



Philadelphia Church International

Light of the Truth

***"But the Helper, the Holy Spirit,
whom the Father will send in My
name, He will teach you all things,
and bring to your remembrance all
things that I said to you."
(John.14:26)***

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Light of the Truth

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We'll Get Through This

Lord, our troubles
Are so great,
We don't know what to do;
The price for our
Iniquity
Is finally coming due.

The world is crumbling
All about;
No safe place can be found.
Right is wrong,
Wrong is right;
The change is quite profound.

Lord, we need
Your guiding light
To lead us out of here;
We'll focus on
Your Word, and prayer,
To take away our fear.

Temptations of
This dying world
We'll rule out and let go;
Give our burdens
All to you,
Shed all worldly woe.

That's how we'll
Get through this, Lord,
Fixed on heaven above,
Assured of your
protection, help,
And everlasting love.

By Joanna Fuchs

May God bless you dear Brothers and Sisters,

As we live each day, let us ensure that our trust is rooted in God. We need to put our trust in employers, banks, doctors, friends, family, etc. each day. However, the Bible explains to us that, ultimately, our trust must be rooted in God for everything; it is explained with words and examples of peoples lives. The consequences for those who trusted in God were good, even if the path was hard, but those who did not make God the foundation of their trust did not come to a good end.

"Woe to those who ... rely on horses, who trust in chariots because they are many... but who do not look to the Holy One of Israel, nor seek the Lord!" (Isa 31:1)

"The righteous...shall laugh at him, saying, 'Here is the man who did not make God his strength, but trusted in the abundance of his riches...' But... I trust in the mercy of God forever and ever." (Ps 52:6-8)

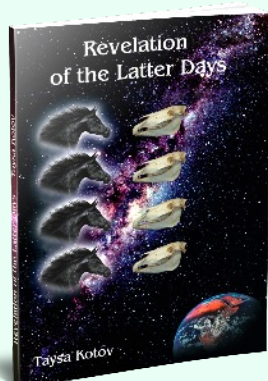
"Nebuchadnezzar spoke, saying, 'Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him...' (Dan 3:28)

"Trust in the Lord with all your heart, and lean not on your own understanding..." (Prov 3:5)

"As for God, ...He is a shield to all who trust in Him." (2Sam 22:31)

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Attention!

Anyone who wants to know what time he is living in, what is happening in the spiritual world and how it is reflected on the earth, about which God wants to warn His people speaking about the last days and the approaching end (Apocalypse) through the Apostle John and Prophet Daniel, can read about this in the book "Revelation of the Latter Days" which was received from God and written down by the pastor of Philadelphia Church, Taysa Kotov.

At the present time the book is available to purchase for the retail price of £5.50 or EURO 7.70. For churches who would like to place a larger order, a discount is available.

You can register your interest by writing to our postal address or e-mail (see back cover) and we will contact you.



"And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the Lord will go out before you to strike the camp of the Philistines." (2 Samuel 5:24)

Do we need to know the will of God? And if so then what, essentially, is God's will? Moses gives a very precise definition of God's will: His ways. To know God's will is to know His ways, to know which direction the movement of God's power is going. If one knows this, then it becomes possible to move in His power. Then, naturally, successful movement is guaranteed. Any movement that does not correspond to the movement of the Spirit of God will be in resistance to the movement of His power. This is the same as when there is movement with or against the wind, any movement against the wind will meet with resistance from the wind.

The Hebrew for the "Holy Spirit" is "Ruach Qodesh". "Ruach" translates as "wind", and "Qodesh" is "sacred, holy", so "Ruach Qodesh" is the Holy Wind. Moving in the direction of the Holy Wind, one is moving in the will of God. Can anything stand against the movement of the Holy Wind when it is the power of God Himself? Therefore, Moses prayed like this: *"Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people."* And He said, *"My Presence will go with you, and I will give you rest."* Then he said to Him, *"If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth."* (Exodus 33:13-16). Moses asked for the way of God to be revealed to him in order to know Him. Only in the

knowledge of God's will does God Himself become known, since His will determines His character. Is this not similar to how we get to know a person, according to the ways of their heart? That is, according to the person's actions, according to their will, how they choose, what they choose and by how that person acts. All this determines the thoughts and desires of a person, and consequently the soul, meaning the heart, of the person is manifested through his will.

The will of God also reveals God Himself to us. Why is it that when we study the Old Testament, the character of God is revealed to us through it? It is because the will of God was manifested on God's people and we see the movement of the Holy Spirit, by Whom was the direction and movement of the people. However, when the people disobeyed and stepped away from God, they found themselves moving against the Wind, against the power of God and so began the destruction of their destinies and even the destiny of the entire people. God was angry at His people that He had led in the wilderness, because they had seen His ways but through them they did not come to know Him Himself. They were led by the Holy Wind, but they did not know His ways, that is, they did not know God's will; they did not seek and did not want to know but hardened their hearts every time God's will was proclaimed to them. This is why the Holy Spirit warns: *"Therefore, as the Holy Spirit says: 'Today, if you will hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years. Therefore I was angry with that generation, and said, "They always go*



astray in their heart, and they have not known My ways." So I swore in My wrath, "They shall not enter My rest." " (Hebrews 3:7-11).

Moving against the Holy Wind, against an extraordinary force, is a great crushing, a disastrous destruction for the life of a person, just as any barrier is destroyed by a strong wind. Birds, catching the wind with their wings, rise upward, but if the same wings are opposed to the wind, the feathers will break. Jesus said: "...for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist." (Luke 21:15) It is impossible to resist the power of the Holy Spirit, therefore victory is found only in the movement of the Holy Spirit, and the works of God are accomplished only in the movement of God's Spirit, therefore Jesus said: "He who is not with Me is against Me, and he who does not gather with Me scatters abroad." (Matthew 12:30). The one who does not move according to the Holy Wind finds himself resisting Him, standing against the breath of God. Opposing the Wind of the Holy Spirit, everything one has is scattered.

