second commission of 1993.

3 But above all, I invite the religious leaders not to distance themselves from me. I have given up debates and discussions since my imprisonment in 2016. Even the enemies who say that we pray or baptize in the name of Kacou Philippe, I do not respond to their lies. All of you imams, priests, Hindu, Buddhist, Taoist and Jain monks and all of you African shamans who pass yourselves as pastors and prophets in the churches, I am ready to speak with you.

4 And when I, Prophet Kacou Philippe, I speak, if you say, "*Kacou Philippe is for Christians,*" know that you are making the greatest mistake of your life on earth. I am the prophet of all mankind just as the sun above your head is for all mankind.

5 God is one as the sun is one in the sky for all mankind and we cannot have different beliefs and remain stuck on our beliefs. The assurance and supernatural experiences that we have, let us know that everyone we call devil has them too. I love you all and I beg you to receive this call. I beg anyone who receives this word to take it to their colleague or religious leader on my behalf.

6 All of you who speak against this end time Message, know that it is the Angel of April 24, 1993 that you are fighting. Before you, many fought this Message but look where the Message has gone in the world. What you consider false, seek to meet me so that I can explain it to you. As soon as you are not prophets, do not make the mistake of taking your conceptions as the ultimate truth of God. No man holds the ultimate truth of God except God alone and God reveals it through his prophets. And I have the firm conviction that you are fighting me and rejecting me because you have not approached me in a good spirit.

7 In 1993, I was shown that men would come from all continents to believe in me. And the one who was in front of the crowd had the appearance of a Hinduist. And when I revealed Kacou 139, I said to my disciples in India: "*I am convinced that this chapter Kacou 139 will lead Hinduists to this Message of Matthew 25:6.*" And they answered me: "*Prophet, before Kacou 139, some Hinduists have already believed and received the baptism.*" I knelt down and gave glory to God. I did not know that Hinduists, Shintoists and Taoists would believe in me. It's God who has done that. And at the end of the visions in 1993, I saw that I was in a big stadium and I was about to speak. It was after these visions that I believed in God and touched a Bible for the first time.

8 Since 2002, I have always told you that of all the things you are doing in your temples, churches and mosques, there is nothing that will be remembered before God. You can have the conviction that you are saved. You may have seen revelations which serve you as a base. You may be rich and have everything your hearts desire with assurance and peace of heart, but you will go to hell if you die without believing in me.

9 Before I started preaching in 2002, and before I had won a single soul, I had quit all activities. One cannot serve God and Caesar at the same time. I send the apostles everywhere. I have sent Apostle André Lima from Brazil to Paraguay, Uruguay, Colombia, Mexico, Venezuela, and Honduras. How can he work and do this at the same time? And since January 20, 2021, the apostles and evangelists Aman Martin, Belga Armand, Bi Djo Serge, Benié Laurent and Brékou Darius are on a tour in Congo-Kinshasa, Cameroon, Gabon and Congo Brazzaville. And Apostle Yanick Aka and Apostle Justin Kouamé are in South Africa. They will come back in April. How can they work and do this at the same time?

10 But you follow two masters: God and money. You sell cars and land. You invest in real estate and travel agencies. You insure yourselves to have retirement pensions like civil servants. Some leave their ministry because of financial difficulties because they came to serve God for money. So where is your love and faithfulness to God? And when all your church members leave you, you stop preaching. If it wasn't for money, you wouldn't be fasting and talking about God.

11 This Message of Matthew 25:6 has reached the ends of the earth, and every month, every assembly in the whole world sends me its tithe on all that is given to it as tithes and offerings. So, when you give a tithe in Uttar Pradesh in India or in Bulawayo in Zimbabwe, I receive the tenth of it. And with this money, I support other countries that are in need for the progression of the Message. But the more I give, the more I receive.

12 And yet this Message is progressing more and more. Ivory Coast has at least 100 assemblies. Brazil has 14 assemblies. Gabon has 16 assemblies. Cameroon, 37 assemblies. Congo-Kinshasa 44 assemblies. Mozambique, 52 assemblies. Angola, 60 assemblies. Not counting Europe, America and Asia. If every assembly in the world continues to send me its tithe every month, I may have a lot of money. If I am not careful, I may become rich. I am not serving God for money; it is the reward of Heaven that I want.

13 I was born and raised in poverty and it is not on God's account that I will get rich or seek what I would never have had. And my same old used Jeep will be my last car. And I have taken the decision before God to no longer receive tithes or tithe of tithes from any country including the Ivory Coast as of April 24, 2021. If someone wants to send me a small gift, I will accept it but what I want is the reward of Heaven. From now on, let no pastor, no church, even if it has just believed, send me a tithe or an offering.

14 To pay your tithes and offerings is a commandment of God, and you must pay your tithes to your assemblies. Your apostles and pastors will know what to do with them for the progression of the Message until outside of your country as Apostle Hugo Zé Da Costa and Angola did and took the Message to Mozambique, Cape Verde, Namibia, Guinea-Bissau, São Tomé and Príncipe and Portugal with their own means.

15 In 2002, my rent was \$29 and the house had no toilet, but because of the Message, I owed several months. And the landlord threatened to throw me out but I was not afraid because there was room for me on the street to sleep. During my open-air preaching, no one ever gave me even a piece of money. I lacked everything, even food. Then, one after the other, I sold all the things that I could sell. My small speaker for preaching, the typewriter I used for my preaching and everything. I didn't have a computer. Everything had become difficult, but every morning I took my megaphone and went out alone to preach in the streets. That was my daily work. I preached everywhere. I was alone. I had no followers. It was so hard but I was determined to sleep on the street if I had to.

16 But today, no one is willing to make this sacrifice. Not even amongst those who believe in me. Everyone is afraid of losing or lacking everything for the cause of Christ. Everyone is afraid to suffer for Christ. From July 8, 2002 when I started to preach, it was in December 2002 that I won three souls. And these three souls had no financial income while thousands of people mocked me, insulted me, cursed me and threatened me, but I had made a lifelong commitment. I was never going to stop even if I did not win a single soul or if the three souls abandoned me.

17 But look at the religious leaders today. All those who were preachers like me in 2002 have disappeared from the religious scene. Those who are still there have activities that make them money, yet they already have food and a place to sleep. Some are land or car salesmen, others have invested in insurance agencies, real estate and transportation. How can one be a disciple of God and a disciple of money at the same time? Their concern has never been for the Salvation of those who follow them, that is why God reveals the public confession and it does not mean anything to them. The public confession is a commandment of God. Peter and the apostles practiced the public confession.

18 I checked history books and found that the confession was public in the early church until the Catholic church came in the year 325. And it was the Catholic church that abolished the public confession in the year 758. And I went to see the definition of the public confession and the definition of the auricular confession. Here is what the Dictionary Littré, Volume 2, page 633, says: "*Auricular or private confession: Confession*

which is made to the priest's ear, as opposed to the public confession which was in practice in the early Church". Now, here is what the Larousse of the 20th century, volume 2, page 404 says: "Auricular or private confession: one which is made in secret to a priest or to a pastor, public confession: one which was once made before the Church".

19 Confessing to a priest or a pastor is a Catholic heritage. And the so-called confession to God in secret is a pure lie in an attempt to ease your conscience. The confession has always been public in the early Church. Peter, James, John, Elizabeth and Mary Magdalene practiced the public confession. And the Church will not reach the faith of the apostles, the perfection and the rapture without going through the public confession. The public confession is the highest form of sanctification and a child of God cannot reject it.

20 And as soon as God says through a prophet that the public confession is a commandment, any other way of confession becomes obsolete and God does not listen to you unless you confess publicly. There was a time when animal sacrifices atoned for sins according to the law of Moses. But when God takes a body and comes to offer Himself as a sacrifice on the cross, any animal sacrifice according to the law of Moses is an evil act against God and God does not listen to you. Even if you don't love me, you are obliged to do what I tell you if you want to be saved. According to the present commandment of God, you must confess your sins publicly before the blood of Jesus intervenes. The public confession according to the faith of the apostles is part of God's promises for our time according to Malachi 4 and Luke 17:30.

21 God had said to William Branham in 1933: You shall anoint Jehu, you shall pronounce the judgment, and, according to the apostolic faith, you shall restore the public confession. And the Spirit of Elijah is still on the earth to fulfill this mission. And this will lead all those who love God to unity of the faith and the rapture. But if you are a pastor, monk or imam and you reject the public confession, know that before God you are not a shepherd of sheep but a pig farmer. That is why, make so that this chapter Kacou 146 be given to all those that you love.

22 The public confession is a commandment of God. Can we be in a church and someone will be living badly and that won't be a problem for the rest of the church? If so, why was the sin of Achan blamed on Israel? Why in Israel, when someone committed adultery, all the people stoned him? It was because his sin was the sin of all the people. Is the pain of one member of your body the pain of your whole body? Of course it is. And it was for the public confession that the Lord Jesus Christ had said to his disciples, *"Whose soever sins you forgive, they shall be forgiven to them; and whose soever sins you retain, they shall be retained."* And *"Whatsoever you shall bind on the earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven."*

23 If we confess our sins to Christ, it is because we are the body of Christ. And the Church is one body, and the sin of one member of that body is the sin of the whole body. The public confession that I preach is not some truth that I have discovered and which I am trying to restore, but it is a commandment that I received from God for mankind in a vision in 1993. If you reject this, no matter how many tears you have shed before God in secret, know that your sins are upon you, even if your heart is relieved. You are obliged to believe and do what Prophet Kacou Philippe tells you if you must go to Heaven with God.

24 In the United States, one day, a woman was sick. She went to see Prophet Branham. The prophet prayed for her but she was not healed and she came back to see the Prophet. And the Prophet said to her, *"Madam, you have committed the sin of adultery. Go and confess it to your husband and you will be healed."* The woman said, *"I already confessed it to God a long time ago and I even fasted for three days for it and I have not done this sin again."* The prophet said to her, *"Alright, Madam, you must confess it to him because you are one body."* And the woman said, *"I am afraid, he is going to divorce me."* And the Prophet said to her, *"Madam, go, your husband has the same sin to confess to you."*

25 As soon as a man has endowed you or you live under his roof, no matter how much you love God, God will send you to hell if you do not confess your adultery to that man. And he too must confess to you what he has done if he wants to be saved. And this is addressed to every inhabitant of the earth, regardless of their religion or belief.

26 All those who believe in me know this and have been practicing the public confession since 2002. And these are the steps of the service and the public confession according to the revelation that I have received for all mankind. First the service. Come just before the time of service to dispose yourself and be in prayer. An apostle, pastor or other cannot delay or cancel a service for a personal reason. And you must be reverent of the moment of the worship service, it is a moment of communion with God. It is good to turn off your phone or put it on vibrate mode. You must not manipulate your phone for more than two minutes while sitting in the congregation, except for notes or reading verses. Even an apostle, pastor or preacher is not allowed to manipulate his phone during the service. Avoid letting children cry or disturb the service.

27 Before talking about the public confession, it's necessary to talk about the leader who is the chief of the congregation during the public confession. During the confession, the leader is the representative of the prophet. He can give a sanction to someone who disrespects him or causes trouble. However, if, while in the pulpit, he has violated the Message, the congregation must help him. If the case is serious, he will leave the pulpit and another Brother will take his place. He will confess. And the public confession will follow its course. The sanctions that he already pronounced remain valid.

28 But when a leader does not have the necessary mastery to lead the public confession, he must leave this task. The leader must be a Brother who lives well and who is able to say what is a sin and what is not. The leader must block the devil who wants to destabilize the public confession. The central point of how the public confession is carried out is the leader. That is why, when there is a problem and that concerns the leader or a preacher, he must not go to the pulpit until the problem is solved.

29 If the leader of the public confession is good, mastering the Message and having the gift of God to do so, everything will go quickly. He will ask the questions, and give the sanctions clearly and precisely. He will not spend enough time on a confession and tire the congregation. Leading the public confession is a ministry and therefore a leader of the public confession must not be a puppet programmed to repeat: "next". The leader asks questions as he goes along so that when the floor is given to the congregation, the congregation will not have much to say.

30 In order that the congregation may not miss serious confessions, the leader can take notes discreetly and tear up the note after the service. The leader must not wait for the congregation to always pronounce the sanctions in his place. And because of the public confession, it is better that an assembly may not exceed 700 members. But before the service, a big assembly can split and then get back together after the public confession. But when an assembly becomes too big, you need to think about splitting it up and one part will go to another place and have its pastor and be autonomous. For an assembly of 700 members, the time of public confession will be around two hours.

31 And during the public confession, when a Sister says, *"I ask forgiveness from God and from the congregation, I have not been submissive to my husband or rebellious to my parents."* The leader will immediately say to her: *"Sister, have you already asked your husband for forgiveness?"* If she says, *"Yes"* Then the leader will say, *"Next"* and the next one confesses. But if she says, *"No,"* the leader will say, *"Sister, sit down, go put yourself in order with him and come back to confess at the next service."* And she sits down. If a Brother or a Sister confesses in a language that the leader does not understand, someone, even if he has confessed, can translate it.

