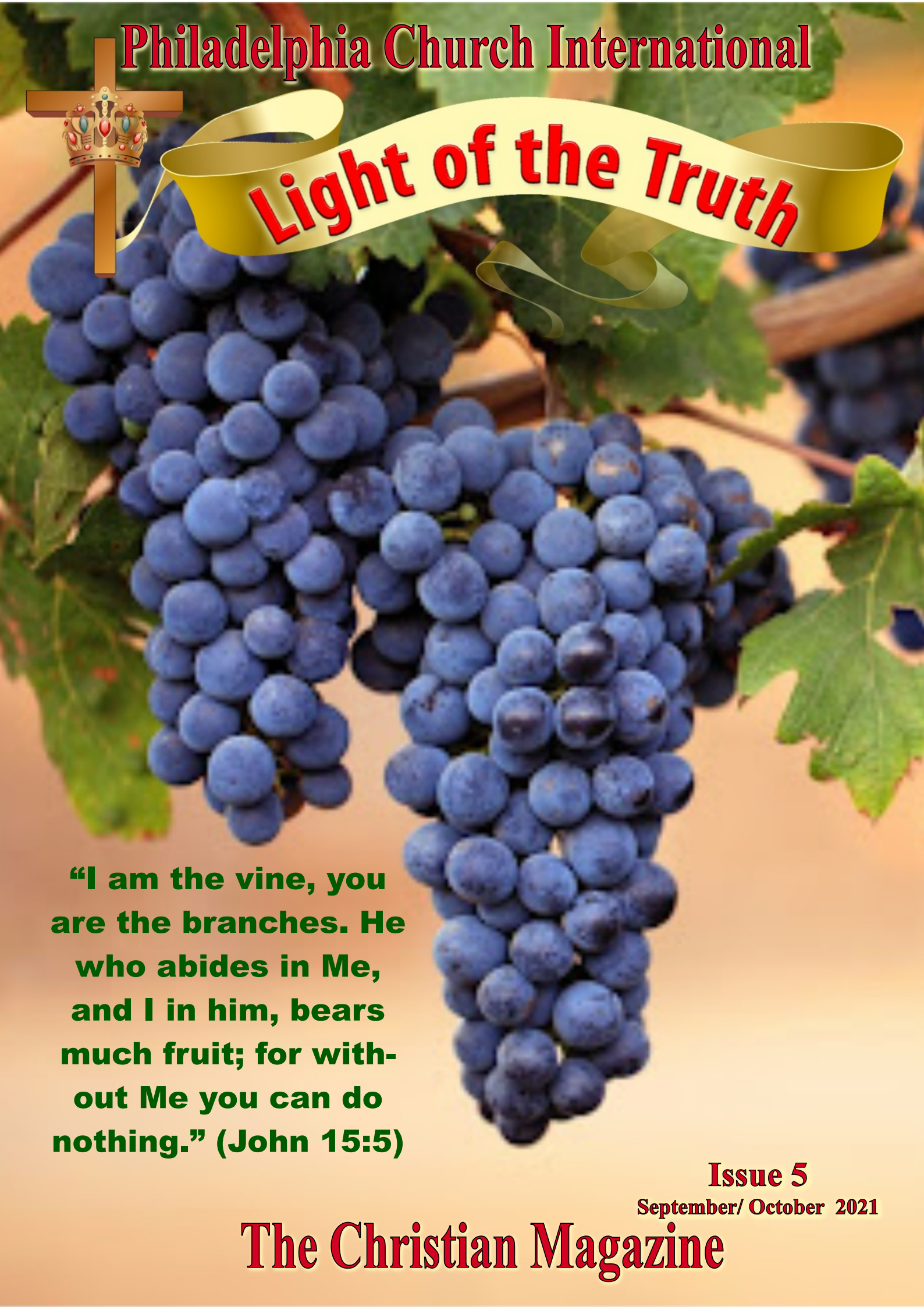




Philadelphia Church International

Light of the Truth

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” (John 15:5)

Issue 5

September/ October 2021

The Christian Magazine

Light of the Truth

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Dear Brothers and Sisters, we are sending you blessings in this Autumn season!

We can have such confidence in the fact that our Earth has been created according to the laws that God placed into the foundation of creation. Those laws cannot be changed or removed – as He promised to Noah: “While the earth remains, Seed-time and harvest, Cold and heat, Winter and summer, And day and night Shall not cease.” Genesis 8:22

The physical and spiritual laws remain throughout the existence of the Earth, just as God promised. We can trust His promises because He is faithful to His Word. Therefore, put your trust in God Who is Faithful!

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Dear brothers and sisters in Jesus Christ !

We would be very pleased to receive letters from you and any testimonies about how God is working in your lives, about any miracles and signs you have experienced on the path of following Christ, or while you were searching for Him. Please send your letters to us and we will be glad to publish them in our magazine. The editor has the right to edit all material which is sent for publishing, but the content will not be changed. Unfortunately we are unable to return any originals.

