

KACOU 153: WILLIAM SEYMOUR, FIRST MESSENGER OF LAODICEA

Revelation that Prophet Kacou Philippe gave from Katadji, his village, on October 9, 2022

1 Revelation that I, Prophet Kacou Philippe, gave on October 9, 2022 from my village to the believers of the Message of William Branham and to the saints.

2 On Sunday morning September 11, 2022, a Sister under the anointing wanted to speak during the public confession and the leader told her to write down what she wanted to say. And the leader himself went and grabbed the Sister and forced her to sit down. The action of the leader is wrong. The Holy Spirit is above our service programmes which He Himself instituted through his prophet. Here in this Message, the Holy Spirit is the Leader. And a woman, a child or a pagan can stand up with the power of the Holy Spirit and speak and we will listen respectfully before we react.

3 This year 2022, when I took a census of all those who have visions during services here in Ivory Coast, out of the fourteen Brothers and Sisters that I listed, there was no preacher or leader. So keep quiet, you don't have the monopoly of spirituality.

4 Well. This week I watched the video of the sermon that I gave on September 4, 2005. And I was glad to see the same strength and inspiration as today.

5 Well. I want to institute a second form of fasting: When fasting for several days, you can decide to break your fast between 12 and 3 pm. But on the first day, you will begin it the day before at 3 p.m., just as someone who is going to break his fast at 6 p.m. begins at 9 p.m. In times of fasting, reduce the use of the internet.

6 And just as you must fast at least three days each month, in the same way from December 1, 2022, each week everyone must read or listen to at least three sermons of the prophet in order. This must be done individually. And whoever does not do this must come to confession.

7 You say, *"I have confessed all my sins but I am suffering. Nothing is going on in my life."* Alright, but know that even if you have confessed all your sins and even fasted for them, you and your house will pay for every sin that you committed in good conscience. And if you die without paying for it, your house will pay for it. Every sin is paid for. And when all mankind is suffering because of the sin of Adam and Eve, each man and his wife must avoid sin so that their children and their posterity will not suffer on earth.

8 Also, do not forget those who once fought for the expansion of this Message and who did not become pastors. Also, I have talked a lot about hypocrisy but the Angel came back to hypocrisy again. When you know that someone is doing wrong, if you keep silent in your heart saying, *"If I speak, I will be in trouble, ..."*, then God will close the door of Heaven on you. If someone hates you or pushes you away or mistreats you because you have spoken out against his sin, be happy!

9 As soon as you see someone doing something wrong, speak to him. Speak out against every sinner without fear, whether he is an apostle or a pastor, and no matter what it costs you. Those who love holiness will love you.

10 Also, leave many things to God. Last month, a Sister cursed a stranger who stole bananas from her field. And you felt scandalised by that. And yet a Brother can take someone who has done him wrong to the police and that will seem normal to you. But the two actions are identical. The police just replaced the actions of cursing. If you do not curse the animals which eat in your fields then do not curse and send to the police when it comes to men. Say, *"O God give me enough strength and health so I can always farm for myself and for the thieves"*.

11 An old woman in my village had a small field near my house. She would curse her thieves all the time. One morning, I heard her say, *"I summon cars to find me the thief of my aubergines."* The one who delivers his thief to the police and this old woman are the same. The police are the cars. The arrest by the police is the accident. And prison is death. They are two identical things like a bath at a traditional healer's house and a baptism in those churches that reject me. If you think that taking someone to the police can lead him to prison, then don't do it.

12 Well. On Sunday, July 31, 2022, I spoke through video conference with my disciples in 12 Latin American countries. And I had a vision on August 7, 2022. In the vision, one after the other, men appeared at the altar and read from a book or scroll until one spoke. And that one, I heard him reading in my mother tongue. He was reading Zechariah 14:7. And a voice in French came from the altar and said, *"Stop reading! Kacou Philippe, read the rest up to verse 9. Zechariah 14:9."* And the vision disappeared.

13 And having taken the Bible, I saw written in Zechariah 14:8: *"And it shall come to pass in that day living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea in summer and in winter shall it be"* Verse 9: *"And Jehovah shall be king over all the earth in that day"*

shall there be one Jehovah, and his name one." And I have known that my ministry was also in fulfilment of Zechariah 14:8-9.