32 And during the interventions, the Sisters must write down their reactions and the deacon will pass this on to the leader. A Sister can write for the illiterate Sister sitting next to her. Someone can say, *"It is now several times that this Brother confesses such a thing. Let him stay a week or a month out of the assembly or let him make an effort"*. And the leader may not validate or say: *"Brother, sit down, you have a sanction of one month outside. Next"*. And another one can say: *"I think that the confession of this one is not clear or I have not heard it, let him say it again louder"*. And he must say it again louder. The leader can allow him to come closer so that he can be heard if he is far. And someone can say, *"I saw my wife or my husband or I saw this Brother or this Sister doing this and I see that he did not confess."* The leader will give the floor to the person mentioned who can say that it is not true or that it is true and confess.

33 The public confession is total respect and the leader is the only chief. I saw an old picture, a painting illustrating the public confession in the early Church and it was on the head of the leader that the halo was, the pillar of fire because he is a saint. And in the picture, the action of every member of the congregation, including the pastor, perfectly illustrated the public confession. I ask that this photo be the cover of this chapter Kacou 146.

34 At the time of the service, the leader will go to the pulpit, ask the assembly to stand up, then he can read a passage of the Message or the Bible without commenting, then give a song of meditation and the whole assembly will raise an introductory prayer to commit the service into the hands of the Lord. Then the congregation will sit down and the public confession will begin. During the public confession, apart from the deacons, the whole congregation is sitting with their heads bowed. Closing your eyes is not an obligation.

35 Then the leader says, *"We move to the public confession. If anyone has not been in order with the word, he may stand up."* And then all those who are baptized and who have a confession stand up. And starting with the Brothers, one after the other, each confesses. You confess the sins committed after your baptism, even street words. But as soon as a word is in a dictionary, it is not a street word. And terms and codes of communication like in the army and the police are not street words. And a Sister, on the telephone, who gave

her identity to a stranger who dialed a wrong number and called her, that is a sin. And a Sister who is engaged or married and gives her phone number to a man without a good reason, it is a sin.

36 If the leader thinks that a confession is not a sin, he can ask the person to sit down saying, *"What you have confessed is not a sin, you may sit down."* When you think something might be a sin but you are not sure, ask the leader before you come to confess. If he does not know, he will ask in the group of the leaders of your country or of your language. But avoid creating confessions to trouble the congregation.

37 For some cases, such as an argument in a couple, the leader can tell the person to meet with the pastor or the elders at the end of the service depending on the nature of what the person has confessed. An elder under sanction cannot take part in the meeting of the elders. A Brother who confesses must take off his jacket or tie. He can put it back on at the end of the public confession. This does not apply to the Sisters. Also, it is not good to come late for the service, but during the public confession, all those who come late and have confessions can speak to the deacon and approach or come in to confess.

38 a A Brother can inform his pastor and go and confess in any other assembly and receive prayer or a sanction. In this case, he says who he is. He says, *"I am Brother so and so of assembly such and such. I ask God and the assembly for forgiveness, I have done this and that"*, as in a virtual service. Virtual service is for a very isolated person. When you can reach the number of seven people in a city, you must have a physical service.

38 b And speaking of the role of pastor, from ten people, an assembly must have its own pastor. An apostle does not have the authority or mandate to say to anyone to play any role in the assembly. No. For a Brother to play a role of pastor, the assembly must propose him to the apostle or the apostle must propose him to the assembly and then the apostle will propose him in the group of the country if the assembly has accepted him. Likewise, for their demotion, as for the other responsibilities, that must be suggested in the group of the country with a possibility for themselves to explain themselves.

39 And at the end of the confessions, the leader says, *"If there are no more confessions, we move on to interventions."* And whoever wishes to intervene raises up his hand and with the authorization of the leader, he stands up and speaks. Those who have confessed and those who are not baptized and those under observation or on sanction are not allowed to intervene or to send notes to the leader. But the leader can give the floor to a person who has confessed, if he finds it necessary. He can say for example, *"Brother so and so, your name is mentioned in this confession or your wife has confessed insubjection or adultery. Did she ask you for forgiveness and did you forgive her?"* And he can answer, but it is not for him to ask to speak.

40 And he to whom a sanction is withheld sits down immediately if it was his only confession. The leader can ask that some confessions be repeated at the next service if, for example, the whole congregation has confessed. The leader can say, *"This one has confessed such a sin, but we will pray for him, he is a weak soul."* And at the end of the confessions, the leader will say: *"If there are no more interventions on the confessions, all those who are standing will kneel down and we will pray for them"*.

41 When a leader has given you a sanction or validated a sanction, or when the assembly has prayed for a case, only an apostle or the prophet can cancel that decision. After the public confession, you can say to an apostle, *"This one has confessed such a sin and we prayed for him out of inattention."* And the apostle can ask for this confession to be repeated if he finds it necessary.

42 And at the end of the interventions, the leader will say, *"All of you who are standing, kneel down so that the congregation can pray for you."* They will all kneel down, and the leader and the whole congregation will pray for them together. As they kneel down, if an intervention is requested, they will get up. At the end of the prayer, they will sit down and the leader will continue the service with the testimonies and the subjects of prayer and the song leader will come. The testimonies concern everyone, including one who has not yet been baptized.

43 Apart from an apostle, after the prayer no one, not even the pastor, can change a decision of the public confession. If the pastor must do so, it is during the public confession. When you have already confessed, you can ask to speak again and complete your confession, but to avoid this, you can write your confession on a piece of paper and read or look at it while you confess. But in the intervention phase, you can no longer confess or complete your confession.

44 During the interventions, if the person answering the questions get angry or starts arguing, the leader will ask him to sit down and he will come back to confess at another service. The leader must be aware that such an intervention is a settling of scores and will say what is necessary. When, after the service, a person who confessed attacks someone who has intervened on his confession, he must confess that and receive a sanction outside the congregation.

45 When a Brother or Sister is already on sanction or has just returned from a sanction, he can no longer be given a sanction, but he cannot receive the prayer of the assembly if he has acted again wickedly in all conscience. Concerning a Brother who never confesses or who confesses only when he is unveiled, the Message says that we do not force someone to confess. However, a child of God will confess. His conscience will oblige him to confess. And concerning the responsibilities in the assembly, be prudent towards a Brother who never confesses.

46 If a Brother has prostituted himself with a Sister, they will confess, and after the time of sanction, the assembly will pray for them after the Brother has endowed the Sister, if the Sister has seven months in the Message. If the Brother repeats the sin, he will remain out of the assembly until he endows the Sister before coming back to confess. But a pagan will not marry a Sister with whom he has prostituted himself, and a Brother will not marry a pagan with whom he has prostituted himself. A pastor whose son sleeps with a Sister will sit down, and if the congregation thinks he is a good pastor, he will take back his responsibility as a pastor again after he has endowed that Sister for his son. A Brother who has committed a sin of sex cannot have any responsibility in the assembly until three years after receiving the prayer of the assembly.

47 Also, the pastor will put the confessions in relation with Kacou 17:26 in the group of the country. He will write: *"According to Kacou 17:26, Brother so and so from such and such an assembly has confessed such and such a sin. The assembly has given him such and such a sanction or has prayed for him because he is weak"*. If it is a case of adultery or sex sin for a preacher or the bride of a preacher, the confession must be made in the group of the country during the day and an apostle will give the conclusion before two hours maximum just as for any other problem dealt with in the group of the country.

48 If a pastor regularly posts cases of sins related to Kacou 17:26, he can be asked in the group of the country how the Message is preached and lived in his assembly. All this is already contained in detail in this Message of Matthew 25:6 according to the revelations that I received from the Angel and the Lamb on April 24, 1993.

49 After the testimonies, it will be the subjects of prayers and then the praise songs, then a Sister will come and give an individual song and the preacher will come. During the preaching, everyone must be seated, quiet in their place. And when a preaching is finished, another preacher or pastor cannot come to comment on it. If his preaching needs clarification, there will be questions and answers. And after that, the preacher will make the altar call for those who wish to believe or receive baptism. And if there are any, they will come and kneel before the pulpit and the sitting congregation will pray for them.

50 After the preaching, the leader or the pastor will come for notes and the prayer requests and will remind them that the tithes and offerings, it's in the trunk at the door. Then comes the final prayer. During great persecutions or, when the congregation reaches a certain maturity with the public confession, after the final prayer, the leader will say, *"Let us observe a moment of silence."*

51 And after the moment of silence, for about a minute, he will say the final Amen that will mark the end of the service. And it will be the greetings. This moment of silence will not be show of the evil spirits and the platform of people who have not abandoned their spirits of divination. If in the silence, there has been a revelation, which is beyond your understanding, you will pass it on to the apostles for the prophet and the apostles will tell you what to do. If there is a spiritual manifestation, it will not exceed ten minutes. The spirit of prophet is subject to the prophet.

52 And after the service, the pastor of the assembly will put the preaching in audio or video format without modification in the group of the country if the assembly has more than twenty-five members. This is an obligation. If the preacher comes back to the pulpit, you will start the recording again. And everyone has the right to record a preaching. And the group of the country is for all kinds of news and information about jobs, competitions, and so on.

53 Each assembly is autonomous and will be able to choose its place of service, its days and hours of service and change them as it chooses. And I do not prohibit the construction of places of worship, but I wish first that efforts be directed to the expansion of the Message. And I have told you that before God, termite mounds are more prestigious than all the temples, churches and mosques of the earth. And all the religions are state religions; and they have state permits, but we don't have them and we never will.

54 If you build a nice temple, what will be the future of that temple in the face of the State and religions that denounce us to the police? In several countries, decrees are issued against us. When you are forbidden to have services, change your place of worship and above all talk about the Message around you. Do not spend money on building beautiful temples. With the money you have, produce booklets, even in your homes. Build big temples only if the Message has reached every person in your region or province and if you are convinced that there will be no more persecution.

55 On the first Sunday of the year there will be no preaching. The service will be devoted to the individual songs of the Brothers as from the end of the praise songs. All baptized men, including those on sanction or observation, will sing one after the other to the glory of God. On that day, the service can go up to the evening if the congregation is really big. Some people can go out, eat, and come back. It is a day of thanksgiving to God. You can bring meals, and those who wish, can eat either during the individual songs or at the break, depending on how the assembly finds it good.

56 For the meeting of ministers, every minister can attend. First the apostles will speak, five to ten minutes each, then the evangelists and then the overseer who are pastors who oversee regions, and each will present an assessment of what he has done over the period. That has elapsed. One overseer will speak for three to five minutes, and the pastors in his area will stand and raise their hands to confirm whether his report is correct or not. He who has not been active must not speak.

57 At least one Sunday in the month, a pastor or preacher must come to preach in your assembly. One Sunday in the month, your pastor must attend the service in another assembly and, if possible, preach there. The Message is one body, and a pastor cannot advise a believer not to attend service where he wants or to visit a pastor or believer from another assembly. And each preaching of an apostle must be added to the group of his language. Likewise, every preaching in an assembly of more than twenty-five members must be added to the group of the country. Preachings in small assemblies are sent to the apostles.

58 Concerning sanctions, when a couple comes in the Message without having paid the dowry and sincerely decides to abstain in order to receive baptism, you cannot deny them the baptism. And if the couple fails to abstain and confesses, you cannot send them away if they live under the same roof, the sanction will always be in the congregation and Kacou 17:26 does not concern them.

59 A Brother is not allowed to be in the company of a Sister who is not his wife beyond 7 p.m. or to chat with her beyond 9 p.m. but an apostle, pastor or preacher can talk with a Sister at any time depending on the necessity. And if a Sister feels that her chats with an apostle, pastor or preacher are not in order with the Message, she can present those chats to whoever she wishes and go to public confession. Even if the congregation finds that there is nothing, she has not done anything wrong because it has troubled her. When a pastor or preacher is guilty of a sin related to sex, even if the act has not been consummated, the punishment is at least one month out of the assembly. And if he had tried to deny it, he will no longer have any responsibility in the assembly for at least three years.

60 Whenever one of us leaves the earth, the pastor will make the announcement in the country group. And we will contribute to the funeral according to the model of Ivory Coast. And if the Brother was on sanction outside, there will be no physical participation but only financial. And we go to the funeral of a Brother only when he has walked well according to the Message. But if it is a Brother who hid his faith and his parents say that they do not know that their son believed in a prophet, the assembly will not go to his funeral.

61 Confess your faith before your parents and before men. Wherever you are, in your family, in a school, in a vehicle, at a meeting, or in any place, stand up and say aloud, *"Do you know that if you do not believe in Prophet Kacou Philippe, you will go to hell after your death? If anyone here does not know, I am just informing."* And then you sit down. That's all. You Sisters, when you are in front of pagans, speak to them without restraint. Explain the Message to them like the Samaritan woman, you are not preaching.

62 Talk to your parents about the Message, even if they have to reject you. Here in the Ivory Coast, a very good Brother had died and his parents said, *"We cannot touch his body because for him we are sons of the devil."* And even the villagers had denied him their cemetery. And the Brothers took his body like the first Christians and with the victory songs of the midnight Cry, they went to bury him in a place that later became the new cemetery of the village. Such a Brother is in paradise.

63 And if, before you have preached the Message to him, a relative or a chief asks you to go and buy him alcohol or cigarettes, there are two options. Either you tell him that you are a disciple of Prophet Kacou Philippe and that you cannot do that or you go and buy him the alcohol and when you give it to him, you announce the Message to him. You tell him: *"Chief, it's out of respect that I went to buy the alcohol but my faith condemns that. And I must confess this before the Church."* And you preach the Message to him. What you would have not been asked if you were a Muslim, if he asks you, it is up to you to show him that you are more than a Muslim.