The Ark That Saves

**There was a day in past far away
that God did send a flood.
All souls but few, yes died, it's true
and sank into the mud.**

**For none would listen, most went missing,
the fear of God had few.
So judgement came with all to blame,
God's wrath a fire, it's true.**

**The Word does quote, the Ark, a boat
that few were saved that day.
Noah, sons, and wives, God spared their righteous
lives,
our God did make a way.**

**His word now hear, for wrath is near
A judgement's coming soon.
This age soon gone, the world with wrong,
so be found in His cocoon.**

**The Son, our "Ark", above the dark,
above the wrath on land.
In Him is life that breaks our strife.
with God we now can stand.**

**Come in the "boat", it's sure to float.
Accept God's saving cure.
With Him you'll reign now cleansed from stain.
Eternal life for sure.**

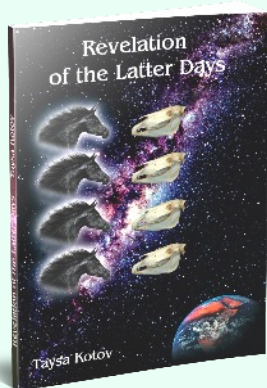
By Clinton Herring

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.






“I must work the works of Him who sent Me while it is day; the night is coming when no one can work.” (John 9:4)

In this portion of Scripture, we come across the concept of the time of day and the time of night, which Jesus defined as spiritual periods of time on earth. As they are spiritual periods of time, we can understand that they are non-physical alternations of day and night which occur during the entire existence of the earth. Before the birth of Jesus, the earth was enveloped in the time of night and with His birth came the time of day. Jesus prophesied about the next time of night which will certainly come to earth and describes how hard it will be for the people of God: *“... the night is coming when no one can work.”* What work is He speaking about? It is about the work of God, because God's people will face the incredible power of opposition that was prophesied by Daniel.

It will also be difficult to live on earth in the time of light, the time of revival and the time of the great deeds of God because opposition is always present on the earth and, one might say, always hunts for those who are sent to do the great works of God in order to hinder. However, the difference between the times of day and night is that during the day power and authority are present in the people of God and prevail over the darkness. Because it is not the time for darkness, it does not have so many rights and, consequently, does not have so much strength to resist. We see that during the time of light, when there was a great outpouring of the Holy Spirit on the Earth, the Apostles preached the word of God with great boldness, with miracles and signs. Churches grew in incredible ways, whole cities were moved by the work of the Holy Spirit through them. In response began the persecution of the preachers: they were beaten and put in prison, but they could not be broken. The revival

could not be stifled and the victory remained with the people of God. The darkness could not overcome God's people, because it was the time of day in which the works of the One who sent them must be done. So, if there is resistance for the works of God during the time of day, how can one do the works of God during the time of night? Jesus said that during the night no one can work. However, even during the time of the spiritual night, the churches remain and salvation takes place, God does not leave His people, and the Holy Spirit preserves, guides and heals. Until the time of day came, until the birth of Jesus, the people of God were not forsaken by God. Even for healing, the Angel of God, from time to time, was sent to the pool: *For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. (John 5:4).* However, there were those who were sick for thirty-eight years and could not receive healing, because they did not have time to enter the water first. But when the time of day came, healing and deliverance were received by thousands, because during the day the people of God are given the authority to do the works of the One who sent them. Of course, the church cannot do those things that it is called to do during the time of night, so Jesus said.

The works of God are great works that glorify His omnipotence and sovereignty. Daniel wrote about the time of night that Jesus spoke about. It is the time of the four beasts, who have been given the power to overcome the holy people until the time of day comes: *“I was watching; and the same horn was making war against the saints, and prevailing against them, until*



the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom." (Daniel 7:21,22). This is the most difficult time that the church could anticipate. This is not the end, but the time before revival, since after this terrible test the time of day will come, the time when the saints will take possession of the kingdom, not the heavenly kingdom yet, but the kingdom under the heavens will be given over to the saints: "But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High..." (Daniel 7:26,27) Why do I want to emphasize this? It is because we will take possession of the Kingdom of God when the end of the earth comes. The kingdom under the heavens will be given to us in the power conquered by Jesus Christ, as Jesus said: *But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.* (Matthew 12:28,29). The saints of the Most High will receive power and royal majesty under the heavens. That is when the works of God will begin to be done with this authority, about which Jesus said: *"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son."* (John 14:12,13).

However, in the time of night, the saints will be greatly oppressed. The enemy, who is described in the book of Daniel in the image of beasts, will fight against joy, against the worship of God, against all truth. He will attack the Almighty with blasphemous words, oppress the people with depression, disorder, hopelessness, and attack with circumstances. He will position all circumstances against the saints such, in order to give them a reason to murmur against the Most High and for unbelief. It is said that the holy people will be delivered into the hands of the beast for a time. It will be spiritual night, in which no one can do any work: *"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting*