14 Know that the Angel does not want me to tell the visions of why I say this or that. That is not in keeping with the prophetic faith. I just want to help people know that what I am saying is not from me. The Lord Jesus said, *"I do nothing unless I see the Father do it first,"* but He did not tell the visions of why he said or did this or that.

15 Well. I sent Apostle Pascal Vichi and Preacher Antonio Savanguane to Ewald Frank to give him Kacou 152 in German. Ewald Frank received them on Tuesday August 2, 2022. They also told him that I would send two apostles to him with a letter written from my own hand.

16 And speaking of my Message, Ewald Frank already knew about it. But he asked Apostle Pascal Vichi to explain my Message to him. And the apostle Pascal Vichi explained my Message to Ewald Frank. In the end, he received the booklet from his own hands and said that he was willing to receive the handwritten letter that I would send through the two apostles. He gave them his e-mail address for me and accompanied them.

17 But after reading the booklet of Kacou 152, he got angry and through an e-mail, Ewald Frank refused to receive my messengers and my letter for the simple fact that it is said in Kacou 152 that he, Ewald Frank, is also Matthew 24:48. He told me via e-mail about the confirmation of his ministry of Matthew 24:45 by William Branham in the presence of Brother Sothmann and Brother Woods.

18 Yet, I did not say that he, Ewald Frank, is not Matthew 24:45 but I said that, in addition to the ministry of Matthew 24:45, he is also Matthew 24:48 to 51. After the Lord Jesus Christ spoke of the faithful bondman in verse 45, he does not speak of another person in verse 48. He does not say, *"if A bondman"* but he says if THAT bondman, that same bondman. And if speaking of the bondman of Matthew 24:48, the pronoun *"That"* was used, is it not to point to the same bondman of Matthew 24:45?

19 Dear Ewald Frank, if you are not the evil bondman, why are you not my disciple as Apollos was with Paul? After William Branham, through whom did the Master Jesus Christ return and whom you recognised as Apollos did before you? And who is therefore that evil man who brought darkness on William Branham's Message and who caused the branhamists to sleep so the midnight Cry could come? Is it not after the faithful bondman who turned evil that the parable of the ten virgins comes?

20 And he wrote to me: *"This is absolutely false and this statement is a blasphemy, since the Lord Himself spoke very exactly and very clearly the chapter and the verses of Matthew 24:45 to 47. Maybe you are the person to whom verses 48 to 51 apply."* But as I found him already angry, I preferred not to reply to this e-mail.

21 Dear Ewald Frank, is this refusal to receive my letter the effect of your age or of bad servants around you? I do not know. But also, in sixty years of ministry and in your weakness and old age, how could you not have servants around you who could say to you as to Naaman in 2 Kings 5: *"Master, let him send his servants to you! You must not say anything without seeing the content of his handwritten letter. Master, accept!"*

22 Dear Ewald Frank, if William Branham were to rise today and tell you that in addition to the faithful bondman, you were also fulfilling the evil bondman, would you not fall at his feet? Would you tell him that he is the one who is Matthew 24:48? If an angel came down from Heaven and told you that besides Matthew 24:45, you were also fulfilling Matthew 24:48, would you tell him that he is the one who is Matthew 24:48?

23 Ewald Frank, my father, who are you, that if God sends a prophet to you, he must obligatorily tell you pleasant things that you want to hear? Read Malachi 4:6 and you will see that there are two ministries of the same Elijah. Read Isaiah 61:2 and you will see that there are two ministries of the same Lord Jesus. Read Matthew 24:45 to 51 and you will see that there are two ministries of the same bondman that you are. And this comes just before the parable of the ten virgins and the Message of Matthew 25:6.

24 And he said to me, *"All the pastors who do not act like me will not go into the rapture because the Bride is a pure Word-Bride."* And yet all the pastors in the Message of William Branham are disciples of Ewald Frank and act like Ewald Frank including those who fight against him.

25 For example, the *"Free People's Mission"* in Krefeld publishes William Branham's booklets and also publishes Ewald Frank's circular letters to eclipse William Branham's Message. *"The Voice of God"* in America publishes William Branham's booklets and also publishes Joseph Branham's letters every Saturday to eclipse William Branham's Message.