64 And if at work you have to pray with the staff, that is a satanic practice. If it is happening the first time, go there with your eyes open until the end and if you have the opportunity, during the gathering or after it, speak up and say, *"Dear friends, I don't know how to be a hypocrite. It is out of respect for you that I have come because, from the moment that each one of us has his own belief, know that it is Satan that we have just prayed*

to this morning. " Will a Muslim come with his mat? Will the Catholic light his candle? Who will the Buddhist pray to? Who will the Hinduist pray to? Ecumenism is Satanism.

65 And during the public confession, when you have to put yourself in order with someone and you haven't done it, it is in another service that you have to confess again after putting yourself in order with him. But if you can no longer find him to put yourself in order, the congregation will pray for you.

66 If you have taken a picture or video of your nudity and sent it to someone, including your spouse, you must confess it. And if you did it for a health reason and you failed to delete it and someone saw it, you must confess it.

67 To insult or curse a child or hit a child violently with anger or hit him or her with some object that you know is bad, such as a broom or a shoe, you must confess it. And before confessing, you must ask the child for forgiveness if he or she is baptized. Also, the parents confess a child's sin when the sin is really serious for their child, such as sexual practices on another child or stealing from someone else's home.

68 In the public confession, to put under observation is when a Brother deserves prayer but the assembly wants to observe him for a certain time before praying for him. An observation has no deadline. It's the change of life that ends the observation. In this case, he confesses for the other things but does not intervene on the confessions and does not assume any responsibility in the assembly until the end of his time of observation. And at the end of the time of observation he will confess the sin for which he has been put under observation.

69 To put on sanction is when a person should have been sent out of the assembly but remains in the assembly because the assembly considers him too weak to resist outside or because he has confessed promptly. In this case, this person does not confess, does not intervene on the confessions and does not assume any responsibility until the end of his time of sanction. It can be decided that part of the sanction be outside and part inside the assembly. After the time of observation or sanction, the person confesses again. A person can confess in any assembly even if he has just returned from a sanction and he won't be told to obligatorily go to confess in his assembly of origin.

70 Someone who is under sanction remains a Brother. The highest sanction is, out of the assembly for seven months. And a person who is not yet seven months in the Message or who has returned from a sanction or who has confessed promptly cannot be cast away. A Brother or a Sister cannot be cast away forever except if he or she says that he or she does not believe one point in the Message or if he or she has not attended any assembly of the Message for one year and that, despite being called out, he or she did not come back. When the assembly has cast away a Brother to settle a problem before he returns, if after twelve months this Brother has not returned, he can no longer return according to Kacou 143:67.

71 When someone confesses because he has been denounced, the sanction must be outside the assembly. When during the public confession, a person has lied to the assembly and has not acknowledged a sin, if on another day he returns to confess that sin, the sanction must be outside the assembly. But, if instead of lying, he had preferred to remain silent in the face of questions, he can re-confess another day, tell the truth and receive forgiveness from the assembly. During the public confession, when a person does not answer questions, the leader will tell him to sit down. He will confess on another day. It is the same if they become angry or shout at someone who intervenes or the leader.

72 The public confession before the church only concerns the sins you committed after baptism. But a sin committed before baptism can be confessed before the congregation if it still troubles you or if the person against whom you have sinned still speaks of it. But from the day you heard this Message, even if you rejected it, God will punish you for the sins that you commit as if you had committed them while being in the Message.

73 After you hear the Message, if you reject it and go to a church, a mosque, a Hindu or Buddhist temple or commit sex sins, God places you under the same condemnation as one who has believed and committed those sins. These are God's commandments for our time and for times to come.

74 For you to confess in an assembly, you must be baptized in the name of the Lord Jesus Christ for restitution in natural water where there are fish and your face turned East. Someone can come to the service for as long as he wishes without being baptized and you must not persuade him to get baptized. And in order to obtain the right to baptize, the proposition must be made in the group of the country and be validated before it's submitted to an apostle or prophet. This means that you have the firm conviction that this preacher will do the baptisms in the spirit of the Message.

75 To obtain the right to baptize, the preacher must have attended some baptisms. Then he must stand next to a preacher who must administer baptisms in order to follow the pre-baptismal meetings and also, he must be in the waters of baptism as a disciple of the one who is about to administer baptisms. And at his very first baptism, you will be with him even in the water. You will be beside him to follow his meetings and confessions with the future baptized.

76 He who administers baptism must be a Brother who fears God, who has a good testimony, and who has not approached his wife the day before. The baptism is sacred, and as you go to baptism, believe that he who baptizes you is sincere before God as you are. If the one who baptizes you is a hypocrite, he is the one who sins against God, and the sins you confess to him will remain upon him. God looks at your commitment. And you don't get your baptism redone because you were not sincere at the baptism or you hid sins at the baptism or lived badly after the baptism. You will confess everything before the congregation including the sins you hid at baptism.

77 But if a baptism is false, those who were present at that baptism are guilty and must confess just like the one who did the false baptism. A baptism must not be discreet. And all those who wish to attend a baptism have the right to do so. And a preacher must have many testimonies from those that he has baptized. And one does not say to someone, *"If you get baptized, you will be healed like me."* No, the person himself must be convinced that this Message of Matthew 25:6 is the whole truth.

78 Someone who believes the Message and has not received baptism until his death or the death of the prophet will not go into the lot of that prophet even if he was waiting to endow his wife or put his life in order. Someone who believes the Message and dies suddenly before baptism is saved, but if he had the opportunity to be baptized and go to an assembly to confess and did not do so, if he dies, there are two options: either he goes to hell although on earth he was sleeping at the gate of the paradise or God who is sovereign can take him to paradise at the second resurrection if he was trying to live according to the Message and spoke about the Message around him. All the foolish virgins of all times will resurrect in the second resurrection.

79 Before baptizing a married man, it is good for his wife to confirm that he has endowed her or paid a part of the dowry because many confuse the introduction and the dowry. Every baptized Brother can have a responsibility in the congregation from seven months in the Message. Also, in the process of the dowry, when the in-laws have received a sum of money and have decided to give their daughter, the Brother has the right to be baptized.

80 And when a daughter has been abandoned by her father and paternal parents since childhood, it is her mother who will indicate who must receive the dowry. It is the dowry which is marriage before God, but a man who has not endowed his wife but had a civil marriage can receive baptism if the mayor or the official who performed the marriage is the father of his wife.

81 Upon arrival at the waters of baptism or before going there, the preacher first listens to the confession of the person who is to be baptized. When the person finishes confessing, the preacher asks questions if necessary and baptizes the person if there is no obstacle. The confession must be complete. Even in the water, before baptism, the person can always add to his confession what he remembers.

82 If many people are to be baptized, explain to all of them what they will have to confess before you receive them one by one for confession. Tell them together, *"You will confess all the sins that you remember from your childhood. Sex sins, theft, fetishes, and others. You can write them down so you don't forget anything."* Then, when the one who confesses has finished, depending on how you are led, you ask him some questions. Do not rush. And you must not baptize a person who has impure pictures or videos in his computer, phone or photo album.

83 In the case of adultery for spouses living under the same roof or bound by dowry, the Brother or Sister must obtain forgiveness from the other spouse before receiving baptism. If the spouse is already deceased, she will receive the baptism and after the baptism, she will tell her adult children and ask them to forgive her for what she did to their father.

84 If a married Sister has committed adultery, the decision of separation belongs to her husband if the husband himself has never betrayed the Sister since their marriage. And if up to seven months the Sister's parents have not led the Brother to forgive their daughter, the Brother's remarriage is possible if he receives the refund of his dowry or if he grants grace to the wife to keep the dowry.

85 If a Brother has divorced a Sister because of adultery, that Sister can no longer remarry in the Message but the Brother is free to take her back. And if she goes into a relationship with a pagan, she will be cast away and will no longer be able to return to the Message while she is with that pagan.

86 If an unmarried Brother commits a sex sin with a pagan, he will confess, and at the end of his time of sanction, he will come and confess again in the congregation. And if he already has seven months in the Message since his baptism, he must come with the pagan woman. And he will receive the forgiveness and prayer of the congregation if the pagan woman testifies that she is not pregnant or that the Brother has honored the commitments of her pregnancy before her parents.

87 But as long as the pagan does not come, the congregation will wait for her. But in case the pagan woman is dead, the congregation will pray for the Brother after the Brother has contributed financially and attended

her funeral. If it is after the funeral that the information reached the Brother, he will go to present his condolences to the pagan woman's parents with a witness, a believer of the Message.

88 If a married Brother who has at least seven months in the Message since his baptism commits adultery with a married pagan woman, he will confess to his wife and then he will take a witness, believer of the Message, and he will go ask for forgiveness from the husband of the woman with whom he committed adultery. If it is a Sister who has committed adultery, she will confess to her husband and then she will go with a witness to ask for forgiveness from the wife of the man with whom she committed adultery. And it is after this that the Brother or Sister will come to confess in the congregation. And the congregation will pray for him if his spouse has forgiven him. If the pagan woman is not married, the Brother will confess, and after his time of sanction, he will come with the pagan woman to confess and the pagan woman will confirm that she is not pregnant, and then the assembly will pray for the Brother.

89 As long as the pagan woman has not come, the congregation will not pray for the Brother. If after the sin and before coming, the pagan woman got married, he must still come with her. It is an obligation. When a woman has a debt, if before paying that debt she gets married, her marriage does not cancel that debt. This is God's law for mankind regarding marriage and divorce according to Matthew 25:6 regardless of your religion or belief.

90 For the sins of adultery of a Brother or Sister before baptism, he will confess only to his spouse and to the one who will baptize him. It is to her spouse with whom she lives or to whom she is bound by the dowry that she will confess and it is possible via telephone. The Brother or Sister will not go ask for forgiveness from the spouse of the woman or man because the sin was committed before the baptism. Forgiveness is necessary for baptism, but baptism is also possible if the spouse refuses to forgive because of his hatred for the Message.

91 If the couple is separated, the one who wants baptism will call the former spouse with whom he or she lived under the same roof or with whom he or she was bound by the dowry and tell him or her: *"I ask you for forgiveness because when we lived together, I had committed adultery with another man or woman."* If he asks you questions, you answer clearly and you insist on forgiveness. And no matter his decision, in this case you can receive baptism because you are already separated.

92 Also, when a person believes the Message and makes the commitment to receive baptism, do not postpone it. And when you want to observe his commitment, it is a demon of baptism classes. At the age of twelve, parents can ask for baptism for their child if they consider him truly worthy, but at fourteen years old, the child can ask for baptism himself. However, the parents can oppose if the child does not behave well. You must be rigorous in the decision because you cannot allow a child to be baptized and then beat him or come and say that he is misbehaving. And a parent cannot beat a baptized child but can punish him as he wants. Also, forcing a left-handed child to become right-handed is not bad, but it must be done with meekness. You must not beat him.

93 And after baptism, one who is baptized cannot go back to the river with a compass to find out if he was facing east at the time of baptism. He cannot look at the video of his baptism and say that his hand or foot was not well immersed. You can't say, *"Oh, behold, the water in which I was baptized has dried up, so there was no fish in it."* As soon as a river flows, there are fish and it is natural even if it dries up during the dry season.

94 Now, I will answer various questions and then move on to another topic. *"In relation with the public confession, what about someone who believes in the Message and is in a very remote town where there is no assembly?"* If someone is a true disciple of Kacou Philippe, he will not feel alone. He will preach the Message around him and an assembly will come to existence. Here in the Message, no one says: *"I believe, but there is no assembly here or there is no one to groom me."* The Message does not call us to be foolish virgins or Message believers but disciples, even if you are a woman. The oil of Matthew 25:6 is the works of the saints and those who sell, it is the mission field.

95 The national anthem, a minute of silence for a death at school or at work is normal, but at a wedding or at a funeral or other ceremony, when their priest or pastor asks to stand up for prayer or to read the Bible, do not stand up and do not close your eyes. In your families, your work, your school, wherever you are, you must be a reflection of the Message to the point that they call you Kacou Philippe. Starting with seven people, you must begin the gatherings and the public confession. And even with seven people, Kacou 17:26 applies to you.

96 Kacou 17:26 refers to the sins of sexual intercourse, premeditated theft, swindling, and exchange of impure photos or videos. Taking pleasure in watching sex photos or videos on the Internet or downloading them and practicing sexual fondling on someone who is not your spouse. Add to this the consumption of alcohol, cigarettes, drugs and homosexuality which I did not mention because these sins do not exist among us.

97 Now another question. *"Prophet, so children may not listen to the public confession, can we have Sunday school like the Branhamists and evangelicals?"* No. We are the Church of the apostles and when the apostles had suggested Sunday school, the Lord Jesus Christ answered them: *"Suffer little children to come to me. The kingdom of the Heavens belongs to those who are like them"*. Even if there are new people, the public confession must be done. It is up to you not to sin.