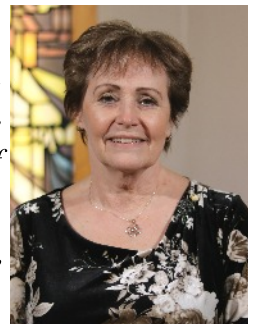
kingdom, and all dominions shall serve and obey Him." (Daniel 7:25-27). It will be until the time that only the Father knows, before the day of the Lord comes. The day of the Lord will come as a dreadful day, and who can stand? *"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderers' soap. He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness."* (Malachi 3:2,3). It will not be dreadful for the saints, only for the transgressors and apostates. For those who were overcome yet held on to hope, it will be a bright and joyful day: *"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,"* Says the Lord of hosts, *"That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; And you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,"* Says the Lord of hosts. (This is the kingdom and power, and power in all places under the heavens) *"Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."* (Malachi 4:1-6). When it is said that God will send Elijah the prophet before the day comes, it means that the Spirit of God will come, calling all who once departed from the Lord to return and become God's people again: *"Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord had come, saying, "Israel shall be your name." Then with the stones he built an altar in the name of the Lord..."* (1 Kings 18:30-32) There will be a restoration of the altar of twelve stones in the name of the Lord - this is a church built of twelve stones, an image of the heavenly Jerusalem, as the Lord Himself called it, the Bride of the Lamb, a church dedicated to God as an altar. It is not built from twenty-four stones, as Patriarchs from the Old and New Testaments, but twelve stones, showing one single concept of the twelve tribes that entered heaven. When it is said that Elijah will turn the hearts of fathers to children and the hearts of children to fathers, it means that there will be

complete unity of the Old and New Testaments. There will be no division between Christians and Jews. Such unity was present among the first churches, as Paul wrote about: *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:28,29).*

What can be seen from all we have read? That the time of night is divided into two periods: before midnight and after midnight. The beasts will rage until midnight with terrible force, in the second half of the night, after midnight, the power of the Spirit of Elijah will begin to operate. The Spirit will call for the restoration of churches, for building relationships based on sacrificial love in the ministry of the church, for unity, for a new concept of the Old and New Testaments as a whole. This concept brings with it the lost Old Testament fear of the Lord before His holiness, which disappeared due to a misconception about the mercy of the New Testament. Mercy was never intended for allowing the violation of God's Law, or disregarding holiness - as the Lord says to His people, just before the coming of the day of the Lord: *"And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien - because they do not fear Me," Says the Lord of hosts. "For I am the Lord, I do not change; Therefore you are not consumed, O sons of Jacob. Yet from the days of your fathers you have gone away from My ordinances and have not kept them. Return to Me, and I will return to you," Says the Lord of hosts. "But you said, 'In what way shall we return?' Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," Says the Lord of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field," Says the Lord of*

hosts; "And all nations will call you blessed, for you will be a delightful land," Says the Lord of hosts. "Your words have been harsh against Me," Says the Lord, "Yet you say, 'What have we spoken against You?' You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, and that we have walked as mourners before the Lord of hosts? So now we call the proud blessed, for those who do wickedness are raised up; they even tempt God and go free.' " Then those who feared the Lord spoke to one another, and the Lord listened and heard them; So a book of remembrance was written before Him for those who fear the Lord and who meditate on His name. "They shall be Mine," says the Lord of hosts, "On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him." Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve Him. (Malachi 3:5-18)

What an amazing conclusion to the monologue. God explained what He calls unholiness in serving Him, what is not serving Him at all and what He calls serving. Those who serve God are those who fulfil His ordinances. If one does something according to one's own will and considers himself a servant, and at the same time does not observe the laws of His love and mercy, which He just spoke about, then that person does not serve Him at all. Those who fear and honour the Lord will keep His ordinances and will not be jealous of those who do iniquity, because they follow God out of love. This is how the righteous and the wicked will appear in the second half of what is still the time of night. Only after the judgment, which God will bring about by His reproof, will the Most High appear for His saints and give power over the kingdom under the heavens: *'But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.'* (Daniel 7:26,27)



Pastor Taysa Kotov
(translated from Russian)



Message of the Holy Spirit

God has a lot of "helpers", but not in a very good way. God speaks His will, and the "helpers" do theirs. God said to do so, "But I think this will be better..." Such servants of God are the majority, they have little obedience. The most interesting thing is that these "helpers" consider themselves obedient to the word of God. Take Sarah, for example. God said that Abraham would have a son from Sarah, and she thought that God needed help and offered Hagar. As a result, Ishmael was born, a completely different son from the one that God had promised. What does disobedience lead to when we decide instead of the Lord: "I think it will be better this way"? Unfortunately, as Sarah was, we can become deeply distressed: *So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. (Gen.16:4).*

An act of obedience will never bring grief or disappointment. God never changes His intention, so He said to Abraham: *Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. (Gen.17:19).*

Another example of God speaking His will, and people thinking that 'it will be better' and acts according to their own way, is the case in the desert. The people of God disobeyed God in the wilderness and at first refused to go to the promised land. However, when they heard that God was angry and commanded them to go back into the wilderness, they thought 'it was better' to go to war. God had told them what to do, but they thought it would be better this way. And what was the result? They were beaten and driven out: *Then Moses told these words to all the children of Israel, and the people mourned greatly. And they rose early in the morning and went up to the top of the mountain, saying, "Here we are, and we will go up to the place which the Lord has promised, for we have sinned!" And Moses said, "Now why do you transgress the command of the Lord? For this will not succeed. Do not go up, lest you be defeated by your enemies, for the Lord is not among you. For the Amalekites and the Canaanites are there before you, and you shall fall by the sword; because you have turned away from the Lord, the Lord will not be with you." But they presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the Lord nor Moses departed from the camp. Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as Hormah. (Num.14:39-45).*