26 The sun is the prophet. The moon is the priesthood. And the earth is the people. And the moon must remain in its place and reflect only the light of the sun to the earth. But when the moon takes the place of the sun in order to illuminate the earth, it is the eclipse on the earth. And it was Ewald Frank who plunged William Branham's Message into a total eclipse. That's why God sent the Light of Matthew 25:6.

27 Well. On August 18, 2022, I sent missionaries to Liberia. After I spoke to the black Americans and all the blacks deported from Africa on the 400th anniversary of the slave trade, God had to remember Liberia too. Also, from August 25 to September 15, 2022, I sent the apostles Martin and Yanick to Europe. And they reported how in Europe, sin is everywhere, in the subways, in the streets, everywhere.

28 They went to Belgium, Portugal, Switzerland, Luxembourg, Germany, Italy and everywhere, and it was the same. Like everywhere else, the god of Europe is money, as I showed in Kacou 145. Anything that is not related to money is not of interest to the Europeans. And like Muslims, they use religion as a cover.

29 A Muslim is a dishonest person who uses religion as a cover. A Muslim smokes cigarettes, watches football on TV, goes to pagan music concerts and then tries to discuss the divinity of Jesus. And that is why I have forbidden you any discussion with Muslims. Whoever does so must confess.

30 Well. The reason for which we come to the earth is Salvation. If you struggle to accumulate wealth or build houses for your children like pagans, you could be building mountains of sins without knowing it. And after you die, pagan music will be heard in your homes and prostitutes will parade there. Everything you have, put it to use for God.

31 And if you have the minimum, do not lament. Don't compete with anyone as pagans do. Be content with what you have. You can wear the same clothes and sandals to the service if you want. If human greatness prevents you from living the Message well, nothing prevents you from humbling yourself.

32 And you Sisters, help your husbands according to the mission that God gave you at the creation of woman. Sister Rosine and I have never had an argument. And this is a lesson for all homes. And a Sister who envies the homes of others or who is not able to denounce the bad actions of her husband is a pagan who accompanies us to heaven. She will not enter paradise.

33 For the expansion of the Message, I had asked the Brothers and Sisters to make video montages based on songs and verses of the Message and I saw a vision coming against it as it was for the illustrations on the vision of April 24, 1993.

34 In the vision I was standing on the bank of a clear and limpid stream of water that flowed across all the streets of the earth. I was holding a reed in my hand. And at the place where I stood, the stream was as great as a river and was crossed by a bridge. And an Angel with spread wings flew swiftly over the river. It was the same Angel who had told me that on my first trip, I should go to South Africa. The Angel told me to measure the depth of the river and he immediately disappeared.

35 Then I dipped the reed into the river at the place where the Angel had appeared; and the whole reed was not immersed. I plunged the reed again into the water near the bridge; the water was deep there, but the whole reed was not immersed. And the depth was my height. Then I saw a concrete wall that crossed the river from the depth to the height of the water, separating the river in two. I put the reed back into the water under the bridge behind the concrete and there the water was very deep like the sea and the whole reed was immersed. And the vision disappeared. We must stay within the limits of the Word. Wanting to imitate what others are doing will lead us into the depths of hell.

36 Well. My sermon which must call the last chosen one of my lot has already been given. If there is one thing on which I wish to come back later, it is holiness and the interpretation of dreams and visions. But now I think the time has come to tell a truth that may put you in disagreement with me. It comes from the vision of the three peaks which I cannot relate. And it is in this month of October 2022, while the missionaries Touré Ousséini, Fidèle Traboué and Justin Kouamé were still in Liberia.

37 But before that, after Kacou 152, a Brother had asked me a question saying: *"Brother Philippe, I fully believe that a messenger always goes and takes the torch where his predecessor left it. This is a powerful revelation that saves us from plagiarists and imitators. I see this truth in the Bible and in the history of the Church except with William Branham who was not a Methodist. Is this an exception?"*

38 Now listen to this revelation. After the age of John Wesley, there was a mystery. And that mystery is Pentecostalism, the Pentecostal age. Pentecostalism belongs to the Laodicean age and it is the beginning of the Laodicean age with a black prophet messenger by the name of William Joseph Seymour, born on May 2, 1870. He was bearded and blind in one eye.