98 Now another question. *"Prophet, after every service, our neighbours tell us that there is a man who comes to sit near their house to listen to us and at the end of the service he runs away at the time of the greetings. After investigations, we have realized that it is a Brother who has been chased away from our assembly. What should we do? Also, another Brother who was chased from our assembly went to another city in Gabon, he believed the Message there again, he was baptized again and is behaving well and those who are there did not know it until a Brother from here discovered it. What should we do?"* Stick to what the Message says. He must keep away from the assembly. The rest is between him and God. Any grave act related to sex or money must be dealt with in the group of the country and the author of it can be chased away from the Message.

99 Another question. *"Prophet, here in France, when a person has a serious illness, suffers too much and the doctors judge that he is condemned to die, they prescribe medication for a deep sedation. The law prohibits euthanasia, shortening someone's life through medication, but allows deep sedation. I say I can't do it. But they say that the health code states that a caregiver must not let a patient suffer"*. Sister, like euthanasia, deep sedation is murder. No one has the right to shorten the life of a human being. The end of a man's life depends on God alone.

100 Now another question. *"Prophet, are blood transfusions, transplants and organ transplantation possible?"* Yes, all these things are possible. We can donate our blood or our organ to save lives. You are not responsible for the sins this man will commit. And at the resurrection, everyone will have his whole body. And God will not see us as homosexuals because we have received the blood or organ of a homosexual. If you can avoid cremation, it is better. But if it is compulsory in your country, you have no choice. Otherwise, you have been taken from the dust, you must go back to the dust and rest in peace.

101 Now another question. *"Prophet, Sister Diane dressed herself in white on her wedding day even though she is not a virgin. I was scandalized by this. I asked her the reason for the white colour of her dress and she replied that her husband was the first and only man in her life. I thought it was logical but I want the confirmation of the prophet"*. Yes, her answer is not false. If her husband is the first and only man who knew her, she can dress in white. But apart from that, if you are not a virgin, don't wear white on your wedding day. If you do it, it is a sin. Be honest.

102 Again, another question. *"Prophet, is a woman's place in the kitchen?"*. Yes, a woman's place is in the kitchen. But a woman can also work and help her husband. When my father was in the field, there are things that my father planted: coffee and cocoa and there are things that my mother also planted: eggplant and tomato. God said that woman would be a helpmate to her husband.

103 Another question. *"Prophet, can we use the Reina Valera Bible that the apostles André Lima and Deutamar Costa allowed us to use?"* Yes, you can use these Bibles in Spanish to learn about the history of Christianity. On the Portuguese and Spanish side, there must also be literal translations like Darby, Olivetan, Luther and Ostervald in French and English.

104 Another question. *"Prophet, can we lend or borrow at interest to an individual?"* Yes, of course, the Message does not say that we should not lend or borrow at interest, but the Message speaks of usurers. Those who lend you with an exorbitant interest that accumulates incessantly when you do not manage to pay back. Also, a Brother cannot take another Brother to police or court. Therefore, before lending money to a Brother or giving him money for some business, it must be with the agreement and advice of the pastor and if the Brother cannot refund, the assembly will intervene. Also, without authorization in the group of the country, a Brother in the police, justice or other will not intervene in an issue concerning a Brother or Sister who acted wickedly in all conscience.

105 Also, everyone is free to take part in things like the Green-Card. The Message does not condemn that. And a Brother or Sister can be in stock exchanges and money investment. It can even be very good, but a pastor must not talk about that. Yes, a Christian can do these things, but what I object to is looking for the interests on Brothers and Sisters. The Jews do it but they don't seek their interests on the Jews but on the nations. And like the Jews, you can lend to any Gentile at any interest or against any security you want and even make it your job. It is even very good. Like the Jews, men must work for you. It is a mistake to content with your salary alone. So, I am not against investing and buying shares if you have the gift to do so.

106 *"Prophet, can we have a bottle of water at the pulpit like evangelical and Branhamist pastors do?"* No, if you are thirsty, that means that you are no longer under the inspiration of the Holy Spirit. You must therefore

stop preaching. As long as you are under the control of the Holy Spirit, you will not be thirsty. I have never seen a vision or prophecy where the Holy Spirit stops, the prophet drinks water and the Holy Spirit resumes the prophecy again. God goes to what is essential. If you have some troubles with in your throat, stop.

107 *"Prophet, what is the ideal haircut that a Brother should have?"* Concerning the haircuts of the Brothers, it is possible that haircuts vary from one country to another. Some may have their natural hair all the way down to their shoulders, but for some styles, ask yourself if it is right for the president of your country to have this haircut. If it doesn't suit the president then it is a wrong haircut. And you Sisters, you can adjust your hair by trimming the edges to allow for better hair growth. Also, having your hair cut at school is normal and even a good thing. It prevents girls from becoming prostitutes.

108 *"Prophet, when I was evangelical, our evangelical pastor formally forbade us to listen to Kacou Philippe. Can a man with the Spirit of God do that?"* No, he would not if he had the Spirit of God. The only ones who did this in the Bible are the Pharisees. When the disciples of John the Baptist went to Jesus, John the Baptist said that a man can only receive what has been given to him from heaven.

109 And in many countries, pastors make their faithful swear. Laying their hand on the Bible, each believer must say: *"I swear loyalty to Jesus, until my death I will never believe in Kacou Philippe"*. In Bétérou in Benin, a pastor slapped his church member who asked him where this is written in the Bible. And in the UEEB church of the same city, a church member was praying against Kacou Philippe when a spirit of madness fell on him. The church and the pastor could not deliver him and he was sent to hospital in Djougou and finally he was transferred to Tanguiéta for psychiatric care. These cases are numerous in the world.

110 When someone begins to blaspheme and insult the Prophet and the Message, never reply, keep silent and leave. To fight the Message or to follow the Message unworthily, these are the two things that I do not wish for anyone on earth.

111 *"Prophet, my husband and I have three children. They all bear his name and he loves them, but one of the children is not his child. According to the Message, I must confess this to him, but if I tell him, he will send me away and end our marriage."* Okay Sister. But, go alone or with some witnesses, be on your knees and tell him this and ask him for forgiveness. It is God who is asking it from you. You must confess this to him. Whatever he decides, it is in the name of God that you will tell him this. And God who is alive will take care of the rest. You have an obligation before God to confess this to him, including the adulteries since he endowed you or since you have been under his roof.

112 *"Prophet, can a family property be sold to support God's work?"* A family property is also for future generations. But if you have to sell a family property, it must be with the agreement of all those concerned with that property. And when it comes to inheritance, be honest so that God's blessing and grace may be upon you and your home. Do not enrich yourselves with what does not belong to you alone. What you could not have done if the dead parent was present, never do it in his absence or to his children. Observe someone who takes control over a family property or extorts money in addition to his wages; sickness and infirmity and curse will always be upon him and his house.

113 *"Prophet, is it possible for us to change our name?"* No, it is not possible. My son Isaiah Schlissel cannot say: *"I no longer want the name Schlissel"*. And my daughter Samira cannot say: *"Samira is an Arabic name. Call me Rebecca"*. There are two people who can change your name: your biological father or God. Since I was born, my father and my parents have always called me Philippe and I kept it wherever I went.

114 *"Prophet, will mosquitoes and snakes go to heaven?"* Some of the animals and insects will also go to heaven. Animals and insects serve God. And in Eastern Africa, locusts are at the service of God as in Egypt because of false prophets like David Owuor. Snakes were in the Garden of Eden and in the ark, so snakes will go to heaven but will not bite anyone. But we can also kill a snake, a mouse or insects in our yard, because they are where they should not be and it is not for a good purpose.

115 *"Prophet, I speak of the Message at every opportunity but I am unable to make conversions and this makes me sad. What should I do?"* May God bless you because of this request. A person who gets married thinks of a baby and if the Message has really touched your soul, you will be led to announce it all around you. May God answer you. Every person must be able to make conversions. Also, you can talk about the Message to people in the presence of a Brother or Sister who has already made several conversions and then ask them for their comments on the way you proceed. I believe that this will help you.

116 *"Prophet, what is it of that issue of listening to tapes with Joseph Branham"*. The issue of listening to tapes is a scam of Satan. The man through whom the whole world, including me, first heard the Message of William Branham is Ewald Frank. When Joseph Branham sends audio sermons to people who have already known the Message of William Branham through Ewald Frank, it doesn't make sense. After William Branham, the greatest ministry was the one of Ewald Frank and Alexis Barilier because of the distribution of

William Branham's booklets. If the Message of William Branham is all over the world, it is thanks to Ewald Frank and Alexis Barilier.

117 And before Ewald Frank leaves the earth, I would like to thank him for this great work of distributing booklets around the world. If Ewald Frank only sent out booklets in the world and did not bring doctrines, he would have accomplished a perfect ministry and neither I nor anyone else would have called him Satan. The voice that came to tell him to preach is a satanic voice and he must repent before his death. If you love him, say that to him. He had to do just what God had called him to do. But he has gone away from the path of God and now it is his own food that he has stored and which distributes.

118 If you see deviations and divers interpretations, pray to God and God will send a prophet to fight this. Billy Paul also saw the deviations but he remained quiet. This is what you had to do. It did not belong to you Ewald Frank to throw yourself onto the field like King Uzziah in 2 Chronicles 26. By throwing yourself onto the field, did you overcome these deviations? Didn't you also form a trend called Frankism? What you have done is very bad. Be humble and repent before you die.

119 And concerning your revelation of April 2, 1962, if you think that it is a mission for mankind, you should have gone to a prophet and that prophet would have told you what you had to do. All trends like yours are from the devil. Joseph Coleman, Julian Brunelle, Kevin Blewett, Ben Achut, John Conteh, William Soto Santiago and all those you see are enemies of William Branham.

120 Every trend has its doctrines. The trend of Joseph Coleman does not have a beard because the church is a woman and women do not have beards, yet a tie and trousers are required for the service. Everywhere you are at war with each other instead of asking God for a prophet like Israel. This year 2021, in Congo Kinshasa, upon advice from Barutti Kasongo, Pastor Kabamba of Kisangani excommunicated his colleague Pastor Somada and in his turn, upon advice from the same Barutti Kasongo, Pastor Somada delivered Pastor Kabamba to Satan. Which paradise will you go to with this?

121 Dear Ewald Frank, the revelation is like a doctor's prescription and it is a pharmacist who has to decipher it and give you the medicine. That is why, when you had the revelation about the food to be stored, you went all the way to America to William Branham to receive the interpretation. But for the revelations that you had after the death of William Branham, did you cry out: *"O God, what shall I preach? O God, You have given me a revelation but where is Elijah? Where is William Branham?"* But instead of doing that, you have gone your own way. And it is the same for Joseph Branham.

122 If Joseph Branham has a ministry, he will come to me and I will consecrate him to preach the midnight Cry to the Americans. Americans do not know William Branham. And it is Satan who brought Branhamism to black Africa to stand in the way of this Message of Matthew 25:6. But if you have eyes, you will see that my Message is increasing while the Message of William Branham is decreasing. And many Branhamists come to me.

123 Show me the great assembly of the Message of William Branham in Kentucky, Dallas, New York, Washington and California. All those who leave the midnight Cry and persist in preaching the Message of William Branham today are enemies of William Branham. They are the ones who torture William Branham in his grave.

124 And all of you who are in the Message of William Branham, you see dogs in your dreams. You have night defilements. You have sex in your dreams. You are immobilized in your sleep. In your dreams you find yourselves in your former Catholic and evangelical churches and your former homes. You are in the fifth dimension, the region of nightmares which precedes hell.

125 When in a dream you are always in your former school or religion, your former dwelling place, that means that you are not in the right place or that your church or assembly is not in the Spirit of the Message of your time. Being in this Message of Matthew 25:6, you must not see these things. If you often see a dog, know that the dog is one who returns to the sin that he has vomited and beware of your past sins.

126 When you have believed in this Message of Matthew 25:6, you must notice deliverance in your life. But if seven months after your baptism you have not noticed any change, you must contact your pastor or apostle to explain your situation. The multiple dreams of divination should disappear and your nights should be peaceful. You cannot be in this Message and be chased in your dreams, be immobilized in your sleep, urinate in bed, masturbate or fly in your dreams.

127 When someone tells you that night defilements are normal, ask him if the Lord Jesus Christ could have night defilements. Those who say these things are sons of sin for whom even sex in a dream is normal. One who has a night defilement is as if he had a sexual intercourse. But if he bathes and changes his clothes, he becomes pure at sunset as the law says. In women, only menstruation, the flux of blood makes them unclean.

128 *"Prophet, on the April 24, the pagans want to come and commemorate the descent of the Angel with us. Can we allow them to come?"* April 24 is a sacred date for the history of Salvation in our time, it must not be profaned.

129 *"Prophet, in which case can we go to the police or to court?"* First of all, for anything related to the word of God, never call the police or court, but if you are taken to the police, when you speak, the first goal must be to try to present the Message to the police and to your accusers. But for other things, you are free to go to the police or court as a last resort if necessary.

130 For example, you Sisters, if a man leaves a baby in your hands, you cannot take him to court because the baby is your own. You must struggle to raise your baby. What you eat, he will eat and where you sleep, he will sleep. And also, whenever going to court is out of a desire for revenge, do not do it. Leave many things to God.

131 *"Prophet, if a pastor or Brother sends money to his parents, must he necessarily tell them what they must do with that money?"* No, if it is your genitor or someone who had taken care of you, you do not have to tell him this if you have already preached the Message to him. And you can accommodate your parents who don't know the Message. Only that they must not profane your house. This is valid for every Brother, even if he is not in the priesthood. About this, the owner of the building of one of our assemblies in Kinshasa has believed. He had several churches rent the same room at different times. In this case, he can continue to have them rent the room.