Jesus also tried to explain that He could see the movement of the power of God's Spirit and was abiding in the flow of this Wind: *Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. (John 5:19-20).* That which God did, Jesus did, where the Wind blew, there His Father directed Him. He was like a tender plant growing out of dry ground, bending in the wind: *For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. (Isaiah 53:2).*

Without feeling the movement of God's Wind, it is impossible to move in Him; without seeing God working, it is impossible to do the works of God. God once told David to only begin moving when he could see the movement of God's Wind, because that would mean he would be moving into victory in the power of God: *Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. Therefore David inquired of the Lord, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the Lord will go out before you to strike the camp of the Philistines." And David did so, as the Lord commanded him; and he drove back the Philistines from Geba as far as Gezer. (2 Samuel 5:22-25).*

In order to be victorious, one must always move in the Spirit of God, but in order to move in the Spirit of God, one must know His movement, His direction, that is, His will.

Even our prayers must be in accordance with the will of God, because then they have power. For example, if we pray and command Satan according to our own will, he will not obey, even when using the name of Jesus in prayer. However, "... when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the Lord will go out before you to strike the camp...", and in this case it will not matter how large and strong the opposing army is, because there is no power equal to the power of God. Most importantly, one must be in the Wind of the Holy Spirit and not against Him, that is why James said: "Therefore submit to God. Resist the devil and he will flee from you." (James 4:7).

The Spirit of God cannot be involved where self-will is present. Much can be done through the efforts of one's own soul and with the help of rebellious spirits, but there will be no help from God's Angels and God's ministerial Spirits which are sent to believers. God's Angels will not obey the command of a human being acting according to his own will, according to his own pleasure, contrary to God's will: "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." (James 4:3). God's will is good for a person and there is no other good: "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?" (Micah 6:8) To walk humbly before God is to live according to His will. Therefore, before one starts to pray with authority, commanding God's powers, addressing the ministering spirits and before one begins commanding Satan, one must submit to God, which means one must seek His will and act in accordance with the will God, moving according to the Holy Wind.

It is written regarding the Angels: *Are they not all ministering spirits sent forth to minister for those who will inherit salvation? (Hebrews 1:14).* All of them are sent to those who inherit salvation, yet they are all obedient and submissive to God. Only when one has received Rhema, one can act with boldness and faith, without doubt, and then: "...whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. (John 14:13-14), "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18:19-20). In this place it also speaks about

agreement, but according to the will of God, and not agreement according to one's own whim. "... in My name ..." - the success of all prayers is contained in this.

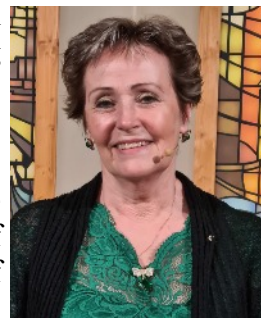
The Word of God, like a seed thrown into the ground, lies in the ground until the time of germination and each seed has its own time. Although it lies in the ground, it seems lifeless, but preparation for germination is already taking place within it, invisible to the human eye. The sower only believes that the seed will sprout, and when the time comes, it bears fruit through the process of fulfilment. Each word has its own time of fulfilment, and it does not depend on correctly spoken prayers, for prayer is not an incantation or a spell, the time of fulfilment depends only on the will of God.

Could we say that Abraham and Sarah were not praying correctly all those years? Was God waiting for them to say their prayer correctly so that the promise could be fulfilled? Or did they have such poor faith that the promise was delayed which is why they received a son in old age? Even if their prayers were prayers of faith, commanding God's powers to bring God's promises to fulfilment, they would still not have received anything until the specified time of fulfilment. Isaac was born on time, and this time was

not determined by Abraham or Sarah, but by God. Rather than obeying the physical laws of nature, even the physical bodies of Sarah and Abraham obeyed the will of God.

Taking another example, could we say that Joseph prayed incorrectly in Egypt which meant that he spent years in slavery, then with Potiphar, then in prison? Alas, the timing of the fulfilment of God's promise did not depend on him either: "*For you have need of endurance, so that after you have done the will of God, you may receive the promise.*" (Hebrews 10:36).

Neither could David bring the days of his accession to the throne any closer, nor could any of the prophets demand their promises. Only obedience to the will of God, gratitude to Him for everything and worship bring the time of fulfilment closer, the time of germination of the seed. This is the faith of the saints, complete trust in God's faithfulness. Patience in anticipation of the Holy Wind is the fulfilment of the will of God.



Pastor Taysa Kotov (translated from Russian)

Prophecy of Bob Jones

In 2010, Bob Jones recorded a message he called the perfect storm. In the early 1990s the Lord revealed to him that there was a great storm, a huge storm, that was coming to the United States and he said there were seven storms that were forming and coming to a culmination that would form this perfect storm. The seven features of that storm are: governmental, spiritual, financial, social, emotional, infirmity and geophysical. So in this message Bob gives an awesome insight and understanding to how these storms began and instructions on what to do in the midst of the perfect storm which I believe America and the whole world is currently experiencing. (Bonnie Jones)

In Psalm 107 it is said: *Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the enemy (Ps.107.2).* The redeemed are being given new authority or looking to being woke up to it and we're going to really need to take that authority that God has given us now in this time for storms. In the nineties in Panama City Florida, I went into a place that I go or I've been shown things, I believed it to be a trance and I see things that I reveal to people and they happen. So in the 90s I had a vision of a huge storm coming at the United States. It was one of the biggest that we've ever seen and it had many different facets to it. I was told that this great storm would come when Granville Oral Roberts went home, Oral Roberts went home on December 15th of 2009. That was the fifth day of Hanukkah, I don't believe that was any accident. For Hanukkah is a feast of life and the feast of dedication, and I believe it's a time that the redeemed of the Lord begin to shine like never before,

and that we really need to begin to dedicate our lives to His purpose and plans. So I've spoken this prophecy many times in the past but now these storms are seven different storms coming together to make a perfect storm.

