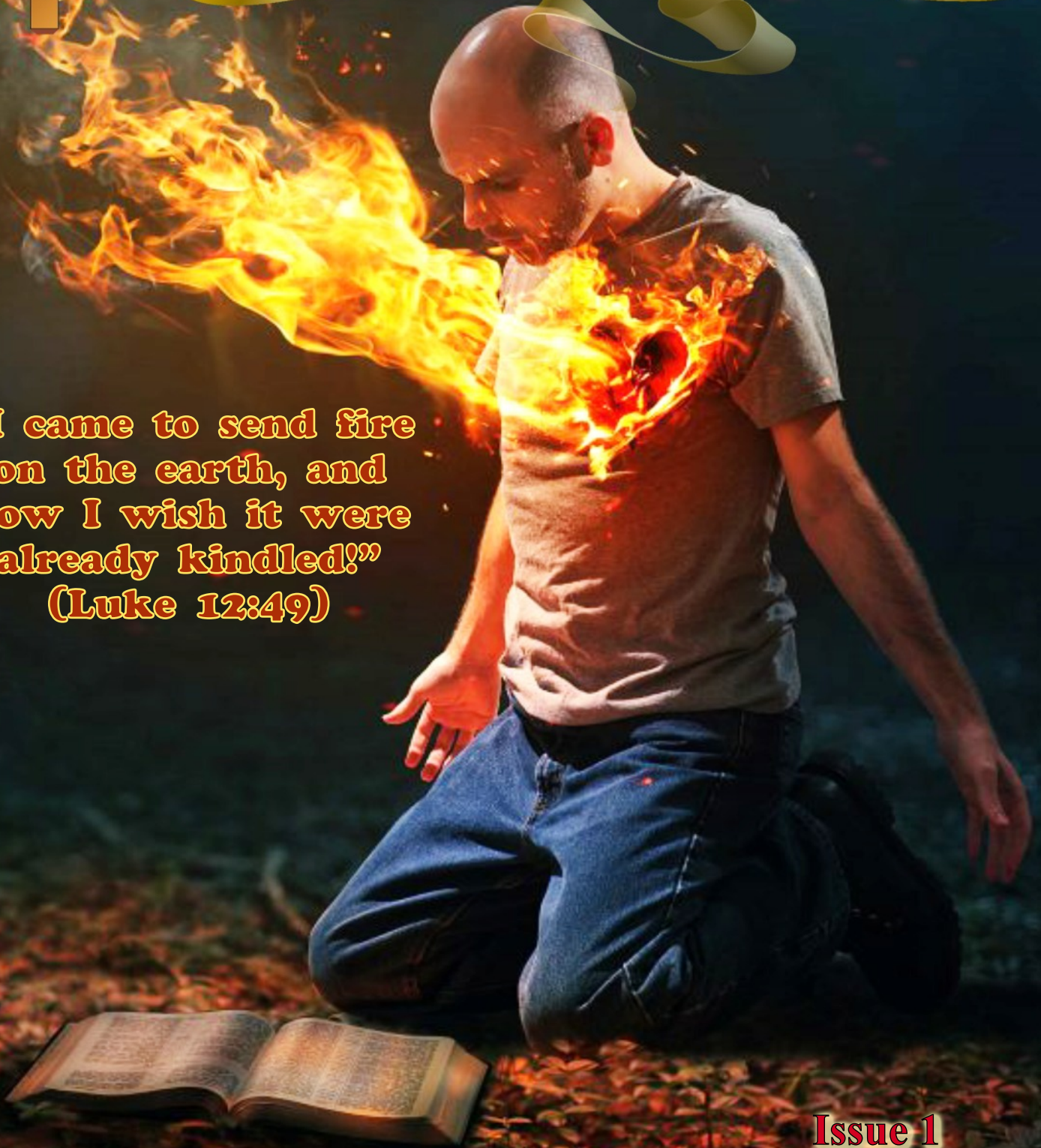


Philadelphia Church International



Light of the Truth

**"I came to send fire
on the earth, and
how I wish it were
already kindled!"
(Luke 12:49)**



Issue 1

January/February 2022

The Christian Magazine

Light of the Truth

The Christian Magazine
of Philadelphia Church International
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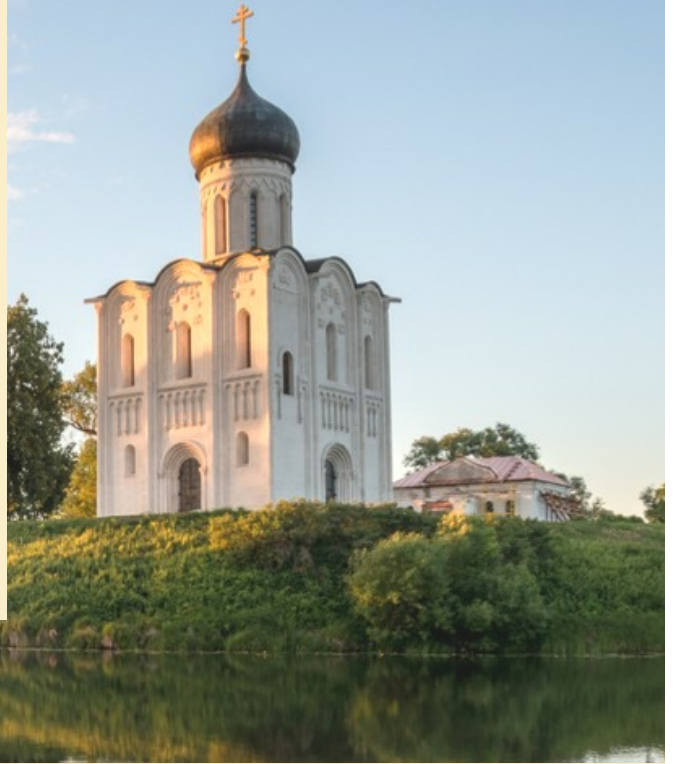
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Dear Church - the Body of Christ,

“...so we, being many, are one body in Christ, and individually members of one another.” (Romans 12:5). We are all members of one body in Christ – we are all connected to one another through His Blood and by the Holy Spirit. The Body of Christ is living on the Earth, covering the whole globe, in different cities, countries and continents.

It is made up of many members, yet we are all part of one body. *“For as the body is one and has many members... For by one Spirit we were all baptized into one body...” (1 Corinthians 12:12,13).* The Holy Spirit joins us together in unity, leading us in prayer for one another and in worship to God the Father in spirit and truth – what a wonderful blessing!

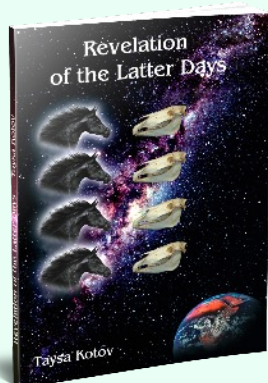


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Dear brothers and sisters in Jesus Christ !

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.



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.



"He shall cry to Me, 'You are my Father, My God, and the rock of my salvation'." (Psalm 89:26)

This prophetic word which was spoken through David testifies about the Messiah and about all who are called the descendants of David - the people of God born in Christ. The subsequent verses confirm this: *"Also I will make him My firstborn, the highest of the kings of the earth. My mercy I will keep for him forever, and My covenant shall stand firm with him. His seed also I will make to endure forever, and his throne as the days of heaven."* (Psalm 89:27-29). When speaking to David, the Lord was talking about His Son, the Firstborn, the King of kings: *"Also I will make him My firstborn, the highest of the kings of the earth..."