132 *"Prophet, what is the importance of fasting for a Christian? And in what case should we fast?"* If a Brother wants to fast, he can do so depending on the subject and as he is led. The fast begins the day before, when you go to bed and ends the next day evening when the sun goes down. Also, we will do the Holy Communion or the Lord's Communion, but feet washing will be in our daily life. In Africa, when a stranger comes to your house, you give him water to drink. And in Israel, when a stranger came to one's place, he would wash his feet.

133 And the revelation that I received from the Lord Jesus Christ about feet washing is not what Branhamists do. The servant of God is one who is able to place chairs and wipe them for the most despicable of his church members, and he who eats with all. If you cannot do these things then you are not worthy of me. And the Lord Jesus Christ cannot receive us at his table in the paradise if we cannot eat with the most despicable one of our congregation. And the pastor's wife must give him water to drink.

134 *"Prophet, can a woman cut a man's hair?"* First of all, if you cannot have a hair clipper, you can use a razor blade for whatever you want and it will not come to confession as I said in Kacou 78:9. A man can do a woman's hair and a woman can do a man's hair. I would like to point out that for the last three years, it is Sister Rosine who has been cutting my hair with a hair clipper. If I have had a good bride on earth, it is her. If there is better than her elsewhere, I do not know. But the perfect bride of Christ will not be a physical woman conceived in sin like you and me.

135 And the biological mother of Sister Rosine is now a Sister of the Midnight Cry. As to how she came to the Message, Sister Rosine had a sermon playing. And when Sister Rosine stopped the sermon, she said, *"Don't stop, I want to listen. If one day I have to go to a church, it will be at this man's church"*. And like the mother, Sister Rosine's biological father also did not fight me. I have never seen him but he has already listened to my sermons. And in 2019, he called Apostle Justin and gave him a sheep for me. I wanted to see him and say thank you when in December 2020, he called Apostle Justin again and gave him rice, two sheep and an ox for me.

136 *"Prophet, can we receive the blessing of a pagan?"* Yes, you can receive the blessing of a pagan if you are sure that it is not to geniuses or dead ancestors that he wants to entrust you. It is God's right to love Jacob and hate Esau and it is the right of a father to punish, love or bless his child. And in the same sense, a son has the right to deny his child the name of his father or mother if he considers them unworthy.

137 When my father had to leave the earth, he had asked my older Sister Amoin to bring him some strong drink. Surprised, my older sister said to him: *"Tonic soft drink or the alcoholic drink?"* he said, "No, I want alcohol". And my older sister brought him the alcoholic drink. My mother was also standing there. He wanted to drink but he felt a burn and he left that and asked for water. My older sister brought him water. He drank just a little bit and he started pouring the rest of the water and pronouncing blessings on us. He said the names of my brothers and sisters three times, and my name several times.

138 And after he did the drink-offering, my mother said to him, *"You have named all the children, and you only repeat Philippe. But what about your eldest son?"*. And my father paused and said, *"Alright, I bless him too."* And he put down the bowl of water and died immediately. That was in August 1998. He was 79 years

old. So you can receive the blessing of a pagan. I am not talking about the fanciful and worthless blessings of the religious people who need them themselves.

139 A man is free to love or bless whoever he wants among his children according to the deeds of his children. But if your father, your mother or any man has cursed you and you did him wrong and he is already dead, gather his children and his widow, bow down and sincerely ask them for forgiveness. And make so that everyone forgives you. And if you accommodate or you give money or you associate with someone on whom there is a curse, you are calling his curse on yourself.

140 And you can keep pictures of your deceased parents either in your photo albums or hang them in your house. This will allow grandchildren to get to know their grandparents. And a Brother or a Sister can visit a parent's grave if he wishes. To leave a flower there: Yes. But to speak to the grave: No. And I do not want a flower, or a mausoleum, or anything.

141 Concerning uniforms, you must not wear religious and funeral uniforms. Here in the Message, we already have our uniform, which is our wedding garments. We do not make uniforms for our Brothers and Sisters who go ahead of us into the glory, but if you want to wear that for your own reason, you have the right to do so. It will not come to confession.

142 *"Prophet, it happens that I see one thing and it gets fulfilled the next day. What is it of that?"* It is a divine aspect in every man. Every man should be able to see his personal future and even that of his house. And he who has the capacity by God to see the future of the nations and mankind is a prophet messenger. It is the fall of man and the state of sin that reduced man to nothing. Also, whether a dream is good or bad or a nightmare, it is God who allows it. It is a message. But when you forgot it when you woke up, don't mind about it. Divinatory dreams disappear when you come here to the Message.

143 *"Prophet, can a Brother have a pet?"* Yes, of course, but you must not castrate it. And also, that animal must be a domestic animal. It is possible to have a wild animal if you have the male and the female together. For farmers, you must not castrate animals. But as for chicken, in order that they may not break their eggs, you can do partial debeaking.

144 *"Prophet, can an HIV-positive patient marry and can he use condoms?"* Yes, he can get married and use condoms, especially in the first weeks of his marriage. Many have been healed of cancer, HIV, hepatitis, but know that whoever dies of any disease does not go to hell for that. The disease destroyed the body but the soul that believed in the Message of his time is saved and goes to the lot of the living prophet of his time. Disease and poverty cannot send a chosen one to hell. And a child or a baby who dies goes into the lot of the prophet of his parents or in the lot of his parent who was his guardian and who loved him.

145 The highest evidence of redemption is to believe in the living prophet of your time. Sickness has nothing to do with salvation. Lazarus can go to heaven with his ulcer and the rich man will go to hell with his good health. A sickness cannot affect your salvation. Everyone, including the prophets, can die from any disease. God says of the prophets: You are a God but you will die like a mere man.

146 Concerning the service, Hinduists and Muslims sit on mats and carpets while Christians sit on chairs and benches. The position of Hinduists and Muslims is the best, but each can maintain his position because we are in the dispensation of the Spirit and the prayer of the one sitting on the chair can surpass the prayer of the one sitting on the mat.

147 We come from different cultures. And I said that trousers under long dresses like with our Indian sisters are correct. Also, in the bedroom or living room or in the presence of their children, a man and his wife can dress as they want and even sing and pray, read the Bible or the Message thus. And you can be in the toilet and talk to your spouse or answer someone or listen to a song or a sermon. The sin is when it looks like having a conversation with someone who is not your partner.

148 Even if you are impure, you can talk to your spouse, take or breastfeed your baby. There is a grace that covers the baby. Communication on the phone is allowed in writing and audio regardless of what you are wearing or where you are, but in the toilet or being naked, you cannot make an audio or video call. And singing in the shower is not right but it must not come to confession.

149 And I did not say that a couple is not allowed to sit or sleep with their hands on each other. And a Sister on her period can cook, do everything she would do at home and use the same bathroom and the same bed as her husband. But for individual singing or testimony in the assembly, she must abstain. And after a man has approached his wife, if she finds out that she has what women have, both the man and the woman have sinned and must confess. Also, a woman in her period who has crossed a river has not defiled that river if the water has not reached her waist. And a woman or a man must not bathe with a child who already speaks.

150 And the Message does not forbid a man from approaching his wife during the day. The sin is to take pleasure in watching the private parts of one's spouse. It is as if one has taken pleasure in watching an impure image on the internet.

151 You Brothers, if you go to a married Brother's house and the Brother is not present, you go back. If you want to wait for him, you are not allowed to have any conversation with his wife. If you do it, whilst one or the other is not your parent, it is adultery. It is the same for a Sister who goes to a married Sister's house. A Sister can wash your clothes if she is your relative, your servant, your wife or if you have a physical disability. If your fiancée comes to your house and washes your clothes, cooks or takes care of your room, it is a sex sin. Your marriage will not be blessed in the assembly.

152 Concerning the transfer of spirits, you can use public clothes or shoes as in a hospital, public toilet, at work or other situations when necessary.

We have Brothers who are village chiefs and a Brother or Sister can be a candidate for an election or hold a political position. What God asks is to be honest.

153 If money, food or objects are distributed for free to the handicapped, orphans or victims of a disaster, even if you are in need, you will not lie in order to benefit directly. If you do, it is a curse and one day you and your descendants will pay that ten times. But you can ask for it from the disabled, the orphan or the victim of a disaster who received it.

154 A Brother can work in a hotel and pay his tithe. I am not talking about those rooms for sin intended for fornications and adulteries. I am talking about real hotels. I have never slept in a hotel, but maybe one day I will be on a trip and I will sleep in a hotel. And in your house, you can accommodate couples of visitors together. And it's good to always have sheets and things for visitors at home.

155 Apart from football, watching boxing or athletics on the internet occasionally does not come to confession, but if you have a heart attack because of it, you will go to the eternal hell of Naraka.

156 Concerning prayer, there are certainly many gods, but when you start your prayer with: "You the Angel and the Lamb, supreme God, God of Prophet Kacou Philippe, ... "the Heaven and the earth know whom you are addressing yourself to.

157 Forgetting is natural and at school or during a competition, asking someone for a formula that you have forgotten is not cheating. You married sisters, if you have not done something because you forgot, it is not a sin, but when it becomes recurrent and you do nothing to correct it, then it is the sin of negligence. You can, for example, program your phone to remind you that. But if forgetting means nothing to you, that is the sin.

158 Concerning strikes at work, I don't often agree with trade unions and strikes at work if the company is really having difficulties but if the reason for the strike is legitimate and you are, for example, dealing with a greedy and dishonest boss who only sees his own interest, then you can participate in that strike.

159 When you have picked money or an object, try to find the owner by all possible means. If you have not been able to find the owner, you can take it to the police if you find it necessary. But a hungry person who picks a small amount of money can use it.

160 Buying clothes and toys during the season of the celebrations is not a sin if it is not in the spirit of the celebrations that you bought those toys. And new year's wishes are correct. And any gifts in kind or cash that you receive at work during the celebrations, you can accept them, considering that they are a reward for your work.

161 When you are with some religious people and one of them has made incantations on the food, you must not eat that food. But if they ask you to pray, you can pray. If they know the Message and they have prayed so that you may not eat, do not say anything. Just leave.

162 When a brigand comes to the baptism, if he has weapons, you will take them and you will go and bury them in secret and you will not tell anyone or the police because this brigand has reached the crossroads of grace. In 2004 I had not baptized a brigand because he had confessed so many crimes that out of ignorance, I thought that God could no longer save him. If someone has killed his father, mother, wife, husband, brother or sister in secret, later after his baptism, he will gather some of his family and confess it to them and ask them for forgiveness.

163 Superstitions are satanic. For example: A white cat crossed the road in front of me so I will have happiness. My right foot hit a stone or someone sneezed on my right so my wishes will come true, these are superstitions, satanic beliefs and you must confess that. If someone sneezes and you say, "*Bless you*", it is a superstition and you must confess that. And if it is the person who tells you that, you tell him that you are a Christian, you do not believe in superstitions.

164 A strangled animal is an animal that has died alone. It is not an animal that you have killed or trapped. Concerning food, we must not eat food from Muslim, Christian, Buddhist, Hinduist celebrations and other. We must not eat food cooked with blood, alcohol or cannabis. We must be pure.

165 And now, concerning the Message, a pastor who does not have the capacity to get the assembly to move forward, and whose preaching is weak, and who, instead of praying for a sick person, refers him to someone else or advises him, it is an incompetent pastor. A pastor must pray even on the telephone. Also, a pastor is not someone who is busy at work or who sits on his small group that never moves forward. To give your tithe to such a pastor or apostle is to condone evil. A pastor must always be at work to make the Message known to all the people in his town and the surrounding countryside.

166 And when a Brother has a gift of healing and gets many testimonies of healings, you can go to him for prayer. And no one will say to him, *"By what authority do you pray for the sick?"* It is God who gives the gifts to whomever He wants.

167 And when an assembly has the Spirit of the Message, people cannot come, receive baptism and leave the Message. If this is the case, hold a meeting to find out why. A pastor who argues or justifies himself before admitting his wrongdoing or who speaks evil of some Brothers and makes a pretense of love in public, he has no ministry to lead an assembly.

168 When things do not progress in an assembly, the pastor must be humble and acknowledge it. The Message is no one's field. An active young Brother who makes enough conversions can become a pastor in his place or an associate pastor. Also, a Brother may come from another assembly to play the role of pastor or associate pastor. What we need is not our parent but the one who has the gift. The affinity is in the family inheritance but in the mission of God, it is the one who has the gift.

169 My children, it is for my personal possessions but for the pulpit, it is for whom God has destined it before the foundation of the world. The son of a pastor can be a pastor just as the son of a farmer can be a farmer. But my son as a pastor or preacher, it never crossed my mind. It is when he will be on the field of evangelism, making many conversions that I could think about it.

170 To have a responsibility, the Brother must have a good testimony, be frank and fear God. The pastor or apostle must propose him and the assembly must accept it if his wife attests that he is worthy. Then, the pastor will put the information in the group of the country during the day, on another day than Sunday. And if there is a contestation in the group of the country, the Brother will not be able to assume the responsibility. Outside of this procedure, if you see a Brother in the pulpit, he must leave the pulpit. And the pastor and that Brother must confess for that. Also, a Brother who came to the Message having already two wives cannot be a pastor but he can have other responsibilities and even be a preacher in the assembly if his wives are models.