39 William Seymour had visions from childhood and it was he, William Seymour, who had taken the torch from John Wesley with the Methodist revival from Wales carried to the land of America. He started in the Baptist church, then the Methodist church, then with the "The Evening Light Saints" in Indiana. William Seymour received a call and a commission. And he acted according to his visions to bring a Message which led to the outpouring of the Holy Spirit at Azusa Street in 1906 and to the first spiritual exodus of Laodicea.

40 God did this through a black man because the black slaves in the land of America were also to be visited by God. And at that time, it was not possible with a white man because of the racial segregation. And God raised

up this black man by the name of William Seymour. And you saw how this William Seymour sent missionaries first to Liberia in 1906. And thus, Black America and several slave states and Liberia were harvested. And it was after William Seymour that the torch passed to the whites with William Branham. And a new era began with William Branham.

41 William Seymour had great apostles who were often older than him. And these apostles already had their ministries and churches like Frank Bartleman, Thomas Ball Barratt and John Lake. Almost all of them were white reverends. There were two great black reverends: Charles Price Jones and Charles Harrison Mason. When Charles Price arrived in Azusa Street, he sang *"To Jerusalem we've come"*, that is to say, "We have come to Jerusalem". [Ed: kept as in the French original]. But most black reverends in America despised William Seymour.

42 Before 1909, whites had already outnumbered blacks on Azusa Street. William Seymour's faithful and prudent bondman was Fred Francis Bosworth called F. F. Bosworth, a white man. And William Seymour's secretary was Clara Lum, a white woman. But around William Branham, there were no more black pastors because it was to the lost sheep of white America that God had sent him. And he said, *"A white woman cannot marry a black man."* And William Branham did not send any missionaries to black Africa. And all this was correct because it was not to Blacks that William Branham was sent.

43 So before William Branham, black Americans, through William Seymour, had already sent to their relatives in Africa, the best they had found in America. Thanks to William Seymour, the Gospel reached all of Africa and China and the rest of the world.

44 And out of the six missionaries William Seymour sent to Liberia, three died there and three, including Lucy Farrow and Julia Hutchins, a woman pastor who had once driven William Seymour out of her church, completed the mission and returned to America. Many women like Julia Hutchins and Lucy Farrow were prophetesses and pastors. And these mostly white women came to William Seymour who sent some of them on missions around the world.

45 So many white reverends became apostles of William Seymour. And William Seymour sent more than thirty of them to preach the Azusa Message in the whole world. Among them, Reverend Alfred Goodrich Garr, called A. G. Garr led a group of missionaries to China and India. Methodist Bishop Thomas Ball Barratt of Norway became William Seymour's greatest apostle in Europe. Reverend Gaston B. Cashwell, a once racist white man, was William Seymour's apostle for South America. And Frank Bartleman, F.F. Bosworth and many other whites were his apostles.

46 But why were these white people going down to John the Baptist at the Jordan or to William Seymour in Azusa? God was doing this because they were the North stars of their time. And among the apostles, one by the name of William Durham, father of the assemblies of gods, played the wrong role against William Seymour in 1911 when William Seymour was travelling and had entrusted him with the church in Azusa. William Durham died in 1912.

47 I have never seen a black reverend in a photograph with William Seymour. When a black reverend was asked, *"Do you know William Seymour?"*, that black reverend would reply, *"William Seymour? That one-eyed man?"*. And even today, in photographs, people correct William Seymour's blind eye to be able to accept him. Yet, the books of the divorced and murderous Moses are in their Bibles.

48 In one photo, William Seymour was with four of his apostles. They were all white men. And you can see standing from left to right: John Adams, F. F. Bosworth, and Thomas Hezmalhalch. And seated, William Seymour and John Graham Lake. John Lake is the apostle who led with Tom Hezmalhalch the team of missionaries that William Seymour sent to South Africa.

49 And after William Seymour's death, several of his apostles like F. F. Bosworth joined William Branham. F.F. Bosworth was already preaching before William Branham was born. And until his death in 1958, Bosworth had served William Branham with all his strength. Bosworth had served William Branham like Apollos, the faithful bondman of John the Baptist, had served Paul after the death of John the Baptist.