Another case was with Saul, when God told him to wait for Samuel, and when he came, he would make a sacrifice before the start of the battle. But Saul did not wait for Samuel, he thought that 'it would be better', and he himself made a sacrifice to the Lord. What happened as a result? He lost not only the kingdom, but, most importantly he lost God's favour, he lost his anointing: *So Samuel said: "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the Lord, He also has rejected you from being king." Then Saul said to Samuel, "I have sinned, for I have transgressed the commandment of the Lord and your words, because I feared the people and obeyed their voice. Now therefore, please pardon my sin, and return with me, that I may worship the Lord." But Samuel said to Saul, "I will not return with you, for you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel." And as Samuel turned around to go away, Saul seized the edge of his robe, and it tore. So Samuel said to him, "The Lord has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you. (1Sam.15:22-28). Obedience is more valuable than sacrifice, because the obedient can be trusted. Jesus spoke about this in the parable of the faithful servant, to whom the master, leaving, entrusted his house and, when he came, saw that he had done everything as he was commanded: *And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you that he will make him ruler over all that he has. (Luke 12:42-44).* Jesus said that the master would put such an obedient servant in charge of his possessions, and yet He spoke about the Kingdom of God and about trusting those who obey Him.*

We must live according to the principle: "God said", and not according to the principle: "I thought it would be better this way." What would have happened if God had said, and Jesus thought 'it would be better' ... what situation would we be in today?

Pastor Taysa Kotov (translated from Russian)

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. (Gal.5:22,23)

And this is a far from complete list of the spiritual fruits that the Lord expects from us. Just as in nature at the end of a certain time physical fruit comes forth, so we must bring our spiritual fruit to God. Of course, each



of us will bear the main fruit at the end of his earthly journey, when he stands before the Lord: some for reward, and some for condemnation. I would not like the latter...

Our church is constantly working to ensure that we have more spiritual fruits, so that each brother or sister, seeing any shortcomings of others, does not forget, first of all, to pay attention to himself: "How do I look from the outside? Is there such a lack in me too?" And the Lord in every way helps us in

this, sending from Heaven the best "food" for our spiritual growth, so that we are

cleansed, sanctified and perfected for all work in the field of God. Without this, unfortunately, it is impossible to please the Lord, for He said: *And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine. (Lev.20:26).*



Yes, indeed, the Lord chose us all and separated us for Himself, when we were still completely in the world, and now He is working in us so that we become His not in words, but in deeds, so

that the people around us, looking at us, see Christ.

Every year, celebrating the holiday of the harvest, we sum up the results of the past year what we have been able to achieve over the past year: have we managed to move forward? Have we managed to rise even a step higher? Have we approached the Lord? Thanks to God for His love and mercy towards us! Laying the table for the Lord's meal, we bear the fruits of our hands, for we believe that the Lord shares this bread with us, and we glorify the Lord with songs and dances, we bring our hearts and our

souls to Him in praise.

May the Lord help us to truly become saints, so that with an open heart, we can boldly say that the words

that He said to His people many years ago, He also told us: *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1Pet.2:9,10).* Amen



Alla Belov



Praise God for the Harvest



Lesson №14. Genesis. Chapter 14.

The fourteenth chapter is a document of deep antiquity. It records actual events with names and actions, historically confirmed in the wedge-shaped texts found. The events described relate to the era of Elamite rule in Babylon. One of the inscriptions of King Assurbanipal describes the event when in 2280 BC Babylon was attacked by Kudur -Nahhunte, king of Elam, who robbed this city and took away the main shrine - the statue of the goddess Kan. From that time on, the Elamite dominion over the ancient Babylonian monarchy began.

Verses 1,2. *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, that they made war with Bera king of Sodom,*

Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). (Gen.14:1,2).

Here are indicated four kings who went to war as allies - Amraphel, Arioch, Chedorlaomer, Tidal, however, in the future, Chedorlaomer, king of Elam, will be singled out from all the kings as the leader of this campaign. It was not particularly difficult to enslave the rich Canaanite tribes, since they all lived a lonely and disconnected life. Sometimes the king's possessions were limited to one city, and often they were at enmity with each other, that is, they did not have an agreement among themselves in case of war, there was no union.

Verse 3. *All these joined together in the Valley*

of Siddim (that is, the Salt Sea). (Gen.14:3).

This verse describes where the battle took place, all the kings went to the Siddim Valley in order to fight.

Verses 4-6. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness. (Gen.14:4-6).*

This place confirms the superiority of King Chedorlaomer, King of Elam, over the other kings participating in the battle. This was the Elamite dominion. This is a historically proven fact. We see a listing of a number of tribes that Chedorlaomer struck during his campaign against them. This is a consistently described trek. Rephaim was the first to be struck, this is a people of giants, giants living in Bashan, they existed even before the time of David, one of which was Goliath. In honor of their goddess Astarte, their main city, Asterot-Karnaim, was also named, then two tribes are described: Zuzim and Eimim. They were kindred peoples and, subsequently, these countries were occupied by the descendants of Lot - the Ammonites and Moabites. El-Paran is the name of the desert that the king of Elam reached and then turned back ‘...as far as El Paran, which is by the wilderness.’