The first one of these storms that is coming together, is governmental. You're going to see a shaking in the government like you've never seen before, there is going to be a shaking in the church government like you've never seen before. In it you'll begin to see the true government of the church raise up. It has the authority of '*let the redeemed of the Lord say so*', but it's more than just the church leaders, it is the church itself. Those who have been redeemed, taking a say over what's going on down here. I have in my past seen a tornado, I was in a church where it was coming right at us. We took authority over it, it lifted and went over us, but a few miles on, down the road, it fell in an area in Kansas City called Ruskin Heights and there was



great damage done by it. So we really need to get a vision of using this authority, not only for our own protection, but for protection of an entire city because we were at the beginning of faith but I think the faith that we're talking about is *'let the redeemed of the Lord say so'* that can turn an entire storm away from cities, away from states, away from nations. *'Let the redeemed of the Lord say so'*

In 2003 there was great influenza in the United States and in Canada and I was in the Morningstar conference on the New Year's Eve of that year and I went into all these places I go which I believe was a trance and I saw the Lord. He was very angry at the leaders, the full-time ministers in North and South Carolina for they were all crying out to Him to pull back this influenza. This influenza was killing babies and it was the Lord's babies who were being killed, it was killing church leaders and the Lord was angry because the church was not taking the authority that He had given them. He told me, 'they want Me to pull it back, I can't, because I've given them authority to, you go down there and you rebuke them and tell them to repent for not taking that authority and tell them to get up and take the authority of what I've already given them.' So I brought that word at around noon, New Year's Eve of 2003 and there were many full-time leaders there, but the whole church got up and repented for not taking authority. Then we pointed our fingers at this influenza and we said, 'we curse you in Jesus' name, we command that you cease to function and die immediately.' But that morning all I heard on the television was, 'the influenza has peaked, the hospital wards are full, the hallways are full and it's yet getting worse in the United States and Canada. From that time forth I never heard of another case of influenza, also I didn't hear of another case of influenza in Canada.

So the redeemed of the Lord have got to begin to 'say so', because if you don't say so things aren't going to happen. Do you have authority over storms? Jesus, everything that He did, you have the same authority to do and when He was asleep on the ship and this great storm was coming to sea and they woke Him up, He was sort of put out with them. I believe He was put out with them because they didn't take the authority. So He pointed His finger at His disciples and said 'peace' then He pointed his finger at the storm and said 'be still' and it ceased immediately. So I think what He's speaking to the church is 'peace, be at peace and take authority over these storms that are beginning to come in so many different ways.'

So Oral Roberts has gone home, he was a leader of many leaderships. Now when a storm comes to sea, ships don't come into port, they go out to sea and they let their anchor down and when the storms come the

waves just simply lift that ship up higher than it's ever been before and then it comes back down. I believe the church is getting ready for higher experiences never known before and when it comes back down I think it's going to get the drowning people, to take them aboard ship. I think it's going to be one of the church's finest hours. Now this anchor is an anchor of hope. *This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil.* (Heb.6:19). And hope means confident expectation in the Lord, it's time that we begin to have a confident expectation in Him and that we have that blessed hope to get us through the times that are at hand.

Another thing, if a ship is in a storm at sea and has no lighthouse, it has no light in it, then the waves are going to take it up and they're going to run aground on the rocks. So it's time that the church gets light in it, for the church is the lighthouse to the world. It's time that the church turns their light on, for they are light: *For you were once darkness, but now you are light in the Lord. Walk as children of light* (Eph.5:8). You're light and it's time, in this time of darkness, that you turn that light up for there will be no darkness where there is light. So it is a time of the storms, but we need to be prepared to take them head on. For when a ship goes out and lets its anchor down, it puts its face right into the storm. The church is not going under, it's going through the storm, and only when it's going through it, is its finest hour of bringing the souls in. So it's no time for the church to have fear whatsoever, it's the time for them to begin to rejoice because there's going to be souls coming in like they've never seen before. Now you can have your anchor let out at sea, you can have that hope, that confident expectation, you can have a lighthouse but if you get crossways with your brothers and sisters then that ship will be crossways and that wave will take it under. So there's no time for us to get crossways with one another. It's time for us to get behind one another like we never have before. It's the time that we begin to protect one another from the back like never before, and it's time that we begin to resolve our differences and forgive and let the light within us shine so those that are in the darkness may find salvation. So this is His hand now, so I believe that there are seven different storms coming together.

The first one is political and I believe you're going to see a governmental shaking like we've never seen before, it's already going on. And the government hasn't got any answers, the redeemed of the Lord's got the answers. The government's not got the answers on the economy, on the finance or anything like that. The redeemed of the Lord has got the answers, they're the ones that said if they don't say then the enemy's going

to have his way but if they do say then the enemy's not gonna have his way, the Lord, by His spirit is going to have His way.

So the first one is political, governmental. I believe the Lord is getting ready to restore the true apostolic leadership to the church. I believe that this shaking in our government will bring the Lord back into the equation of the United States. For people to begin to focus on what we were. We were born of the freedom of religion, I believe we're getting ready to see religion come to a new liberty and a new freedom like we've never seen before. I believe that we're getting ready to see the Apostolic leadership of the church take a strong leadership in the nation of America and the world. I don't believe what I'm speaking now is just in the United States, I believe it's in the entire world. We're getting ready to see the leaders of the church raise up and have the say-so.