50 It was F. F. Bosworth who was William Branham's spokesman at the Houston debate in 1950 where the picture of the pillar of fire was taken. It was also F. F. Bosworth who accompanied William Branham to South Africa in 1951. It's only in our time that Ewald Frank failed this test because he had to fulfil the evil bondman of Matthew 24:48 to 51. And William Branham called Bosworth: *"my father"* as I called Ewald Frank: *"my father"*.

51 So it was William Seymour who was the first prophet messenger of the Laodicean age. And if you accept William Branham as a messenger, you must also accept William Seymour as a messenger. It is on the foundation of William Seymour that William Branham built.

52 The Angel literally revealed to me through the vision of the three peaks or symbols that there have already been two messengers for Laodicea, I am the third and that we are not yet in the middle of the Laodicean age. And the first two symbols in the vision were imprints of the third symbol. William Seymour was the Elijah of Malachi 4. William Branham was the Elijah of Malachi 4. I am the Elijah of Malachi 4. And there will be the Spirit of Elijah again and again.

53 It was not Paul who fulfilled Joel 2:28. Paul built on the foundation of Peter through whom the Church began. And likewise, William Branham had to build on the foundation of William Seymour through whom Laodicea began. And it was as a prophet that Peter had fulfilled Joel 2:28. Peter is a prophet whom God called when God was in the body of man. And Peter had to be a prophet to hold the keys of the Kingdom of Heaven and open the door of Heaven to the nations at Cornelius' place. Peter is the prophet who opened the Ephesian age and Salvation to the nations. Peter was the father of the Ephesian age.

54 So God had first visited black Americans through William Seymour with the Azusa Street revival which spread throughout the world. And to receive the Holy Spirit and eternal life, the whole earth came to William Seymour.

55 All Pentecostal, evangelical and assemblies of gods and revival churches in the whole world came from William Seymour just as every Methodist church came from John Wesley. So the first messenger of the Laodicean age and the first prophet on the land of America is William Seymour.

56 The root of the Laodicean tree is Azusa Street. And when William Branham came, William Seymour had already been the first prophet messenger of Laodicea before him and he had to go and get the torch of the prophets in Pentecostalism, where William Seymour had left that torch.

57 For that, God had said to William Branham, *"Go to the Pentecostals first!"* You see? Not: *"Go to the Methodists first!"* but *"Go to the Pentecostals first!"* And he did not want to go there. He didn't want to build his ministry on the foundation of William Seymour, a man who preached speaking in tongues as the initial sign of the baptism with the Holy Spirit and who had women preach. And God struck William Branham. And his wife Hope and his daughter died. And it was after this that William Branham went and joined the Pentecostals to ensure the succession of William Seymour.

58 There is an evidence of Salvation which is specific to every generation. In William Seymour's time, speaking in tongues was the proof of Salvation. It was the proof that you had received the Holy Spirit. And the Holy Spirit was given even to the one who did not seek Him. And on Azusa Street, someone walking down the street could be baptized with the Holy Spirit and start speaking in tongues. And that changed his life.

59 And today, when after coming across the Message of Prophet Kacou Philippe, you are no longer chased in your dreams or immobilised in your sleep, you no longer have sex in your dreams, that is the proof that you have received the Holy Spirit and that you are saved. And the demons of sex and others that tormented you leave you. And this, a pagan can receive it by a mere contact with the Message. And this exists nowhere but here in the Message of Prophet Kacou Philippe.

60 Speaking in tongues was the sign of the baptism with the Holy Spirit and the proof of Salvation in William Seymour's time. The revelation is progressive. Something that was once correct can be condemned today.

61 William Branham spoke several times about Pentecostalism and the Azusa revival and he even attended and spoke at the commemoration of the descent of the Holy Spirit on Azusa Street. He spoke many times about the three dispensations that preceded his coming: Justification, Sanctification and the Baptism of the Holy Spirit without ever mentioning William Seymour's name because of racial segregation.