171 A pastor who puts around him people who are incapable of rebuking him if he does wrong or who are in the same spirit as him or people by affinity, is a politician, and it is the same demon that you have run away from in the Branhamist and evangelical churches.

172 Now a Brother can be humble, putting chairs when Brothers arrive, but if, having become a pastor, he starts to become a pharaoh, call him back to order. When calling a pastor or an apostle *"Brother so and so"* becomes a problem, know that it is no longer the Message. A true servant of God, it is his ability to remain humble in spite of elevation.

173 If a pastor preaches new things, at the end of his preaching, request a questions-and-answers session, it is not rebellion, it is your right. A ministry of Ephesians 4:11 can go from Genesis to Revelation to show why his prophet said a certain thing but not to prove a new revelation. If you accept his revelations then you are a Jezebel church.

174 From experience I have seen that many black Brothers suffer from the curse of Ham. When a black man becomes a pastor, he starts to see that he is not just anyone, he tends to become Tutankhamun, which is rare amongst our white Brothers.

175 Pastor Gerardo Bastidas from Colombia had asked me to appoint Preacher Alfredo Agamez as pastor in his place because Preacher Alfredo Agamez does not work and will have enough time to take care of the souls. And this was done. Pastor Jhon Durán from Bolivia had asked me to appoint Preacher Wilfredo Hernan as pastor in his place because he finds Preacher Wilfredo Hernan very good. There are no family ties between them. In Bolivia it was a branhamist church with a nice temple and Jhon Durán has been the pastor for eighteen years. And his son Samuel Durán is a preacher in the congregation. But the one that he finds most worthy in his place is Preacher Wilfredo Hernan. It is difficult to see such decisions among African pastors. It is the curse of Ham that does that.

176 And on the first day of baptism in Bolivia, Pastor Jhon Durán and 40 people, including a black man, were baptized. And amongst those who were not baptized, many of them had wanted to see a photo in which I am

consecrating Apostle César Esparza from Mexico whom I had sent to baptize them. I am not saying that it is good, but it is proof that the prophetic faith is there. Their absolute was no longer their pastor who had led them for 18 years. Black Africans are not like that. And the birth of "isms" and trends is when the prophetic faith is failed and God is put aside. And all this is because of the curse of Ham.

177 When a Brother does not see things like the pastor and that Brother relies on the Message, the pastor must give other passages from the Message to show that the understanding of the Brother is not good, but the pulpit must not be used to put the Brother on trial. He is not necessarily a rebellious Brother. The rebel and the one with the evil spirit could be the pastor. If your pastor produces more fear than love and justifies himself all the time and he must be forced to go to public confession, it is the devil. When a pastor justifies himself all the time, his assembly will have this demon of justification. And a person who is scared of a pastor or an apostle or who fears to rebuke them for a bad behavior that they had must confess.

178 A pastor is not a proud man whom no one can advise. When a pastor becomes aggressive, intimidating and his presence creates fear instead of joy, know that God's grace is no longer upon him. But when a pastor is honest and leads the assembly well and has dedicated himself to priesthood, he is a pastor until his death. And if he has a physical incapacity, one or two associate pastors will help him lead the assembly.

179 The good functioning of the Message must be the concern of all. And every assembly must move towards maturity. The Message must be taught correctly to each member of the assembly and a pastor must make sure that each member of his assembly has already read or listened to each preaching of the prophet and is able to talk about the Message around him. When a new person answers the altar call, all the attention of the assembly should be focused on that person. It is the duty of old Brothers and Sisters to mentor new souls. And if it is a Sister, the old Sisters must help her, and if necessary, give her clothes or money to buy clothes if, for example, her clothes are indecent.

180 According to its means, the assembly can help the elderly or those with physical problems, widows and virgins. And a pagan can benefit from the financial support the assembly provides to these people. Also, it is not a doctrine but, if it is possible, after the service, some food can be served to those who want it and all will eat together in the same place as it was done in Locodjro.

181 Support weak souls. When someone has a debt of tithe, ask him to pay what he can. This is between him and God. And when he thinks that everything is in order, you can pray for him. Don't go so far as to ask someone to refund a stolen tithe or their spouse's tithe. If you have taken a loan for investment, you will not pay any tithe on the loan. You only pay tithes if the loan is for personal use. And in both cases, your new tithe will be levied on the net salary that you will receive.

182 If you feel the desire to go to the mission field, go with the strength that you have. Any Brother can open an assembly in another place where he thinks there can be many believers. Around seven people the first service can start with, if he wants, the help of a pastor or an apostle. And by multiplying special services and evangelizations, it can quickly become a big independent assembly and he can be the pastor of it. And later, if all goes well, he can receive the right to baptize.

183 So every Brother, even on sanction, is free to preach everywhere, to gather people in one place and start an assembly. He who founds an assembly, will lead it if he is able to do so. You cannot prevent him from doing so. And if the work progresses in the hands of this Brother, he will continue in the role of pastor. And if a pastor of an evangelical or Branhamist church believes with his church, if he can, he will continue to lead his church.

184 And a preacher who preaches outside, makes the altar call and makes conversions, he is an evangelist who must be supported. The mission field is nobody's property. All these members of Islam, Christianity, Judaism, Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism and Sikhism that you see are captives of Satan whom we have the mission to deliver.

185 When you are in an assembly and the pastor is incompetent and without any vision, you will see that everything revolves around him. And whoever wants to speak, the disciples of this pastor will fight him and cover him with all flaws. And God is obliged to go forward with a Brother. And if you cannot help him or encourage him, do not fight him and do not disturb those whom he will convert.

186 A Brother who starts a mission must not put himself under the authority of anyone, and a pastor who has a ministry cannot become disciple of an apostle or an overseer. One does not make a field under a tree. So a pastor or an apostle cannot call him to give instructions but it is him who will go to a pastor or an apostle to receive advice and guidance in the name of the unity of faith. But if after a while, nothing progresses, he has not produced anything, then it was a pretension. He must come back calmly.

187 A Pastor or Brother can have a printing press or tools for evangelization at his place. And when a Brother is every day on the field of evangelism, help him even in his personal needs. And on the field of mission,

whoever gives you money or anything else to support you or the Message, you can accept this gift, no matter who gives it.

188 I now authorize everyone to produce booklets, including churches that are not with us but which preach the Message. In this Message of Matthew 25:6, there are Brothers who took their savings or scholarships, bought instruments for evangelism and became preachers and pastors. May God raise up such men in all countries for the Salvation of souls.

189 Also, everyone has the right to translate the Message into his own language or a language he understands and to spread it. To make the audio sermons, you take a telephone or a computer recorder. You speak, you pause if necessary, then you resume the recording from the last words already said, you repeat this mechanism up to the end. You will have a single audio file. You put this audio file in a sound editor to arrange it, you adjust it and you delete the repetitions. You can finally synchronize it with my voice in the background and it's over.

190 And always in the walk of the Message, the greatest question that everyone asks, including those who believe in the Message, is: When the prophet is no longer on earth, will the Brothers be united as we see it now? The answer is: No, it is not possible because unity of faith is only possible around a living prophet messenger. Among those who are called, there are sons of God and sons of the devil, and when the prophet is no longer on earth, the sons of the devil will scatter the flock, but the elect, though scattered, will not lose salvation.

191 But if, before their death, God sends another prophet on the earth, they will all go and gather around that prophet. And even if another prophet does not come before their death, up to a certain limit, the elect will not lose Salvation. That is why, sometimes, when you cast a Brother away, he keeps his grace of deliverance. He is not chased in his dreams, he is not immobilized in his sleep, the kingdom of Satan has no power over him.

192 It is the desire of every father to die before his sons. This is why, for your unity, I have established Apostle Martin and Apostle Yanick to settle the most difficult problems amongst you. They are minor prophets, that is to say, prophets who have no Message, prophets of Ephesians 4. As soon as a prophet has a Message, no matter how small his Message is, he is a major prophet. The ministry of a minor prophet is always linked to the ministry of a prophet messenger.

193 If you are a pastor, evangelist or apostle and a man tells you to consecrate him, you will get angry like the king of Israel in 2 Kings 5 and you will say to him, *"Why do you want to make me sin? Am I a prophet messenger like Moses to consecrate you? Do you want to bring God's curse upon me for me to go to hell?"*. Whenever you see a pastor, an overseer, apostle, evangelist or church prophet consecrating someone, know that it is Korah who consecrates Dathan.

194 The apostles Martin and Yanick are minor prophets, as Joseph Branham could have been it if Joseph Branham had a ministry. Their mission will not be to bring my corpse back to the pulpit against the prophet who will come after me. When a man appeals to the corpse of a dead prophet like Saul, it is because God has abandoned that man.

195 When John the Baptist had left the earth, should Apollos play the tapes of John the Baptist against Paul? No, if Apollos had done that, it would have meant that Apollos had no ministry. When I leave the earth, everything will be over for me and from now on, your Message for evangelism will be: *"God sent Prophet Kacou Philippe whom you rejected. Salvation is now in the faith to the prophet to come"*.

196 The apostles Aman Martin and Yanick Aka will stand before you and you must obey them. If they speak and you say that they are not infallible, then you must show who is infallible. When a father going on a journey gives his authority to a son, that son does not become the father but for the sake of peace in the house you will listen to him. And by listening to him, you obey your father.

197 These two Brothers will put things in order and you must help them accomplish this mission. That is why I wanted them to be in Katadji to learn. And during all these years in Katadji, they learned things that are not written. But that doesn't mean that you have to venerate them and sing, *"The God of Aman Martin or the God of Yanick Aka"*. This is reserved for prophets and patriarchs but not for a priest.

198 They will not have the power to depose an apostle who behaves badly because they are all apostles, but they will bring him back to order with the other apostles and he must listen to them. And no one must say, *"They are apostles of their country and we are apostles of our countries"*. And in a country, an apostle can ask for a financial report from an assembly, but it must be an apostle who has produced evidence of his apostolate in the field. Not an apostle by name.

199 After my death, if another prophet comes, all my apostles and disciples will go to him and follow him. And at the judgment they will judge my generation because they have preached and judged my generation. And they will also judge the generation of the prophet who will come, because on earth they judged the

generation of the prophet who will come and lived in his time. In a country, one can be a minister under several presidents.

200 Now, for countries where there is no apostle or pastor yet, you can address Apostle Martin for the French-speaking countries, Apostle Yanick for the English or Portuguese speaking countries and Evangelist Soualiho Aboubakar for the Spanish speaking countries.

201 I am talking of the apostles Martin and Yanick for your unity, but my desire before leaving the earth is to see each country with its apostles. At least two apostles per country. Some countries like Brazil, the United States, India and Congo Kinshasa must have seven apostles each. India already has three apostles: Marshel Michaelswamy, Santoshkumar Jayaprakasam and Amirthalingam Duraisamy. Brazil already has two apostles: André Lima and Deutamar Costa. Congo Kinshasa already has three apostles: Crépin Kambale, Joël Kashala and Blanchard Mosili. Countries such as Colombia, Angola and Mozambique must have three apostles.

202 When there are murmurs in an assembly or in the application of the Message of the Hour, two or three pastors will come with an apostle if possible. One of the pastors will go up to the pulpit and immediately after the introductory prayer, under his direction as in the public confession, he will give the floor to the assembly. And those who have points of view will speak and solutions will be found.

203 So if there is a problem in an assembly, everyone has the right to inform an apostle directly or to write directly in the group of the country.

204 A pastor needs elders who can help him. When an elder has zealously supported a pastor in two or three situations and that pastor was not right, if that pastor has a good spirit and loves his church members and if his goal is truly Heaven, he will replace that elder. A man who is unable to tell you straight that you are doing wrong, your enemy and your devil, it is him. And a man who is eager to defend a pastor is the devil of the assembly, even if the pastor is right.

205 And for the choice of a pastor or an apostle, it must be a Brother who has dedicated himself to the work. It must be a Brother who is humble and frank, who confesses without constraint and listens to reprimands, a unifier who is close to each believer. It must be a Brother who has made many conversions and who visits. Someone who does not know how to make conversions, you cannot entrust him with the keeping of souls. A pastor who tells a believer to beware of another believer is a man who is not worthy to lead an assembly.

206 When an assembly has more than forty members, it must be autonomous with its pastor. The one who founded it will lead it or propose a Brother to be its pastor. And if there is a problem, an apostle will come and settle it and all must obey the apostle's decision. In the same way, when two preachers in an assembly are in opposition on a point in the Message, it is the apostles who will come and restore order.

207 Also, for an assembly of more than one hundred members, there must be an associate pastor. And in an assembly, a pastor and his associate cannot both be civil servants. It is not normal for the church members to call and the pastor will be busy with his work. When the assembly does not have means, the pastor's wife can have an occupation and take care of the needs of the house so her husband can devote himself to the work of God. I have never seen a man who is a civil servant and a shepherd of sheep or oxen at the same time. If the assembly cannot afford it, the pastor can live at his family's place. Also, when the wife of a pastor creates problems or cannot solve problems between the Sisters, the Sisters will designate another Sister to solve the problems between the Sisters.