* (Psalm 89:27). He was the first to bring the knowledge and perception of God as a Father to everyone who comes to God through the Blood of Jesus. Before Jesus Christ, the people of God as a whole were called the son of God and the firstborn of God among the nations. However, the spirit did not testify within them that they were to address God as a Father. Such a relationship with God, as that between a father and son, was not had by anyone before the coming of Jesus Christ. Reconciliation and adoption took place in Christ and through Him: *"...just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will..."* (Ephesians 1:4,5).

We accept adoption by receiving the Spirit of

adoption, which bears witness to our spirit, as Paul explained: *"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"* Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ." (Galatians 4:4-7). So, when one turns to God as to a Father, it is the evidence of the Spirit of Christ in that person. All the Old Testament prophets referred to God as a great power: the Lord, the Most High, the Almighty, Omnipotent, the Lord God, etc. From this knowledge of God, as majestic power and strength, their attitude towards Him was one of reverence. They trembled before His name and His face, they worshiped with honour. It was a deep understanding of His unapproachable holiness and greatness. But when the gift of grace was given to the world through Jesus Christ and God revealed Himself to mankind as a Father, the prayers and attitudes of the people of God were somewhat simplified. But this does not mean that at the arrival of grace and mercy, holiness has been abolished. In Jesus we now have access to the unapproachable God, we have come to Mount Zion and the city of the living God, and so with that comes an even greater responsibility to keep in holiness our relationship with God and to God. Paul warns about this too. He wrote



that if, when approaching the physical mountain, the people and Moses himself stood in fear and trembling, then with how much more reverence should one approach Mount Zion?