62 William Branham knows that the Azusa revival in 1906 is the beginning of Laodicea. And in 1956, William Branham was the sponsor of the fiftieth anniversary of the outpouring of the Holy Spirit on Azusa Street.

63 And in the presence of thousands of people including Tommy Hicks, Oral Roberts and several eyewitnesses of the Azusa revival, William Branham stood in the place of William Seymour and preached a sermon entitled: *"The Azusa Jubilee"*, without uttering William Seymour's name, not even once. It is as if on the 50th anniversary of the Jews coming out of Egypt, in the presence of the Jews, Joshua stood in front of the ark of the covenant and gave a sermon entitled: *"The Jubilee of the Jews' departure from Egypt"* without uttering the name of Moses, not even once.

64 In the booklet *"Satan's Eden"*, preached on August 29, 1965, William Branham says in reference 19: *"The Laodicean Church Age is the Pentecostal Church Age, 'cause it's the last church age. Luther had his message; Wesley had his message; and Pentecost had their message."* You see? Instead of saying William Seymour had his Message, he said, *"The Pentecostals had their Message."*

65 Every time William Branham says: Luther, then Wesley, he says: Pentecost instead of saying William Seymour. That always bothered me when I read William Branham's booklets. I am not saying that William Branham was a racist or made mistakes and I will never say that. God knows why he behaved the way he did.

Everything I have said about William Branham, it is with my deepest respect for him. That is what I ask you to remember about all my words towards William Branham during my ministry and for the rest of my life.

66 The Pentecostal age was synonymous with the Laodicean age with William Seymour as its messenger. William Branham knew very well that Pentecostalism was the beginning of the Laodicean age and that William Seymour was therefore the first prophet messenger of Laodicea. William Branham did not accept this in his heart but he wanted for his people, the holiness and the power of Azusa Street.

67 But is it possible for the Holy Spirit to come down in 1906 without a prophet with the keys of the Kingdom like Peter in the days of the apostles? And can there be a Pentecostal age without a prophet messenger to usher in that age and bring the faith of the children back to the fathers of the Pentecost according to the promise in Malachi 4?

68 The Laodicean age began in 1906 with the descent of the Holy Spirit as William Seymour delivered his solemn address on Acts 2:4. And to say that William Branham, who was not yet born, is its first messenger is even contrary to nature. Countries have had their liberations or independences. And when the day comes, it is the one who proclaims or pronounces the speech of independence or liberation of the country who is the first president. I do not know of any country where on the day of independence, the first president of that country was not yet born.

69 Each Church age is entitled to one star who is its heavenly angel who raises up several terrestrial messengers. And for Laodicea, the first man on whom the Spirit of Elijah rested according to Malachi 4 to bring the faith of the children back to the faith of the apostolic fathers with the baptism of the Holy Spirit and the speaking in tongues as in Acts 2, is William Seymour.

70 In that time, Los Angeles was the Jerusalem of the United States. Notice that like Israel, Los Angeles, the city of angels was founded by twelve families of Methodist missionaries who drove out the Native Americans who lived there. And it was this city of angels that sent angels-messengers of God all over the world to spread the first Message of God to the Laodicean age.

71 There was every race and religious creed of the earth in Los Angeles. And on April 9, 1906 near Azusa Street in Los Angeles, on the third day of a ten-day fast, while William Seymour was preaching on Acts 2:4, there came from Heaven the sound of an impetuous wind like in the upper room with the Apostles. And they were all filled with the Holy Spirit and began to speak in other tongues. That was Joel 2:28 again.

72 One witness said, *"A chill went down my spine. The sound of a wind came from Heaven. And the Holy Spirit in the room was like the waves of a moving ocean, wave after wave. A blind woman shouted, 'O I see! Sweet Jesus, I see! The Holy Spirit went through the hall like a breeze over a corn field. And tongues of fire appeared on heads and moved about the room.'"*

73 And Sister Jennie Moore, whom William Seymour would marry in 1908, stood up, came forward and began to play the piano amazingly and sing in six different languages with their interpretation, although she had never learned to play the piano. And in the days that followed, it was the exodus to Azusa.