The second storm will be spiritual. I mean in the United States I believe that they're going to the witch doctors, fortune tellers, tarot cards, everything they can, to the occult to find out the truth. I think they're looking in the wrong places because when you go to these places and you seek that, it's a curse that comes over you and there's no light within you. If you have no light and you're going to the dark side, then the time that's coming is going to be really horrible for you. For you're going to be in a place that has no hope in it, no confident expectations, no absolutes in it, you're going to begin to wonder why you were ever born. So in this time of the spiritual shaking, the real spiritual people of the redeemed will have their say, and what they say will begin to happen. I believe you'll begin to hear prophets prophesy the things that are going to happen in the future, long before it happens. I believe you will begin to see the spiritual people begin to bring understanding by revelation like we've never done before. So I believe we're in a time of great understanding and great opportunity. I see the real prophets coming forth and there will be prophets that are spiritual, therefore you'll begin to hear one bring the same word, if you go to California the next day, you get out there and you hear the same word being spoken because it's one spirit. I don't believe we'll ever come together in our mind, but in our conscious and our spirit when the Holy Spirit speaks into it, we'll have a unity. And where there's a unity where there's one or two or three, then the Lord will be in their midst and I really believe it will be the the revelation of the Holy Spirit that's revealed in our conscious, in our spirit man. And when we hear that, we'll have the authority to take it, so I believe you're getting ready for spiritual authority on the level that's unimaginable. I believe that we're at a time of change like the church has never known before. I believe that

we're sailing in unknown waters, that have never been charted before and that none of us know what's really going to take place because He had to reveal it before it was realized. I think one of the reasons that He can't reveal it, is because we don't have anything in our past to relate to it. It's going to be totally new and it's going to be the children of light, really shining to give the children of darkness an opportunity to come to the light. So we're in a time of spiritual shaking, but those who have the Word of God in them are unshakeable because their entire salvation is based on faith and that they are light and they'll go through the darkness. They'll just simply face it and go through it, they'll not go under.

The third great storm I believe is financial. I think you're going to see the financial shaking in the world that started, to continue. I think in this time of shaking, you're going to get to find out that there are those whom the Lord guides in a way that they prosper in a time of shaking. I see in a time of financial shaking, I see evangelists raising up on scales that we've never known before. They will bring words of salvation towards many, 10-20,000 get saved in one conference. I believe you're going to begin to see the Lord's Woodstock's towards a quarter of a million youth get saved. I believe we're getting ready for some of the greatest salvation that has ever been revealed on the earth. I believe we're getting ready for the beginning of an end-time harvest that'll have no end. First they're going to bring in at least a billion youth, all together. So these evangelists, when they come in, I believe they're going to be going to people that can't figure it out, especially some of the very best, some of the wealthiest. So I see some of the wealthiest losing half of their wealth and not knowing what to do. These evangelists will lead them to the Lord and I believe at this time there'll be a greater wealth coming into the church than there has ever been before. But I'll tell you that the devil has no problem in supporting his kingdom, now get ready for the Lord to support His at the time of this shaking. Get ready for the true evangelists to raise up, worldwide.

So this third shaking is going to be something to see that's what we've waited for. So don't be afraid of these shakings, rejoice in it, where it's the time that we have the say.

I believe **the fourth great storm** is social. I don't think the church could have socialized with one another very much. I think we've had too much hierarchy and not enough relationship with one another. I believe we're getting ready to have a relationship with one another that doesn't have the spirit of inequality in it. I believe we're getting ready for the body of Christ to come together in unity as one body and each person finding his place in it. Each person is important as



another one, it'll take all of us to go through what is at hand but we need to really get a vision for being social with one another. For when you're social with one another, I believe the preparation will begin to take place with us. I believe one of the strongest anointings right now is getting ready, it's home meetings. And I believe here's where the preparation for the great harvest is taking place, at home meetings. And home meetings will come into the church at different times, but the home meetings really is where you're going to begin to get equipped for the harvest. One of the things I see is the home meetings, some of the people in the home meetings are like, let's say all the people in the whole meetings are barns, where you can bring the harvest into. Some of them that are new in the home meetings can bring in ten people into their barn, which is them. There'll be others at home meetings that can handle fifty people, there'll be others that can handle a hundred and there's leaders who will be able to handle a thousand. And when you have these kinds of barns, you're getting ready for harvest. I believe this is a main purpose right now, it's focusing on building barns, not to build houses but to build barns because if you have a great harvest and you have no barn to bring it into, it'll be lost. So we're going to have the harvest but we need to begin to be equipped for handling the number that will come. Some of the greatest churches that we have now, can you handle a thousand

converts this week or 10,000 or 50,000? I don't believe we can. I believe now we must begin to get a vision that every one of us, we are a barn and begin to build ourselves up in the Holy Spirit. So we could bring in that harvest which is ready to come, I believe the Lord is ready but I don't believe we are. So if we are going to get ready, then we're going to have to be social with one another, we're going to have to be on the same level with one another and each one of us in our place of reaping.

So the fifth storm, I think is going to be a very dangerous storm. It's going to be emotional. I mean people are going to lose it: they've invested their lives in retirements, in education and saved their money for the future. I think emotions are getting ready to go bananas. I think that some of your psychiatrists are going to need a Christian to deliver them. I think these people, it's really emotional, they're losing it, they're going to need the members of the church to give them a pill, it's called a 'gospill', and that pill that will deal with them, it will bring them into a place of peace which will calm their emotions. This is what the barns are for, they calm people's emotions, they take authority over them to show them hope in a time of great disaster, to focus them on the light and to focus them on the true absolute which is the Lord Jesus Christ. So the church has no right to let their emotions get out of control, for they are the ones who are called to help

To be continued in the next issue.