Verse 7. *Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. (Gen.14:7).*

So, returning, Chedorlaomer continued to defeat the Amalekites and Amorites.

Verses 8-11. *And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five. Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. (Gen.14:8-11).*

You can see how Chedorlaomer marched victoriously with his vassals, striking almost all of Syria and Palestine. When he approached the Pentapolis, his kings united and opposed him, that is, five kings opposed four. Of course, they counted on success, but they were defeated: *Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah*

fled; some fell there, and the remainder fled to the mountains. This is the sad outcome of the war of the five kings against Chedorlaomer and his vassals. It is said that the victors took all their possessions and all their supplies and left with it all: Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

Verse 12. *They also took Lot, Abram’s brother’s son who dwelt in Sodom, and his goods, and departed. (Gen.14:12).*

So, the punishment of Sodom is also shared by Lot, who chose the depraved city as his place of residence, although nothing that happened at that time in the land of Canaan touched Abraham and his property.

Verses 13-16. *Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram. Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people. (Gen.14:13-16).*

And so, we see that one of the survivors, after such a battle, came to Abraham with the news of what had happened to all the inhabitants of that area and his nephew. Here Abraham is referred to as a Hebrew, with a capital letter, because it is meant as the descendant of Eber: ‘*Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan...*’ Hearing about what happened to his nephew, Abraham, without even thinking, gathers all his strength in order to rescue him from captivity. Interestingly, when Abraham decided to go to free Lot, he armed only those slaves who were born in his house, there were 318 slaves. He did not take those whom he bought as a purchase. He took those who were faithful and reliable to him, who considered the house of Abraham to be their home and would not take the opportunity to escape, leaving him on the battlefield. Compared to the army of Chedorlaomer, this was a handful of people, but God and His omnipotence was with them. It is said that Abraham, with this handful of slaves, pursued the mighty army of Chedorlaomer: ‘*...and went in pursuit as far as Dan. He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of*



Damascus...’ When it is said that he pursued to Dan, it means the city of Lais; Dan often denotes the extreme point of Palestine in the north, opposite to Bathsheba in the south. Abraham took advantage of the correct strategic action, dividing his entire squad into several groups and encircling the enemy's camp. He attacked at night, creating a panic in them.

A similar method was undertaken by Gideon in the battle with the Midianites. The enemy army was defeated, and the rest fled. Abraham's servants pursued them, finishing them off along the way: *‘So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people’*. So Lot and all his property was returned from captivity, and not just him, but all the people taken into captivity were freed, thanks to the blessing of Abraham, which was on him.

Verse 17. *And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley)... (Gen.14:17).*

This verse shows how triumphant Abraham's victory sounded. Five kings who opposed Chedorlaomer were defeated, and only a few managed to escape, and Abraham even took the spoil from him. Of course, it was clear that the God of Abraham is a strong and mighty God. It says that the king of Sodom went out to meet Abraham, but verse ten says that the king of Sodom fell into a pit of tar with King Gomorrah. It seems that this was already the successor of the former king: *‘...went out to meet him at the Valley of Shaveh (that is, the King's Valley)...’*

The valley of Shaveh, or Sawa, began to be called royal, perhaps after such an event. It is located half a mile from Jerusalem, now it is called the valley of the Kidron stream. In this valley, Absalom erected a monument to himself: *‘Now Absalom in his lifetime had taken and set up a pillar for himself, which is in the King's Valley. For he said, “I have no son to keep my name in remembrance.” He called the pillar after his own name. And to this day it is called Absalom's Monument. (2Sam.18:18).*

Verse 18. *Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. (Gen.14:18).*

This personality, although purely historical, has a spiritual meaning, and the Apostle Paul explains this in his letter to the Hebrews: *For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest*

continually. (Heb.7:1-3). The very name "Melchizedek" is translated as "king of righteousness." At the time of Joshua, the king of Jerusalem had a similar name - Adonizedek, that is, "lord of righteousness." Melchizedek, that is, the king of righteousness, was the king of the city of Salem, which translates as “the city of Peace,” that is, he was already, as it were, marked as the king of righteousness and the king of peace, bearing the image of our Jesus Christ. David prophesied about Jesus like this: *The Lord has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.” (Ps.110:4).*

This person, as if deliberately, remains mysterious, since he is not spoken as of any kind or tribe, no genealogy is described, but at the same time he is a priest of the Most High God: *For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. (Heb.7:1-3).*

Following this, an amazing action on the part of Melchizedek is described, he ‘... brought out bread and wine ...’ and with this, greeted Abraham. It is like a bloodless offering, but an image of Jesus Christ, who presented to the sons of Abraham, children by faith, His Body, broken for many, and Blood, shed for many.

The entire Old Testament consists of imagery that comes to life in the New Testament. Although, it is likely that Melchizedek himself did this purely symbolically, according to the tradition of that time, hospitably to the winners, as it is customary for Eastern Europeans to meet with bread and salt.