“..and so terrifying was the sight that Moses said, ‘I am exceedingly afraid and trembling’.” (Hebrews 12:21), “See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven...” (Hebrews 12:25). When drawing His people closer to Himself, God did not abolish the principles of holiness but, on the contrary, deepened the understanding of them. In many, however, the new relationship of adoption slightly weakened the understanding of God's holiness, His absolute greatness, the understanding that He was, is and forever will be the same Master, Almighty, Most High, Holy, I AM. Mankind's approach towards the Heavenly Father has been simplified. Together with this, there has been an increase of evil on earth, which has manifested in both ethics and morality, distorting the norms of behaviour and attitude towards the older generation, towards authorities and towards parents. The fulfilment of the commandment: “Honour your father and your mother...” (Exodus 20:12) has been so distorted that it is hard to say that it is observed. Consequently, the true understanding of what it means to honour the Heavenly Father has also been distorted which has led to the modern understanding of this commandment: “Honour your father ...” As a result, the approach to witnessing about God and a person's attitude towards Him is often reduced to an earthly standard. Some, even when preaching, present a downgraded form of the word to the level of fallen man. When doing this, people are not raised up to the level of God's word in order to bring them closer to God's holiness, but instead God is lowered to the level of fallen man, so depriving them of the opportunity to know the holiness of the God Who said: “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God am holy.’” (Leviticus 19:2). Some may say that these words are recorded in the Old Testament, it was before Jesus Christ, before grace - now grace does not require such holiness in relationship, God is our Daddy. In response to this, let us turn to the New Testament to see what is written about the holiness of God and about what mankind's approach to His holiness should be: “...but as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.” (1 Peter 1:15,16). Jesus was not sent to destroy the commandments, but to fulfil them. They are the law of God and will never change, just as God Himself will not change.

Today, God reaches hearts through the Holy Spirit. Let us consider: it was not just a Spirit of God that was sent to earth, but it was the Holy Spirit. Everyone is called specifically to the holy God, and it is the Holy Spirit who ministers at the services in the churches. If a messenger from God is preaching, then the Holy Spirit through that person preaches about the Holy God. Can the Holy Spirit minister in the place where the holiness of God is degraded? Anyone who departs from reverent worship before God's holiness departs from the truth, because both God is holy and the truth is holy. In that case, the Holy Spirit does not accompany such a ministry. Even if the gifts of the Holy Spirit continue, the Holy Spirit Himself will depart both from such a service and from such a person. For example, the gift of tongues may continue to manifest in a person who has stepped away from worship in holiness, but the prayers in tongues will no longer glorify God, they will instead be used as intercession for the person themselves to return to the truth. This person receives a warning from God, feeling it with their spirit, even without their mind understanding it. An attentive and sincere person, paying attention to the sorrow of their own spirit, will correct their lamp. The reverence and fear of God, which is the beginning of wisdom, should not leave a person but remain throughout one's entire life path, regardless of the height to which one has ascended. Moreover, the higher a person rises in the knowledge of the truth, the more one knows the holiness of God and the more reverent one becomes. One who does not stand in awe of God and does not honour holiness has become great in one's own eyes, but has fallen low in God's view.

The fear of God is manifested in those who know the truth and draw near to God. It manifests itself in reverence for His Holiness, His Majestic Purity and His Royal Sovereignty. He is God! And He is the Father! When coming to Him, and addressing Him, and speaking about Him, it is necessary to remember this, giving Him all the glory and honour. God teaches this and creates within us reverent hearts, even in earthly situations. He teaches us to honour parental authority, to honour government authorities, to honour older age and, finally, to honour each other.