Lesson №10. Genesis. Chapter 10. (Part 2)

Translators Note: Some of the names of peoples, nationalities, cities and countries have been transliterated from the Russian version of this text.

Verses 19,20. "And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah,

Admah, and Zeboiim, as far as Lasha. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations."

(Genesis 10:19,20)

Here we see that the more precise boundaries of the territory of Canaan are being determined. The description of the boundaries of the territory is as follows: in the north - the city of Sidon, and in the south - Gaza and Gerar. About Gerar we find in Genesis a description of the location: *And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar (Genesis 20: 1)*, it was located in the land between Kadesh and Shur. Along the western border were the cities of Sodom, Gomorrah, Admah and Zeboiim. The fifth city of Bela (or Zoar) was not named, however, it was these five cities that made up the cities of the plain, in the place of which, as a result of God's punishment, the Dead Sea appeared. The city of Lasha is where the eastern border is made. Most researchers believe that this city is known among the Greeks as Callirrhoe, which means "Source of Beauty", as it had healing hot sulfur springs.

Thus, the settlement of the Hamites, as the theologian Vlastov points out, was located along the entire coast of the Persian Gulf, Arabia, the Black Sea, along the African coast and the Mediterranean Sea, in Africa and Syria: *"These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations."*

Verse 21. *"And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder."* (Genesis 10:21)

From this moment begins the genealogy of the Semites, from whom the Jewish nation came, having received their name from Eber.

Verse 22. *"The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram"* (Genesis 10:22)

Elam - in Assyria, in wedge-shaped mountains, this country was called "mountainous" - "Leamtu". Subsequently, it began to be called Suzin, or Susan, and later a whole state called Susiana appeared. This state was inhabited mainly by Semites. The main city was Susa. Susiana was something like a feudal state, divided into smaller regions, independent from each other, but united by the power of one ruler.

Asshur - was a descendant of the Assyrians, it was one of the most famous peoples of the ancient East, present-day South Kurdistan. It was located on the eastern side of the middle reaches of the Tigris River, between Armenia, Susiana and Media. They spoke in a Semitic dialect close to the Hebrew language. Since the Kushites invaded Assyria in the early period, there was a mixing of cultures with the Chaldean-Babylonian civilization.

Arphaxad - one of the direct descendants of the Jewish people. His name is mentioned in the genealogy of Jesus Christ in Luke: *"Now Jesus Himself*

began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli.....the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech" (Luke 3:23, 36). The name Arphaxad means "stronghold of Chaldees" from Hebrew origin and their place of residence is the city of Ur of the Chaldeans, modern Mugheir (or Mughayyar, "the pitchy") in Southern Babylonia (<https://bibleatlas.org/ur.htm>).

Lud - Josephus Flavius points to the people inhabiting the Asia Minor province of Lydia, with the main city of Sardis. In the era of the Assyrian kings, there was a gradual displacement and replacement of one population with another, therefore in later times the population of Lydia was Aryan, the Semites were gradually driven out.

Aram - Aram is referred to in Genesis as a high country. This refers to Syria and Mesopotamia together. These are the countries lying on the banks of the Tigris and Euphrates, with the exception of Babylon. In this area there were a number of different states, therefore the names of Aram-Sowa, Aram-Damascus, Aram-Rehov, Aram-Nagarain are found in the Bible.

Verse 23. *"The sons of Aram were Uz, Hul, Gether, and Mash."* (Genesis 10:23)

Uz - In the Book of Job we can see that there was a country of Uz, where Job was from: *"There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil."* (Job 1:1). It was located in the southeast of Palestine, on the way to the Arabian Desert.

Little is known about the other sons. Josephus Flavius indicates the residence of Hul in Armenia. Bohart believes that this is the part of Armenia that bore the name "Holoboten", that is, the house of Hul, "Hul-Bitan". Others believe it may be Hilatu Morphia on Hul, near the source of the Jordan River. And almost nothing is known about the last two peoples of Gether and Mash. There is only an assumption that Mash or Mas gave the name to Mt. Masius in Armenia, but this is only the assumption of some.

Verse 24. *"Arphaxad begot (Cainan and Cainan begot) Salah, and Salah begot Eber."* (Genesis 10:24)

In brackets above has been added what is missing in this verse, but indicated both in the Septuagint translation of the Bible and in the Gospel of Luke: *"...the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech..."* (Luke 3: 35-36) ... Josephus Flavius also points to such a sequence.

Verse 25. *"To Eber were born two sons: the name of one was Peleg, for in his days the earth was*



divided; and his brother's name was Joktan." (Genesis 10:25)

Peleg - the name "Peleg" means "division, dissection". It is not precisely established whether he was named after the great dispersal of peoples during the construction of the Tower of Babel, as some traditionally believe that he lived at that time and was born a hundred years after the flood. Other researchers believe that Peleg lived, according to their calculations, three generations later than the Babylonian settlement. Peleg was Job's uncle, and in the days of Job's father and uncle, those events took place that are recorded as the division of the earth: "... the name of one was Peleg, for in his days the earth was divided...". Genesis 10: 5 records "From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations." When it is written that the Gentiles were separated according to language, referring to the Babylonian settlement, the word "parad" is used, which means - "to spread, scatter, scatter." However, in Genesis 10:25, the name 'Peleg' originates from the Hebrew word 'palag' "... the name of one was Peleg, for in his days the earth was divided...". "Palag" means "to split into pieces or divide". The biblical linguist, Dr. Bernard Northrup, argues that Peleg's name, "Peleg," means "earthquake, separation, or strait of water."