‘...he was the priest of God Most High’ – it says that the king of Salem was at the same time a priest. In those days, there was a similar combination, when the kings were both priests and judges and legislators. However, it says here that he was a priest of the Most High God. This is completely unique, he was, as it were, the last representative of the primitive priesthood, as were Enoch and Noah. In the midst of the darkness of the pagan world, they were like lights in the firmament. This amazing personality and exceptional relationship between Abraham and Melchizedek is described by Paul in the seventh chapter of Hebrews, identifying him with Jesus.

Verses 19,20. *And he blessed him and said: “Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand.” And*

he gave him a tithe of all. (Gen.14:19,20).

We see that in this blessing Melchizedek, as it were, confirms that Abraham is already blessed by God, and Abraham's victory is seen by him as the victory of God: God delivered his enemies into the hands of Abraham. Here the effect of Abraham's blessing was revealed, about which God said that He would bless those who bless him and curse those who curse him, that is, He will become a friend to Abraham, and Abraham's enemies will be enemies of God, and Abraham's friends will become friends of God. Interestingly, however, Abraham gave Melchizedek a tenth of everything. Paul explains it this way: *Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. (Heb.7:4-10).*

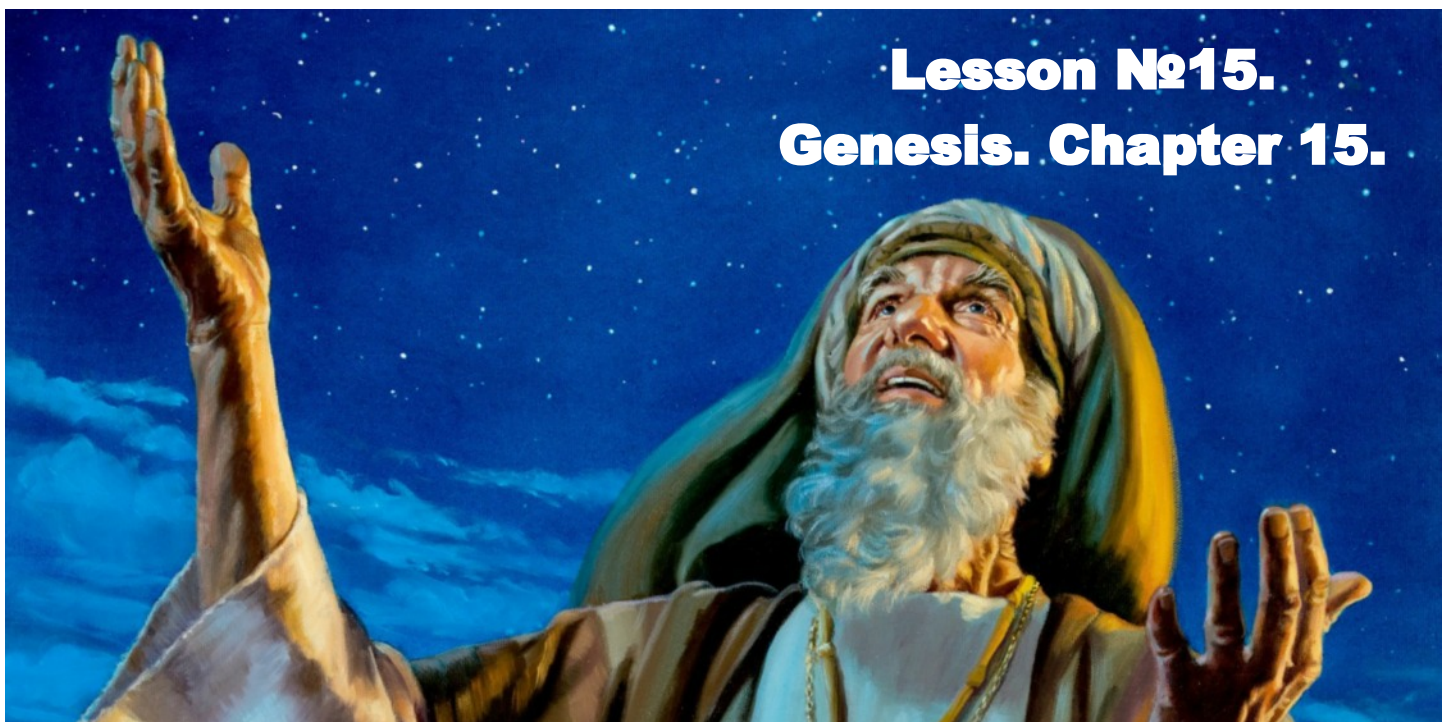
Paul explains with this that Melchizedek had a higher order than Levites, since the tithe belonged to the sons of Levi, but Levi, in Abraham, bowed down to Melchizedek and offered tithes to him. Although the law of tithes was announced later, Abraham did it

not according to the law, but according to the spirit.

Verses 21-24. *Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself." But Abram said to the king of Sodom, "I have raised my hand to the Lord, God Most High, the Possessor of heaven and earth, that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich'—except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."* (Gen.14:21-24).