74 White masters and black slaves, teachers and illiterates were all equal. And the whole of Los Angeles came out running like in the days of the Apostles. Thousands of people from all the churches believed. The place became too small, so they moved to a ramshackle hut on Azusa Street, a kind of abandoned upper room. This is how God works, far from the religious systems and barriers. And the racist whites were astonished and scandalised like the Jews in the days of the Apostles.

75 And Pastor Charles Fox Parham of Topeka who is a racist white man and who was witness of the Azusa Street revival reported this saying, *"Men and women, whites and blacks, knelt together or fell across one another; frequently a white woman, perhaps of wealth and culture, could be seen thrown back in the arms of a 'buck nigger,' and held tightly thus as she shivered and shook in freak imitation of Pentecost. It was a horrible, awful shame."* Charles Fox Parham was like the serpent in Eden and the next time he returned to the Azusa Street Church, William Seymour drove him out.

76 The *Los Angeles Times* newspaper ran the headline: *"Weird Babel of tongues on Azusa Street"*. Another newspaper wrote: *"It is a disgraceful intermingling of the races. These people appear to be mad, mentally deranged or under a spell, but they claim to be filled with the Holy Spirit. They have a one eyed, illiterate Negro as their preacher. He doesn't talk much but at times, he can be heard shouting, 'Repent! And they repeatedly sing the same song: 'The Comforter Has Come.'"* All the major American newspapers referred to William Seymour as: *"The self-proclaimed Negro prophet"*.

77 And yet, all these excesses were correct. If in Exodus 19, the holy mountain of Sinai shook and trembled loudly, what about us poor sinners? The outpouring of the Holy Spirit in April 1906 on Azusa Street is a perfect reproduction of what happened in the upper room in the days of the Apostles. Blind people saw, deaf people

heard, feet and arms grew, and illiterate people spoke German, Hebrew, Spanish. And all heard them speak in their mother tongue. Uneducated blacks interpreted all languages by a supernatural ability.

78 Azusa Street was perfect love, perfect unity between black slaves and white masters in humility. People of various religious denominations now united in the same Spirit around a negro who was blind in one eye. Rich and poor in a stable. The smell and the flies bothered them and William Seymour told them, *"People are worshipping in the mountains, big churches, stone and frame buildings. But Jesus told the Samaritan woman that Salvation is not in the mountains."*

79 From all over America, pastors and church emissaries were going to Los Angeles to see the Azusa revival. And many of them received William Seymour's consecration and returned to preach William Seymour's Message in their churches.

80 And the Azusa revival kept the same power from 1906 to 1909. Then the actors of the Azusa Revival, most of them white, went to found other missions. Blacks having refused their visitation, the Azusa revival passed completely into the hands of the whites in 1911. And in 1916, at the end of an evening meeting, the black Reverend Charles Price gave a prophecy on God's future action in this age which would be the opening of the Seven Seals of Revelation. Main mission for which God sent William Branham to the earth. William Seymour died in 1922. And Charles Price died in 1949 not knowing that William Branham, the man he had announced was already on stage.

81 After the Lord Jesus Christ, the greatest spiritual action of the Church was the outpouring of the Holy Spirit in the upper room. And the greatest spiritual action of the 20th century was the outpouring of the Holy Spirit on Azusa Street. And the Azusa street revival contributed greatly to race equality throughout the world as the outpouring of the Holy Spirit did in the days of the Apostles between the Jews and us the Gentiles.

82 William Seymour did not preach equality between whites and blacks, and even in 1908, he refused to marry Clara Lum because she was white. And Clara Lum left his church because of that. Azusa Street was the victory of the colour of the blood over the colour of the skin. And without killing anybody, Azusa Street brought whites and blacks closer than Martin Luther King did.

83 William Seymour's Message was *"The Return to the Apostolic Faith"*. And he spread this Message through his newspaper called *The Apostolic Faith*, of which the title of the first edition appeared in September 1906: *"Pentecost Has Come"*. And he sent this newspaper by tens of thousands all over the world. And by revelation, he had it written on the building, *"Apostolic Faith"*, that is to say *"Apostolic faith"*. [Ed: kept as in the French original]

84 Actually, William Seymour is the father of the Laodicean age, not William Branham. This revelation that I am giving is not in contradiction with the Message of William Branham. William Branham himself recognises that William Seymour is a messenger of Laodicea. In many booklets, William Branham recognizes William Seymour as a messenger of Laodicea.