Joktan - the name "Joktan", brother of Peleg, "...and his brother's name was Joktan" also means "to cut off, reduce, destroy, decrease, tear off." This study also provides Biblical confirmation of the fact that the earth's mass at that time was torn apart by a strong earthquake, and water straits were formed, dividing parts of the land. The division of Peleg took place about 531 years after the flood, this is about 3005. BC, which means that the gap between the Babylonian settlement and the division of the land was 296 years. This time was sufficient for the settlement of people and the migration of animals, before the division of the earth into continents took place.

"...and his brother's name was Joktan" - Joktan was the ancestor of a number of nomadic tribes inhabiting the Arabian Peninsula. Obviously, this was already the secondary population of Arabia, instead of the Hamites who inhabited it, who were forced to look for a place of residence in Africa.

Verse 26. "Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah," (Genesis 10:26)

Almodad - is the ancestor of one of the tribes of Arabia, his name is also mentioned in the genealogy of Jesus Christ in the Gospel of Luke. Almodad is identified with the Arabian province of Yemen.

Shelph - this is also one of the tribes of Arabia, it is matched with Shalef - Salapeenoi of Ptolemy. It

was located in lower Arabia.

Hazarmaveth - Hatsar-Maveth is translated as "the country of death", it is identified with Hadramut, in the southeast of Arabia.

Jerah - translated as "children of the moon", he was the ancestor of one of the tribes of southern Arabia. It is possible that traces of his name are preserved today in one Arab fortress of Yerah in Yemen.

Verses 27-29. "Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan." (Genesis 10:27-29)

Hadoram - perhaps the name of Cape Hadoram, in the Persian Gulf, comes from Gadoram.

Uzal - the name Uzal perhaps gave the ancient name of Azal to Sana, the capital of Yemen, a place still celebrated for the manufacture of beautiful stuffs. It produced a special fragrant ointment called "myrrh azur".

Diklah - is a variant of the Hebrew word Dikla which means "date tree or palm tree". It could refer to a place where there are palm trees. It is assumed the location was South Arabia, an area once referred to as Arabia Felix, meaning "Happy, or flourishing Arabia".

Obal - Oval is translated as "without leaves, naked".

Abimael - translated as "My Father from God". The ancestor of the Mineev people who lived in Happy Arabia.

Sheba - translated as "oath".

All these tribes are Semitic Sabeans. They were a trading people in the coastal region of Arabia, their capital was the city of Mariaba.

Ophir, Havilah, and Jobab. All these were the sons of Joktan."

Ophir - in Arabic, the name is translated as "wealth". More than sixteen different countries are considered Ophir, so it is impossible to pinpoint its location. It may be a location in eastern India, and it may be present-day Malacca in Malaysia, as the natives still call their gold mines Ophir.

Havilah - meaning "circle". Perhaps this is the country of the Hawlotai, on the borders of Stony Happy Arabia.

Jobab - meaning "lament, cry". Job is short for Jobab. It is said about him that he lived in the land of Uz, now Huaran, which later became the possession of Esau and the Edomites.

Verse 30. "And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east." (Genesis 10:30)

Mesha is the modern Mesalik desert adjacent to Iraq-Arbi. The first border is defined there, and the second border is the mountainous country of Mihra, where Mount Dhafar rises. In modern pronunciation,

it sounds like Je-bel-Shejir.

Verses 31-32. “These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.” (Genesis 10:31,32)

Lesson №11.

Genesis. Chapter 11.



Verse 1. *Now the whole earth had one language and one speech (Gen.11:1).*

The previous chapter described the geographical distribution of all peoples descended from the sons of Noah after the flood. And now there is a return to the beginning in order to describe the reason for the distribution on the earth and the appearance of various languages and dialects. This verse says that everyone on earth had one language and one dialect. The words ‘the whole earth...’ must be understood as on the whole inhabited earth at that time, from where, subsequently, resettlement began.

It goes on to say that ‘... had one language and one speech’. In Hebrew, it translates as “one mouth, one form of speech.” As you can see, there was still no disunity, there was still unity, as one post-Flood people. Unity will be seen in the following verses, describing their habitation on earth.

Verse 2. *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. (Gen.11:2).*

Since the Bible indicates the stop of the ark on the Ararat mountains, it turns out that the first place of residence was in Armenia. From there, the first post-Flood people began their movement and resettlement. Some scholars think that the Ararat Mountains does not mean Ararat in Armenia, but Ariarat, the highest mountain in the Hindu Kush ridge, located east of the

Tigris. According to the Assyro-Babylonian legend, the ship of Utnapishtim, after the flood, stopped on Mount Nisir. Then it turns out that the words ‘Journeyed from the east ...’ absolutely correctly describe their movement, since Mesopotamia and the Shinar Desert are located just to the west of Mount Ariarat. But these are the assumptions of only some scientists, and yet, it is generally accepted that the ark stopped at the Armenian Ararat mountains.

So, the people decided to move from the mountainous places and, reaching the plain of Shinar, stopped for a settlement. In the future, this will be the Babylonian country.

Verse 3. *Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar. (Gen.11:3).*

Of course, first of all, we can see them as quite developed, having an understanding of earthen pitch and bricks, and their purposeful movement towards the goal in unanimity and coherence is described in the next verse.

Verse 4. *And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.” (Gen.11:4).*

We have already met with the first construction



of the city with Cain: *And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son - Enoch. (Gen.4:17).*

And when the city built by Nimrod is described, the Bible shows wicked people with wicked intentions. It is also interesting that in this case it is indicated that unrighteous thoughts led to the desire to build a city for one's own pride and power influence, and, moreover, not just a city, but also a tower in it, as they say, '*... whose top is in the heavens...*'. Its height was to be expressed not so much in physical performance as in spiritual purpose. It is surprising that in such a short period of time, humanity has already managed to become so corrupt that it again departed from the living God and worship of Him and began to conform to the forces of evil, calling them gods. The tower, which the settlers intended to build, was dedicated to their gods. The god Marduk was considered the main god and patron of Babylon, symbolically, this is a poisonous dragon, and in astrology he is associated with Jupiter or Mercury. Here, in his honor, a city was built, and a tower was erected.