We see that, raising his hand, Abraham, as it were, is making an oath that he will not take even a thread from the king of Sodom so that he would not be able to say later that Abraham was enriched at the expense of the wealth of Sodom. God is Abraham's enrichment, and he receives blessings in abundance from God, for which glory is to Him. Abraham will not be in debt to anyone, only to God, which is important for walking in obedience to God. Refusing, by right, the spoil that belonged to him, Abraham showed that the purpose of his campaign was not enrichment, but the release of Lot, although Aner, Eshcol and Mamre have the right to receive their share: *'...except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.'*

Abraham also took care of his allies, who went with him, joining in the battle with Chedorlaomer. And this is also the righteousness of Abraham, he did not forget about those who were in union with him. Those who bless him also received blessings.



Lesson №15. Genesis. Chapter 15.

Verse 1. *After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid,*



Abram. I am your shield, your exceedingly great reward.” (Gen.15:1).

It indicates that immediately after these events, at night to Abraham there was in a vision a word from the Lord as support. Why does it say "in a vision"? Because there is a difference between just a vision, or a word heard in your heart, and a word spoken in a vision. This is a more explicit contact, more real, when you not only hear, but also see, that is, you are, as it were, involved in what you heard. The support was so that Abraham was not afraid: *‘Do not be afraid, Abram...’*

But what could he be afraid of? We can recall the case with Elijah, when he defeated 450 Baal prophets, with great glory and power from God, but after a short time, he was afraid of Jezebel's revenge: *And Elijah said to them, “Seize the prophets of Baal! Do not let one of them escape!” So they seized them; and Elijah brought them down to the Brook Kishon and executed them there. (1Kin.18:40), And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, “So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time.” And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, Lord, take my life, for I am no better than my fathers!” (1Kin.19:1-4).*

Obviously, fear of the vengeance of Chedorlaomer came to Abraham, so the Lord said to him: *‘Do not be afraid, Abram. I am your shield’*. In the Bible we see that faith is called a shield - *"the shield of faith."* Here we can say that God said to Abraham: *"Do not be afraid, I am your faith"*, he who hopes in the Lord will not be ashamed, faith in the Lord saves and protects. Also God told Abraham not to regret what was left and what was not taken from the spoil for his enrichment, because his reward is "very great." Abraham's reward is not comparable to any abundance and wealth on earth; it awaits him in eternity, like the kingdom of Abraham, or the bosom of Abraham.

Verses 2,3. *But Abram said, “Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?” Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!” (Gen.15:2,3).*

Lopukhin explains this appeal to the Lord in the following way: ("Abram said: Sovereign Lord!" This appeal in the Hebrew text is expressed by the words: "Adonai-Jehovah" and with the vowels of the name

"elohim"); this is the first example in the Bible of a similar, but rather rare, combination of two magnifications of God (v. 8, cf. Deut. 3:24 and 9:26), of which the first indicates God, as the supreme judge (dan - to judge), and the second - as a providential and redeemer. And this is more proof of a completely incorrect interpretation of the words Jehovah, Elohim, Adonai: these words are used for a respectful emphasis on the Greatness and Glory of the Creator. In this case, if we follow the Hebrew text, the phrase may have the following meaning: "Abram said: O providential and merciful Judge!").

This is a rather interesting explanation for the address "Lord Lord", as it was translated into Russian for us. Since Abraham remained childless, and this in those days was considered a punishment from God, then Abraham turns to God as a Judge: *‘...what will You give me, seeing I go childless...’* This is Abraham's greatest pain that he needed as a blessing, the only thing he wanted was the promised son: *‘... what will you give me?’* because he has no heir for all his wealth. His life is spent in spiritual bitterness. Abraham continues to say that the one who rules in his house now, and not the heir born of him, will inherit his property: *‘...and the heir of my house is Eliezer of Damascus.’* The name "Eliezer" is translated as "whom God helps", so it turns out that God helps him to dispose of all the inheritance of Abraham, and then inherit it, and Abraham has no children. So what is his blessing? *‘...indeed one born in my house is my heir!’*

Verses 4,5. *And behold, the word of the Lord came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.” (Gen.15:4,5).*

But God comforts Abraham, confirming His word that the heir of Abraham will be the one who will come directly from him: *‘...one who will come from your own body shall be your heir.’* To confirm the faith of Abraham, God brought him out and showed the sky with stars, which will always be before Abraham's eyes a reminder of the vow given by God: *“Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”* God used the imagination of Abraham, which is essential in acquiring the promise of faith. What we are able to see in our imagination will be embodied by faith, since it has already begun to live in us. Every time Abraham looks at the stars, he will see his descendants in them, and thus the promise of God will be alive and effective before Abraham's eyes.

Verse 6. *And he believed in the Lord, and He*

accounted it to him for righteousness. (Gen.15:6).

God Himself accounted Abraham's belief in Him for righteousness, this is how much God values our faith. Faith is not what we see, but what we expect with the hope of the promised. It is not the faith in which there is doubt that can justify us in God's eyes as righteous, but absolute faith, no doubt, in His Son Jesus Christ, justifies us, and we are righteous in Jesus Christ, that is, in faith. Abraham believed beyond hope. This is how Paul writes about it: *'...who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. And therefore "it was accounted to him for righteousness." (Rom.4:18-22).*

Verse 7. *Then He said to him, "I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." (Gen.15:7).*

Here we see that God reveals His purpose, for which He once brought Abraham out of Ur of the Chaldees. Calling Himself Lord, He seems to be saying that His lordship over Abraham was manifested in his obedience, and if Abraham continues to walk in obedience, then God will complete His intention and give him the land of Canaan.