208 Concerning marriages, each country must have a secret group in which all those who wish to marry are added. A married Brother with a good testimony will take care of it without ever intervening or influencing a choice. No pastor's or preacher's wife can be added to it. When a Sister accepts a proposal, the information is immediately posted to the group of the country. And then the procedure of Kacou 77:3 begins. And after the wedding, the Brother and Sister are removed from the group of marriage. Marriage between different races is possible because in the beginning we were one race in Adam. And at the end, in heaven we will have the same race.

209 And when you are baptized, you must marry a Sister who believes the Message. A domestic animal does not look for its spouse in the bush. And when you come to the Message, when the man or the girl with whom you were prostituting yourself has rejected the Message, no matter how much you loved her, you must forget her. But a woman will say to you: *"Darling, can you explain to me why the Message says this and that"*. That is the right thing. But the pagan woman will secretly put on some makeups and she will bring paganism into your house.

210 And a woman who hates the Message or who leaves a Brother, taking her stuff herself, the Brother must be free if he wants. And a woman who chatters and complains at night while you are in bed is the devil. For

a pastor, it is better to marry a virgin but if there is no virgin, he can marry a Sister who is not a virgin. But he will not marry a Sister who lost her virginity after having known the Message.

211 You Sisters, dress decently. If you wear short or tight clothes and people look at you in the streets, it is bad. And in your dreams, you will see that you are naked in front of people. Avoid being soft with other people even if you don't talk about impure things. Do not minimize things that will become mountains in your lives. Be content with what you have.

212 When a pagan says that he loves you, direct him straight to the Message. Do not stop on a pagan's path and never take his money or presents. Whatever your age, even in the despair of marriage, do not see husbands everywhere. Keep yourselves pure. Sooner or later you will leave the earth and you must take a testimony with you. And it is God who will comfort you.

213 And when a Brother or Sister does not have his or her name in the marriage group, if you talk to him or her about marriage, you must confess for lust without saying the name of the Brother or Sister. But in case of a sex sin, the one who confesses must say the name of the Brother or Sister. Also, in the Message, if a Brother or Sister decides not to marry, it is his or her right.

214 And if a Sister wants to marry and no Brother proposes to her and she is getting older and she is worried, she can also tell this to her pastor or apostle who could advise and make some propositions because it can happen that some Brothers are afraid to speak to her. But a Sister cannot go to a Brother or give means to this Brother to make him independent and marry him.

215 And for the blessing of a marriage, if the dress is not decent, the blessing will be cancelled and will no longer be done in the assembly. A marriage must not bring paganism into the Church. A Sister who is used to dressing well cannot invite herself into the congregation on the day of the blessing of her wedding in a pagan dress. You Sisters, you must dress properly, even outside the congregation.

216 You women, when God forbids you to do something, do not say, as pagan women do, *"I, a woman, if I wear trousers, it is no one's business."* Alright but you are responsible for the homosexuals and lesbians who are born. Homosexuals and lesbians were beginning to be born on the earth when women began to dress like men. And the revelation of Deuteronomy 22:5 is: *"There shall not be a man's apparel on a woman neither shall a man put on a woman's clothing so that homosexuals and lesbians may not be born on the earth."* It is Thus saith the Lord.

217 From the engagement, the Brother and Sister already have the right to wear wedding rings. And for the marriage, if a father receives part of the dowry or refuses to receive the dowry and gives his daughter and says, *"Take my daughter, live as husband and wife. And later you will send me the dowry"*, on this word, the marriage is sealed. The Brother and Sister can live together and the Brother has the right to receive baptism and responsibilities in the assembly. Also, if a Sister is rejected by her parents because of the Message, her parents still have the right to receive her dowry. And a Brother can also receive the dowry of his daughter or relative who does not believe in the Message.

218 If a Brother has the possibility of paying the dowry of a Sister but the parents of the Sister refuse out of their hatred for the Message, continue the proceedings with the elders of the assembly. And if there is no way out until the fourteenth month and the Sister is an adult, bless the marriage on the day when the separation was to be pronounced according to the Message. And the Brother can receive baptism and have a responsibility in the assembly.

219 For the dowry, if you are asked for wine, alcohol and tobacco, you must know how to give to Caesar what is Caesar's and to God what is God's. And in relation to this, if you have a field of palm trees, you can sell the palm trees and with the money, you can have another field of palm trees or something else. The buyers will be free to do with the palm trees whatever they want. And when you hire the services of pagans and they want the wine and alcohol, you are obliged to give to Caesar what is Caesar's, but you can also give it to them in money because you will not know the quality of what you do not eat.

220 And you, Sister who are married, if your pagan husband threatens you because of the Message, you cannot leave his house unless he throws your stuff out. But if he throws your stuff out, you will go to your family and your parents will summon him to hear him. If he does not come, your parents will go to his parents and if there is no way out, his dowry will be given to his parents or will be transferred to him and you will be free and if after seven months, he has still not come, you will be able to remarry if you want. But if your parents are in the same spirit as this impious husband then your parents have failed in their duty before God. They have rejected the honour of parenthood. So, take responsibility and let the church be your family.

221 If a couple does not want children, the family planning is abstinence. A Sister can watch her cycle. Contraception with God is the calculation of one's cycle, and it is not a sin. But the condom can be like an

abortion. And if a couple sleeping with people has discreetly had an intercourse, there is no sin, but if someone or their child saw them, they must confess.

222 Concerning the couples, if you have lived in good health and one of you is sick, beware not to abandon him or her. Support him or her to the end. And his or her blessing and God's blessing will be upon you. But if you have not supported him or her, know that you are under a curse. And if a child of that man or woman takes care of you, even if you are his mother or father, that child is also under the same curse as you. And when a man or woman has become poor or sick and is no longer what he or she was when you met him or her, do not abandon him or her. God will not forgive you for this.

223 And the Message does not forbid us to live and obey our unbelieving husband even if he is drunk. As soon as he is not against your faith, try to bear with him. Remember the journey you have done together and bear with him, pray for him so that he may be saved. But if it is a serpent, an enemy of God who hates the Message, a son of Belial who wants to put you in the position of a dog to sleep with you or who wants to see you in pagan clothing, know that it is a serpent that wants to lead you to hell. And you must never submit to such a man.

224 Having known the Lord Jesus Christ, the living word of your time, refuse to be that she-dog. Refuse to put your mouth onto some genitals, your mouth which you use to pray and praise God. In the name of God who created you and before whom you will go for judgement one day, refuse to be the sexual object of a devil. If he goes to prostitute himself elsewhere or sends you out, do not be sad, it will be your cross to Heaven.

225 And if you want to remarry, with the agreement of the elders of your assembly, you must see with your parents so they can refund that spouse's dowry. Salvation is above marriage. Even if at the wedding you had said, "*community of property*", it does not include the coffin, the tomb and the judgment before God. Even a man will not answer for his son before God and a son of God cannot say to his child: "*You are a minor, the law says that I am the one who must decide for you*". Minors also die, and have their grave and coffin of a minor and go to judgement themselves before God and God will not judge them with the law of men whose guarantors are the parents.

226 I do not have the right to impose my faith on my child but he too has no right to commit sex sins while he is in my house. A parent who has led his child astray from the right path will go to hell. Even twins die differently and have different coffins and graves. And just as you do not mind about your spouse's belief, he too shouldn't mind about your belief. Regarding the refund of the dowry, the man can take back his dowry or with his agreement, the dowry can be given to one of his parents or he can grant grace to the woman to keep the dowry. For example, he can say: "*I lived with her, she took care of me, she did this and that for me, I grant her grace to keep the dowry*". In all these cases, the woman is free and can remarry after seven months if the spouse does not come back.

227 Likewise, if you are married to a woman and you think she will lead you to hell, the decision of separation is in your hands, but the elders of your congregation must confirm that and, if possible, also hear the pagan woman before making a decision. If you are a Brother who does not walk well according to the Message then you must bear with your unsubmitive and unfaithful wife as God Himself bears with you.

228 My goal is that you have a Brother or a Sister who corresponds to you. I do not wish that there be a group in which the Sisters exchange ideas about the choice of their spouses. It is only to the grace of God that I recommend you and God will give you according to your heart. I do not want any transfer of spirits. I want happy couples where the man and woman who have not seen each other for several days greet each other with a holy kiss on the cheek, even in public.

229 Concerning problems between couples, it is the mission of the elders of the assembly. It is for this reason that the choice of spouse must be made in the Message. They must not look only at beauty and material things. And no one must influence their decision. And both of them have the right to inquire and take advice from whoever they want before and during the engagement.

230 Even before you tell the pastor that you have the intention to propose to the Sister, you can say to the Sister: "*Sister, what do your parents reproach you the most or like about you? Did you fight with your brothers and sisters? Do you accept reprimands? When you have done something wrong, do you ever get down on your knees and ask your father or mother for forgiveness? Do you like to walk around supermarkets without money?*" And she too, before giving her answer, will ask you all her questions. And until before the dowry, each has the right to change their mind. And during their engagement, if they have committed a sexual sin, they will confess and come back after the dowry. Their marriage will not be blessed in the congregation.

231 Before proposing or accepting a proposal, you must be sure that it is a Brother or Sister who has finished with the world and sin or a Sister who does not hide her sins. And that it is not a Sister who confesses only when she is unveiled or a Brother who argues before acknowledging his fault. The Sister is free to take as

much time as she wants to make sure that it is not a Brother whose call and commission is Kacou 17:26. The time for answering a proposal is between one week and three months. But if you propose and the Sister gives the answer on the same day then the proposal is cancelled. It will be considered that the Sister is not strong in the Message. She has to wait for another seven months. This is God's revelation on marriage and divorce according to Matthew 25:6 for all mankind.

232 Well. Now I will talk about divine healing. In the history of Salvation, some prayers and invocations have brought healing and deliverance. Pieces of cloth that had touched Paul's body produced healings and miracles, but healings and miracles by simply listening or reading the words of a prophet, it is the first time that the whole earth is experiencing this. If the whole earth accepted my Message, the whole of Satan would be bound until my time of prophecy is fulfilled. This Message contains not only the truths of our time but the power of healing, deliverance and transformation of the saints.

233 This Message is God's love and gift to the whole earth. It is the right of every human being. I have only been a mere useless vessel in God's hands. I am a prisoner on probation but the miracles and healings in my ministry reach every continent. I get a thousand times what those who organize healing campaigns in stadiums don't get. What is it? It's God vindicating his word. And the Bible, the Quran or the Bhagavad Gita cannot produce that. People get miracles and healings from their continents, their countries and their homes. The mere fact of explaining a problem to me, even before I pray, healing or deliverance follows.

234 And all of you who believe the Message of the hour, when you give the written or audio preaching to someone, tell him that if he reads in a good spirit, he must receive healing, deliverance or a miracle in his life. Some shout with joy, *"Prophet, after my baptism, the cyst that I had in my womb or in my breast disappeared. Since my baptism, all the sicknesses I suffered from have disappeared"*. And others shout, *"Prophet, I was reading or listening or suddenly I felt a joy or a sensation filling my heart and this lasted for several days and since that day I am not the same person anymore and all the sicknesses that tormented me have disappeared. I know that I am saved. This is not an imagination"*. And this is from all over the world without distinction of race.

235 All those who have read or listened to this Message of Matthew 25:6 without seeing errors have experienced healing, deliverance and the eternal graces of God. *"O Lord God Almighty, Supreme God, You the Angel and the Lamb, in your name Jesus Christ and in virtue of the mandate that You gave me on April 24, 1993, I take authority over all the power of darkness. And at this very moment, I cast out all diseases and all demons of masturbation, alcohol, cigarettes or homosexuality from the lives of all those who are reading or listening to this Message and who believe that it comes from You. Give them the Holy Spirit and may their lives no longer be the same until they reach your paradise. Amen!"* Go and delete everything that is impure from your telephones, computers or photo albums and be free forever.

236 I had just read an email from a Brother saying: *"I am a believer here in Brazil, I am very grateful to the Angel and the Lamb for sending a living prophet to save us. Thanks to this glorious Message, I have been set free from drugs, smoking, alcohol and pornography. I thank our Lord Jesus Christ every day for granting me the grace to recognize this Message"*.

237 And another, an African wrote to me saying: *"Prophet, since I have believed the Message, I no longer eat in my dreams. Also, I no longer fight in my dreams. In the past, I did not even sleep and a demonic force would be immobilizing me and strangling me. I could neither shout nor move. I was afraid to sleep. I always slept with the light on. But it's only been two months since I believed the Message and without any prayer I can finally sleep peacefully"*. All this is the prophetic manifestation of the same Lord Jesus Christ since 2000 years with a diversity of operations and manifestations.

238 These words are the true words of God. I am prevented from travelling. I have never had the opportunity to travel outside my country. I have never even seen a plane on the ground. And if I had to travel and pray for the sick myself, I don't think I would have been able to perform so many miracles and healings. But also, the Message has made many people unhappy. Some people became mad while praying against me and in December 2020, a Muslim who had fought against the Message was begging for forgiveness and prayer from the Prophet at the hospital while he was dying. He did not know that the day before, it was the Angel and the Lamb of April 24, 1993 that he had fought. After his death, all his Muslim friends and brothers became calm.

239 Some accept the Light while others fight against the same Light. This is the proof that there are two seeds on the earth: a seed of God and a seed of the devil.