First, they built a city, and the temple of Esagila, which translates as "temple whose top is lofty". Near it was a whole area that was separated, the temple of Etemenanki, that is, the "House of the foundation of heaven and earth." It was in this courtyard that the Tower of Babel was built. "Babylon" is translated as "the gates of god." According to Herodotus, there were eight towers on the quadrangular foundation, towering one above the other with stepped terraces, that is, stairs climbed around all the towers along the outer wall. In the uppermost tower was the "great temple," and in it was "a large well-decorated bed and a golden table." This is how Herodotus describes it: "In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldaeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land."

'*...let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth*'. In these words I see not only a proud desire, but also

what is hidden behind these words, their action: to become known in combination with the gods, in copulation with them, for this purpose the tower "House of the cornerstone of heaven and earth" was built. In the Hebrew text '*...lest we be scattered abroad over the face of the whole earth*' the conjunction "ken" is used, which can be translated as "so as not", that is, another translation of this word is possible, "so as not to be scattered over the face of the earth." And this may mean that they wanted to mix with the gods, and not settle on the earth and fill it, like ordinary earthlings. God saw this intention in the construction of the Tower of Babel.

Verse 5. *But the Lord came down to see the city and the tower which the sons of men had built. (Gen.11:5).*

We understand that there is absolutely no need for God to come in order to see anything happening on earth. God is a master of the heart, He even sees the thoughts and intentions of the heart, let alone what is happening on earth, which is apparent even to the human eye. So what it says here is that God has focused His attention to what is happening, and with what intention. His power came down for a purpose, because the bowl of God's wrath had overflowed. Sometimes a person, sinning, thinks that since God does not punish him, then He does not see. However, this is not so; there is a certain measure of sin and a measure of the time of God's patience. In the Revelation of John this is defined as a bowl waiting to be filled: *Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."* (Rev.16:1). And in this passage it is precisely states that God's judgment came down to earth to accomplish His intention for their works, for the city and tower that the sons of men built.

Verse 6. *And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. (Gen.11:6).*

Here we can see how God determines their condition - a stubborn heart. What they have in mind, they will not stop trying to do, unless God intervenes. The gift of a single language did not benefit them, they found agreement, but in sin. The division into nations and different languages, as an obstacle to the idea of common sin, could save humanity at that moment. This is both punishment and mercy.

Verse 7. *...Come, let Us go down and there confuse their language, that they may not understand one another's speech." (Gen.11:7).*

The phrase "Us go down" is used in the plural, since the separating tongues descended, similar to what happened on the day of Pentecost, only on the

day of Pentecost the opposite happened: many could understand, as it was said in their language and dialect: *Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."* (Acts 2:3-11).

But at that moment the languages came down for misunderstanding and were divided into tribes.

Verse 8. *So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. (Gen.11:8).*

As we can see in this example, language is a means of communication, we use it to express our thoughts aloud. A common language is a union, and if there is no single language, then there is no exchange of thoughts, and separation occurs. Separating language not only fosters disunity, but often even generates hostility in relationships. If only one language remained on the earth, and the people were gathered under the one rule of a wicked man, as was the case in Babylon, then not one would be preserved from wickedness. The separation of languages completely thwarted the plans for the construction of the tower and the city, and thus helped to save humanity from complete corruption.

Verse 9. *Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth. (Gen.11:9).*

In this verse, as it were, the story of the Babylonian pandemonium ends. It is said that the area was named Babylon, as translated from the Hebrew word "balal" - confusion. However, there is another translation of this word "Bab-Bel", that is, "the gate of Bel", as the ancient Babylonian deity was called. But this translation of the word "Babylon" refers to a later time, when the city of Babylon was built, in which they began to worship this deity. The confusion of languages, the dispersal of people and the division of the earth - all this happened in the days of Peleg,

approximately in the 6th century after the flood. This ended one era of the universal history of all mankind, and another began, in which the God-fearing offspring of Shem was chosen, from which the promised Messiah appeared.

Verse 10. *This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. (Gen.11:10).*

From this verse to the 27th, inclusive, we again come across the genealogy of the Semites. However, we see a significant difference here. It is precisely those names that are missing that are not related to the line of Sarah and Abraham, and there are some additions, including dates, which are accepted in genealogical schemes. The dates are not entirely accurate, so they cannot be mistaken for accurate. Approximately, the total duration of this period, determined by the birth years of the patriarchs, is 390 years, according to the Hebrew text it is 1040 years, according to the Samaritan text it is 1270 years, that is, there is no exact chronology in the Bible, and it has no special meaning for faith. Since we already got acquainted with the genealogy and some names in the previous chapter, we will focus our attention on those whom we have not yet analyzed in detail.

Verses 11,12. *After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters. Arphaxad lived thirty-five years, and begot Salah. (Gen.11:11,12).*

The name "Salah" is translated as "a messenger, or an exile", maybe from the borders of the land of Arfaxad.

Verse 18. *Peleg lived thirty years, and begot Reu. (Gen.11:18).*

The name Reu means friend. Perhaps later, this name served as the name "Darius of the Medes".

Verse 20. *Reu lived thirty-two years, and begot Serug. (Gen.11:20).*

The name "Serug" means "fortress, strength". It already, in itself, indicates the strength and significance of this tribe.

Verse 22. *Serug lived thirty years, and begot Nahor. (Gen.11:22).*

"Nahor" means "fighter", perhaps courageously defending or defending the interests of his tribe.

Verse 24. *Nahor lived twenty-nine years, and begot Terah. (Gen.11:24).*

"Terah" is translated as "to address, move out, leave", it reveals his fate, he left Ur of the Chaldees.