85 For example, in the booklet *"God's only provided place of worship"* at reference 91, speaking of William Seymour, William Branham says: *"I believe one of his eyes was out, a colored brother who really started the Pentecostal message in old Azusa Street. He was laughed at, and because he was a Negro he was made fun of, but he brought a message for that age."*

86 So if someone says that William Branham is the only messenger of Laodicea, he is either a son of God speaking out of ignorance or he is a son of the devil expressing his dishonesty. Apart from the Catholics, Lutherans and Methodists, when we see Pentecostals and others around us with the same baptism in the name of Jesus Christ by immersion, even if they do not talk about William Branham, this must call our attention.

87 It is like white people who see black people for the first time and those black people speak as they do. Shouldn't that call attract the attention of those whites even if those blacks don't have a white skin like them? Whites and blacks come from the same Adam, but it was the curse of Ham that changed the colour of the blacks' skin. In the same way, Pentecostals and Branhamists come from the same William Seymour but it is the Message of William Branham that changed the belief and the language of the Branhamists. Azusa Street is the garden of Eden of Laodicea as the upper room was for Ephesus.

88 Now, you Branhamists, do you know why, for the name of the messenger of Laodicea, William Branham put Elijah instead of putting his own name? And you who count the messengers, if William Seymour brought a Message for this age of Laodicea as William Branham himself says, then William Branham is the messenger of which age of the Church? Is William Branham not an eighth messenger? When William Branham says again and again that John Wesley cannot come with Luther's Message and that Pentecost cannot come with Wesley's Message and that he, William Branham, cannot bring the Message of the Pentecost, how can you not understand that?

89 Today, about 800 million Christians in the world have their origin in Azusa Street while the Message of William Branham has only about five million believers including several pure Pentecostals like Joseph Coleman and Baruti Kasongo. It is thanks to William Seymour, with the humility of white reverends, that the United States has become the biggest Pentecostal and evangelical country in the world.

90 And for Laodicea, it was from Azusa Street that the false Holy Spirit went out to conquer the world, side by side with the true Holy Spirit. All the Pentecostal churches, Assemblies of Gods, Foursquare and all these revival and charismatic and anointing and miracle churches that you see all over the earth have their origin in Azusa Street. And every church on earth has an imprint of William Seymour, including even the Catholic church with the charismatic renewal. William Seymour was the most influential prophet of the entire 20th century.

91 And William Seymour's Message had served as a reference for William Branham, just as William Branham's Message had served as a reference for me. And William Branham himself was considered a Pentecostal by many people, just as I am considered a Branhamist by many people.

92 A messenger always influences his time. That is why you will see that the plagiarists and imitators and the true prophets of God who will come after me will inevitably repeat some of my doctrines. And today, many of the old churches which existed before I was born have abandoned their baptisteries and are beginning to baptise in streams of water because of my Message.

93 Now, I don't know what test God will send to future generations. But after me, when you hear that there is a weird man who calls himself a prophet with a Message, no matter what people say about him, listen to him yourself.

94 If, despite his cigarette and alcohol and shorts, I was not quick to say that Toninho is a false prophet, it is because all these things do not suffice to say that someone is a false prophet. I was waiting for him to speak and I was going to judge him on the basis of his word. A prophet may be drinking alcohol but that does not mean he is a false prophet or that he will preach that alcohol is not a sin. Moses divorced Zipporah and married an Ethiopian woman but Moses never told the Jews to divorce or marry pagans. A prophet is always a difficult test for his time.

95 We are in the age of Malachi 4 which is the Spirit of Elijah. But God is sovereign and I don't know which breach He can open with another Spirit as He did with William Seymour, a black man in the Evening time. It is God who decides who He will send and why He will send him. And if William Seymour's physical condition did not prevent the elect from recognising him, you will recognise the prophet who comes after me.

96 But to recognise a prophet who will come, you must be able to recognise also those whom God has already sent. And if you recognise those whom God sent to Israel and to the past ages, you must recognise and accept that God also sent William Seymour as a messenger of the Laodicean age before William Branham. And you must say "Amen" to that.