Verse 8. *And he said, "Lord God, how shall I know that I will inherit it?" (Gen.15:8).*

Abraham asks for a sign by which he will know that he will definitely own the land of Canaan. Since before that God had already said that it was precisely to the offspring of Abraham that this land would be given, therefore, in the beginning, the offspring had to appear and grow enough to take possession of this land. Abraham understood that time could oppose his faith and the faith of his descendants, therefore he asked for a sign both for himself and for his descendants, a sign that could keep them in faith.

Verses 9,10. *So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. (Gen.15:9,10).*

The Lord condescends to Abraham's request and invites him to conclude a covenant between him and Himself according to the customs of that time that existed in the East. When concluding a contract, people cut the sacrificial animal into two equal parts, and

the shed blood became a witness of their contract, they passed between the dissected victim, as if in evidence that they became one with it, and each personified half of the victim. If the covenant was violated, then the one who broke it expected the Lord's punishment, since such a covenant was always concluded before God. Jeremiah also writes about such a covenant: *And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it—the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth. (Jer.34:18-20).* This is a blood covenant, as it were, made with a person's life. However, there is also a spiritual meaning in this covenant, for example, if we consider what these animals symbolize, and why Abraham did not cut the birds.

The heifer symbolizes the enemies of Israel: *Many bulls have surrounded Me; Strong bulls of Bashan have encircled Me. (IIc.22:12).* In the Book of Daniel, the ram symbolizes the kings of Media (Madaï) and Persia (Parasa), and the shaggy goat symbolizes the king of Greece (Yavan): *The ram which you saw, having the two horns—they are the kings of Media and Persia. And the male goat is the kingdom of Greece... (Dan.8:20,21).* These animals - bulls, goats, rams - were used for sacrifices in the Mishkan, and then in the Temple.

Why did Abraham cut the animals, but not the birds? Because the birds symbolize Israel: *"O my dove, in the clefts of the rock, in the secret places of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely." (Song.2:14), Though you lie down among the sheep-folds, you will be like the wings of a dove covered with silver, and her feathers with yellow gold." (Ps.68:13), They shall come trembling like a bird from Egypt, like a dove from the land of Assyria. And I will let them dwell in their houses," says the Lord. (Hos.11:11,12).*

Verse 11. *And when the vultures came down on the carcasses, Abram drove them away. (Gen.15:11).*

The birds of prey that have swooped down on the victim are the forces of darkness that will hinder and fight against the promise, but faith will drive away all doubts and, in the end, triumph.

Verse 12. *Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. (Gen.15:12).*

In this verse, the word "sleep" is written the



Hebrew word "tardema", the same term that found on Adam when God created a wife from his rib. This suggests that it was not a simple dream, but a state of delirium, in which the spiritual manifestation of God is more sensitively perceived. In this delirium Abraham felt great horror and darkness: *'...horror and great darkness fell upon him.'* Perhaps he felt all the horror of the enslavement of his descendants by Egypt and the exit from it, felt all the sufferings of his descendants before the acquisition of the promise.

Verses 13,14. *Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. (Gen.15:13,14).*

Seeing all the feeling of horror and darkness in Abraham's soul, the Lord speaks to him of the explanation of what he saw: *"Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years."* However, God speaks about their exodus from Egypt with great wealth, and about the punishment that will befall Egypt for the enslavement of the descendant of Abraham.

Verse 15. *Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. (Gen.15:15).*

It is interesting that in this place God separates the death of the body and the eternally living spirit. Abraham will go to the fathers, and the body will be **buried**.

Verse 16. *But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." (Gen.15:16).*

Indeed, Moses was the fourth after Jacob who came to Egypt: Levi, Kohath, Amram and Moses. When it is said that the measure of the Amorites had not yet been filled up to this time, this shows us the absolute justice of God. Firstly, the Amorites mean the entire Canaanite tribe, and secondly, God could not act unjustly even with them, who commit lawlessness. They had to fulfill the measure of their iniquity in order to receive their punishment from God according to the law. This passage proves to us once again how just God is, as Abraham once said: *Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" (Gen.18:25).*

Verse 17. *And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. (Gen.15:17).*

Ultimately, we see that his vision was quite lengthy. We can say that it lasted all day and night, since he managed to sacrifice animals, and then, when the sun went down, the vision continued, and when the sun went down, God appeared to him and went through the sacrifice with fire and, as it were, smoke. God Himself made a covenant with Abraham, because He Himself in the image passed between the sacrifices, and not Abraham. This is the promise of God Himself.

Verses 18-21. *On the same day the Lord made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites." (Gen.15:18-21).*

God solemnly proclaims that on this day He made a covenant with Abraham that He would give this land to his descendants. No one can revoke or break His promise, which was sealed by the sacrifice. From this Abraham learned that this would certainly be fulfilled and would not be cancelled.



God said: *"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates."* The Egyptian River is the Syhor River. Indeed, it was from this river, which delimited Egypt and Palestine, that the possession of the land of Canaan by the Jews began.

The Bible study session is led by 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, Switzerland 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

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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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