Verse 27. *This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot. (Gen.11:27).*

This verse begins the description of the genealogy of Terah, Abraham's father. We can say that this is where the new Bible section begins. We see a



description of the family of Abraham, and that not only Abraham, but even his nephew Lot is mentioned. The name "Abraham" means "Father of exaltation."

Nahor is Abraham's brother, obviously named after Nahor's grandfather and, at the same time, he is Rebekah's grandfather.

Haran, another brother of Abraham and the father of Lot, the northwestern part of Mesopotamia was called by the same name.

Verse 28. *And Haran died before his father Terah in his native land, in Ur of the Chaldeans. (Gen.11:28).*

When it is said that Haran died 'before his father Terah', it means in his presence. It was due to his death that he did not go with Abraham, and his son Lot went with Abraham. Also in this place it is indicated that the land of Abraham's birth was Ur of the Chaldees. It is believed that the Biblical Ur is nothing more than Khur, the capital of Chaldea, located in ancient Babylonia, today this place is called Mugeir.

Verse 29. *Then Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah. (Gen.11:29).*

The name "Sarai" is translated as "princess". She was related to Abraham, as it is said in the 20th chapter: *But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife. (Gen.20:12).* Here is a detailed explanation of the relationship, that she was Abraham's sister by her father, but not by her mother.

Verse 30. *But Sarai was barren; she had no child. (Gen.11:30).*

Here we see that it is emphasized that Sarai was unable to have children, and for this reason she did not have them.

Verses 31,32. *And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. So the days of Terah were two hundred and five years, and Terah died in Haran. (Gen.11:31,32).*

We do not see here the reasons for their resettle

ment to Haran, but other Scriptures indicate very specifically that God commanded Abraham to leave Ur of the Chaldees and go to the place where He would lead him. Abraham only obeyed, believing in the Lord, which was imputed to him for righteousness: *And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.' Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. (Acts 7:2-4).* Despite the fact that Terah venerated the pagan gods, he nevertheless followed Abraham's call to leave Ur of the Chaldees, and in the style of the eastern veneration of the elders and father, it is written that Terah took Abraham with his wife and his grandson Lot. However, Terah could not enter the promised land, because of the veneration of the pagan gods. This is how Joshua put it: *And Joshua said to all the people, "Thus says the Lord God of Israel: 'Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. (Josh.24:2,3).*

Therefore, he went out with Abraham, but died along the way, in Haran, without entering Canaan: *'So the days of Terah were two hundred and five years, and Terah died in Haran'.* God called Abraham, not Terah, and there was a rather clear command to leave his father's house, and not to drag his father along with him: *Now the Lord had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. (Gen.12:1).* But, obviously, it was so difficult for Abraham to break away that he left his land, but with his kinship, and with the house of his father, therefore God intervenes and interrupts the path of Terah at the very beginning of the journey. In the future, we will see more than one mistake of Abraham, which God Himself will correct for him.

Pastor Taysa Kotov (translated from Russian)



About our Church



Philadelphia Church International was established in London in 1995 by the wonderful and powerful prophetic word of God which spoke about its beginning. Members of the church are from different countries all around the world, but mainly from the former republics of the Soviet Union.

Philadelphia Church follows a charismatic path, or the path of the first apostles. The type of our ministry and its characteristics are described in the Revelation of Apostle John: *And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens": "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie – indeed I will make them come and worship before your feet, and to know that I have loved you. Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. He who has an ear, let*

him hear what the Spirit says to the churches." (Revelation 3:7-13)

Each of the churches described in the Revelation of John has an Angel of God at its head who defines the anointing - the type of ministry. The ministry of the church depends on its development in the Spirit of God. Our church is called "Philadelphia" upon the revelation of God, because in the basis (foundation) of our church lies the Love of our Father God, which fulfils the new commandment of Jesus Christ: *A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.* (John 13:34,35)

The word 'philadelphia' is translated from the Greek language and means 'brotherly love', so the name 'philadelphia' itself speaks of our ministry. Just as the disciples of Jesus Christ, we try to fulfil His commandments of love for others with our lives and deeds. Brotherly love is shown through the support, help and sincere understanding of the needs and sorrows that close ones are going through. Everyone who comes into our church soon begins to feel that they have found a Christian family.

The church began with just nine people who became the living stones of its foundation. During the time of its existence the church has grown and widened. Today the church continues to be filled with new believers who are dedicating their lives to our Lord Jesus Christ. And God testifies by His Spirit that it is only the beginning of His plan about us.



He who receives a prophet in the name of a prophet shall receive a prophet's reward...
(Matt.10:41)

Dear brothers & sisters in Christ!

By the great mercy of our Lord God we have all been given the opportunity to be a part of the missionary ministry in Israel, Belgium and Ukraine where by the will of God our brothers and sisters are working for Him.

A missionary fund to support this ministry has been opened and is successfully working in our church. If the Holy Spirit places on your heart to be part of this mission then you can send your donations to the church address.

Come to Me, all you who labour and are heavy laden, and I will give you rest (Matthew 11:28)

Today God is calling you to become part of His family. This is a call to salvation which is also for you, our dear reader. We will be glad to see you.



Our Services:

- Su – 13:30 – main service, lunch, question & answer time on spiritual subjects, Sunday School
- Mo – 19:00 – youth services (house groups)
- Tu – 19:00 – prayer service
- Fr – 19:00 – prayer and Bible study



How to find us:

We meet at Seven Kings United Free Church which can be found on the corner of Meads Lane and Norfolk Road, Seven Kings, Ilford, Essex IG3 8NU

Nearest underground station:
Newbury Park (Central Line)

Nearest mainline station:
Seven Kings

Buses:
364 (stops on request on Meads Lane)
86 (stop at Seven Kings station)



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