240 A Brother from Angola wrote to me saying, *"In the whole universe, we are the only ones who know what we are following, the Message has changed my life, the Message is pure and true; today we understand what God wants from us. There are many testimonies. Today, our salvation is guaranteed and is not imaginary. And the most important thing now is to stay in line until the end. We know that the Message is hard but it is*

God's narrow path for our time. We Angolans are exemplary in the application of the Message. And God has given us our precious Brother Hugo, a great guardian of the Word".

241 And I said, "amen" to the word of this Brother. It is true that Angola is a big country, I have heard that there are people who have been waiting for baptism for two years in very remote areas, but Angola is the country where you do not hear every Sunday that such a Brother or Sister has committed a sex sin. Angola is one of the countries where there are the fewest publications of Kacou 17:26 related to sex. Even in Ivory Coast I have not found such fear of God. Today Salvation is real as it was in the time of the first Christians. According to Daniel 12:10, when you say: "*O my prophet, I am delivered through the Message*", it is because your names are written in the book of life of the Lamb for our generation. And you must act in such a way that until the end of your life on earth, your name may no longer be blotted out.

242 Being in this Message, you mustn't make effort to leave masturbation, alcohol, cigarettes, homosexuality and others. I have not yet seen in this Message a sincere person suffering from these things. The Message says that you will not take pleasure at watching the nudity of your own wife. How can you go on the internet and watch the nudity of a woman who is not your wife? This is the demon of those who, before the internet, used to hide to watch the nudity of their mother who was bathing.

243 All those who are not delivered in this Message, when I heard them, they had not deleted the impure images and videos from their telephones and computers before going to the baptism. Some of the Sisters still had photos in their albums in which they were wearing trousers. The demon was baptized with them and they want to cast it out. You must confess it. Watching impure pictures and videos on the internet, what does it bring you? I don't know. And at the same time, you want to be delivered from demons? That is not possible.

244 Now, no matter the persecution that comes, stand firm. You must keep this power and everything that you have received is a sign of your redemption. Until your death, never betray God, even in the face of the police. If you are stopped here, gather in another place. If you are stopped again, you choose another discreet place and you are here today and you are there tomorrow. And you will never stop asking Caesar to respect his commitment to secularism. But don't respond with violence because we are lambs. Prison or death, let us always place our little insignificant lives in God's hands.

245 In 2016, when I was in prison, one of the guards said, "*Why are there always problems between the state and the prophets?*" And he replied himself, "*God successfully created all things, but as for the communication between the state and the prophets, He has not succeeded*".

246 This Message of Matthew 25:6 is the beginning of the church that will go into the persecution and the rapture. Even though I do not speak of it, know that the presence of the Lamb in the vision indicates that much blood will be shed. Do not be ignorant. We will always be heretics for the religions and states until we leave the earth. When a state or institution flatters you, tell it: "*My reward and consolation is with God*". After closing our places of worship, after chasing us from place to place and chasing us even in the bush, they will use many tricks to bring us back into their net, never yield in. Be vigilant because some of you, the enemies of within will want to be flattered and deceived. Be careful.

247 A Brother from Angola wrote to me saying, "*Prophet here in Angola in the province of Huila, we have suffered a lot from persecutions in recent times, both from religious leaders and from the State. They have ordered us to stop evangelizations and services. They say that if we continue, we will be arrested and put in prison. We are not afraid but it turns out that we are not yet baptized. So, prophet, what should we do about this situation?*"

248 Another Brother from Mozambique wrote to me saying, "*Prophet, here in Maputo City, Mozambique, we were evangelizing this Saturday and the police arrived and took us to the police station. From there they released us late at night, threatening us not to speak about this Message anymore. It is the Christians who denounce us to the police. And also, some police officers already know the Message and were mixing their faith with their work. They hate the Message and the prophet. What should we do?*"

249 I answered them: Brothers, do not fear. Go to other territories and if you are chased away again, go to another place and return there after several days. We are not subject to Caesar and it is clear that things could become even more difficult, but you must stand firm. You must preach to the policemen, and being in their truck, sing hymns like: "*Whoever you are, Kacou Philippe is your prophet*". Let us persevere, focusing on our heavenly goal.

250 You are different from all the religious people of the earth. That is why, when people ask you the question: "*Are you Christians?*" your answer must always be: "*I am a disciple of Prophet Kacou Philippe*". The pagans will give you the names they want, like in Antioch, but "*disciple of Prophet Kacou Philippe*" is the identification of the saints today. One is always a witness or a disciple of a living prophet that is why the Lord Jesus Christ said, "*Make of all nations SOME disciples* " and not, "*MY disciples*". My disciples are my

witnesses, those who have lived with me. A witness is one who has lived the facts or lived with the person. A witness of an accident is not the one who has seen the information of the accident in a newspaper or in an old holy book. The witnesses and disciples of Moses, Jesus and Mahomet are all already dead.

251 Now a question. *"Prophet William Branham predicted the rapture for 1977, it did not happen. He also predicted that the age of Laodicea will be the shortest age. According to calculations, the rapture is to take place by the year 2023, what is it of that?"* Yes, every prophet has always seen things this way. Even Paul had predicted that all his disciples would not die before the rapture took place. And he even described how it would happen. But remember that there are three peoples: Latin America, the Maghreb and Asia that God has to visit. And it is because of the cock-crow that you see the cocks above mosques.

252 William Branham saw Africa and the black sheep, but behind Africa there were peoples that God has not yet visited. We do not know how many hundreds of years the dispensation of the nations will last and how many prophets God will send after me. I saw through the great constellation of the eagle in the stars and the disposition of Christianity, Islam and Hinduism on the earth that we are really in the Laodicean age and in the prophetic faith.

253 Everything is going fast but the rapture is not for our time. Our whole generation will pass. Several prophetic messengers will come after me, and the last prophet who will come for the nations will be Jesus Christ, the remarkable person. He will be Altair, the morning star. Revelation 22:5. He will be on the earth and He will come down from heaven for the rapture.

254 And to the believers of the Message of William Branham, I would like to say this: Moses whom you did not know said in Jeffersonville that the Lord your God will raise up a remarkable person like him. It is true. But now, in your time, little Elisha is on the earth. Are you going to believe in me Elisha or are you going to wait for the Lord Jesus Christ, the remarkable prophet who will come in 800 or 900 years? And will your Joshua, the Holy Spirit lead you to the unity of faith and the public confession without using a prophet? Despise me and believe whatever you want but I assure you that you are missing Heaven.

255 The kingdom of the heavens will be made like a generation walking towards the paradise. There are people who, as they approach, without question, the angels will open the door for them. There are people who will say, *"I was a disciple of Jesus in Bethlehem"* and the door will open. *"I was a disciple of Paul in Corinth"* and the door will open. *"I was a disciple of Branham in Kentucky"* and the door will open. But, *"I was a disciple of Jesus Christ in America"*, the door will not open. This password does not work. And the angels will say to him, *"Stand aside. Next"*. And another one will approach saying, *"I was a disciple of Prophet Kacou Philippe in Venezuela"* and the door will open.

256 And another will come and say, *"The prophet was my relative"*. And an angel will say to him, *"Where is therefore the pass that the prophet gave you?"* You who have known me, you are my disciples and you will always be my disciples, even after my death, but those who come after me cannot be my disciples because I have not known them. One cannot be a witness or a disciple of a prophet whom he has not lived in the same generation with.

257 In the second vision of 1993, the seven angel messengers commanded me to pronounce the judgement and also the change of life. And since 2002, I have pronounced the judgement on the religions and the inhabitants of the earth. And the public confession was in relation with the second commission, but today through this chapter of Kacou 146 I have pronounced the change of life and this is like the book of Leviticus and the epistle to the Hebrews for our time. These were mysteries that the seven thunders were holding.

258 But what is the basis of this great mission? How is it to me alone that God has given this great mission for all mankind? On April 24, 1993, while I did not yet believe in the existence of God, I, the son of Kacou Daniel, saw exactly the vision of Daniel 10:4 to 11. Like Daniel, in the vision, I was by the side of a great river on the 24th day of April which is the first Hebrew month. And when the star appeared in the sky, the people who were with me ran to hide. Daniel saw a man clothed in fine linen and girded with gold of Uphaz and standing on the waters. Daniel saw him alone because the men who were with him had run to hide.

259 And I, on April 24, 1993, I saw a man standing on the waters, holding a lamb by the horn in his left hand and a sword of sacrifice in his right hand. And the Lamb had spoken to me in an unknown tongue. Daniel heard the same voice in an unknown tongue but he did not see the Lamb and the voice entered in Daniel who fell dead. In the same way, the voice entered in me and I fell dead. Exactly the same vision.

260 Daniel heard these words but did not understand because it was in an unknown tongue. And God said to Daniel, *"Go thy way, Daniel, for these words are closed and sealed till the time of the end. Many shall read them and be purified and made white and refined. And none of the wicked shall understand."* And all of you inhabitants of the earth, make sure that you be not in the number of those wicked people who will never understand everything I have been revealing since 2002.

261 And when I fell dead, my soul went and stood with the Angel and the Lamb on the waters. And when my soul was with them, I no longer had my memory, my conscience and my reasoning as a man until I was in my body again. And I no longer saw them. And the angel called Daniel: *"Man greatly beloved of God"*. And when the Lord Jesus was one with Elijah and Moses on the mount of Transfiguration, a voice came from heaven saying, *"This is my beloved son"*.

262 And I, on April 24, 1993, I did not yet believe in God and I saw this great vision for the Salvation of mankind. And in the visions of 1993, I was active while I was not asleep, how is that possible? I do not know and yet it was thus. I am not asleep in the reality and I am in the vision. I think that the visions that people have are not like that. They see things the way you watch television. Their spirit is not in the vision but my spirit is in the vision. A normal man can only see this if he is asleep or if he has a light sleep. I believe that prophets are not constituted like ordinary men.

263 To be active in a vision you have to sleep. But the visions I have had are like watching your own film on television and you were talking in the present while you are watching the film while you are not asleep. It is not possible for a normal human being. And also, some people saw me in vision or dream, a very long time ago, before 2002. Some saw an angel dressed in a white bubu with my hat and it was me.

264 I am neither God nor the Lord Jesus Christ. I am only His slave. I just have my portion of Him to fulfill the mission that He has given me but the words that you hear from me are Spirit and Life. The vessel of my body cannot contain all the fullness of God. The pillar of fire which is the fullness of the deity has always hung over the head of every prophet including me but only in the body of the Lord Jesus Christ was all the fullness of the deity because the Lord Jesus Christ was the supreme God in a human body for our redemption.

265 And how did God come in our generation? Look at Daniel 10:4 to 11, Revelation 1:14 to 16 and the vision of April 24, 1993. The twenty-fourth day of the first Hebrew month is the Jewish Yom Kippur, the day of repentance, public confession and atonement for the sins of Israel. And Daniel saw a man clothed in linen, and his loins were girded of Uphaz. That is the garment of the High Priest of Israel, the supreme priesthood, the high priest of Israel at the Yom Kippur ceremony. It is the day of the year when the High Priest of Israel enters the holy of holies to meet God face to face. It is the only day of the year when the shofar of freedom is sounded at the end of the seven-year cycles corresponding to Laodicea. This Message in fulfillment of the Cry of Matthew 25:6 is the Message of the jubilee of the nations. It is the shofar for the propitiation of the nations according to Daniel 12:8-10.

266 The fine linen is the priestly garment, the emblem of holiness and in Revelation, the golden belt was on the breast of the same Angel as the presidents when they take their oath. It is the same Angel changing functions. In Daniel 10, who is he? The same Lord Jesus Christ, the angel with burning coals, the high priest Melchisedec, the one whose way William Branham prepared. Who is he? The angel of restoring.

267 We are at the time of the restoring of all things according to Luke 17:30. And according to Malachi 4, the Spirit of Elijah is on earth to restore the public confession that was in practice in the apostolic Church. The Church will never reach the faith of the Apostles, perfection and the rapture without the public confession. This promise was to our fathers the Apostles, it is now to us and will be to our children after us. This promise is to you and if you are of God, you will accept it today. But one day, a great prophet will come and manifest the great ministry of the capstone and lead the Bride to the rapture like Eliezer leading Rebecca to Isaac.

268 And Daniel said, I Daniel alone saw the vision, and the men that were with me saw it not; but they were greatly scared, and fled to hide themselves. And it was after the vision that they came. And Daniel said, I was left alone, and I saw this great vision; and there remained no strength in me, and I lost all strength. And Daniel fell dead or fainted while he heard this word in an unknown tongue. This is exactly what happened on April 24, 1993.

269 God is sovereign in his dispensations. In one generation, God can come with one ministry and in another, come back with another ministry which is radically different and out of step with the previous prophet. So you cannot get used to the way God acts. And according to the grace of God given to me, like Elisha, I received two commissions in 1993: A commission to pronounce the judgment of God on the inhabitants of the earth and a commission for the purification and change of life. That is why this chapter of Kacou 146 is God's code of conduct for humanity.

270 In virtue of the mandate that I received on April 24, 1993, I have revealed here this chapter of Kacou 146 which is for the nations, the book of Leviticus under the old covenant and the epistle to the Hebrews under the new covenant. And he that can understand, let him understand.