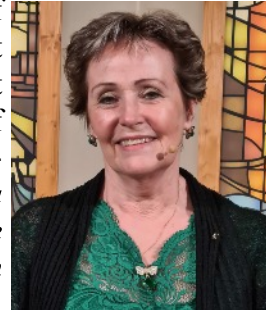
To honour means one should live honouring those around them with respect, by speaking with honour and acting honourably. Depravity, on the other hand, is a quality of the spirit of disobedience. Depravity creates anarchy, but in God there is order. He who is honourable, he himself is honoured before God. When God gave the commandment to honour one's father and mother, He highlighted blessings that await the person who fulfils it: “Honour your father and your mother, that your days may be long upon the land which the Lord your God is giving you.” (Exodus

20:12). If the Lord teaches us to honour our earthly parents, is it not even more necessary to honour the Heavenly Father - God the Father, who is the King of all kings, the Highest authority of all that exists? If we are the children of such a Father, then we must both live worthy of our calling and speak about our Father with honour and reverence, worthy of His dominion and glory. With honour we must also affirm His authority on earth, as it is in heaven, and not humiliate His worthiness with our negligence, because in doing so we teach those who do not know God. The Lord has brought us freedom, but it is not freedom from the commandments in order not to fulfil them, but freedom from sin and the slavery of the flesh.

One who knows God, having received adoption by the Holy Spirit, honours His holiness and seeks to achieve His holiness in oneself, since God is holy. Both the life and the testimony of God in such a

person will call others to the holiness of relationship with God and to reverence before Him. The Holy Spirit in this person will bear witness to a Holy God and a holy relationship with Him.

The fear of God is the beginning of wisdom, and trembling reverence and deep honour in worship is abiding in wisdom. Where this is absent, there is madness, recklessness and complete ignorance of God Himself. Therefore, the Spirit of God testified through David that they will call Him Father, but at the same time the knowledge of Him as God would not be abolished: *"He shall cry to Me, 'You are my Father, My God, and the rock of my salvation'."* (Psalm



Pastor Taysa Kotov (translated from Russian)

MESSAGE OF THE HOLY SPIRIT

God is a great mystery

***Oh, the depth of the riches both of the wisdom and knowledge of God!
How unsearchable are His judgments and His ways past finding out!***

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! "For who has known the mind of the Lord? Or who has become His counselor?" "Or who has first given to Him and it shall be repaid to him?" For of Him and through Him and to Him are all things, to whom be glory forever. Amen. (Rom.11:33-36). The more I know God, the more He becomes a mystery to me. I am confronted with the incomprehensible for the human mind, with wisdom that surpasses any possibility of comprehending it or knowing it completely. Everything that is revealed about Him is revealed as an unknown, deep mystery. And this is a revelation. When there is no such revelation, there is no true knowledge of God, so it seems to some that they know God and quite confidently claim it.

However, the more answers God gives to questions asked about Him, the more questions arise regarding the answers received. When one door opens, the next, closed door becomes visible - the door to an unknown mystery, as to a room that has not yet been entered in order to go deeper into it. Each open door makes it possible to advance in knowledge, and so on endlessly. Only those who do not move in knowledge think they know everything, which is why Paul said: *And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him. (1Cor.8:2,3).*

I can only knock on a closed door, I can't open it

myself, that's what Jesus meant when He said: *"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened."* (Matt.7:7,8). Who asks to open the door, who knocks on the door constantly? Of course, those who seek knowledge of the Kingdom of God. For whom God is interesting, who wants to know Him and acquire Him as a treasure, this is the one who seeks and knocks. The first thing he finds are the doors, that is, he discovers for himself that he does not know God enough, that God is much greater, and His truth is much deeper than is revealed to him. The Revelation of John speaks of the key of David, which is in the hands of the Lord. Only He opens in such a way that no one is able to close: *"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' (Rev.3:7).* The key of David is the key to the knowledge of the Kingdom of God. Unfortunately, it is not open to everyone for knowledge, many are given only knowledge of its existence.

Everything that the Bible reveals to us through the letter is sufficient for the salvation of the soul and for faith in God. The Bible gives us knowledge of those qualities with which God is revealed through the destinies of nations. The plan of His salvation is revealed through His Son, Jesus Christ, and the Kingdom of God is revealed in images, through parables.



Much is revealed, most importantly the truth in His judgments. But in the same Bible there are also those records that can be read while in deep worship of God - records that are not read by the carnal eyes of a person, and which are listened to with the inner ear of the heart when the Holy Spirit reads them: *...that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height - to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.* (Eph.3:16-19). Revelation that transcends understanding is not known to all. Not everyone has learned to hear the Holy Spirit speaking through Scripture: *"He who has an ear, let him hear what the Spirit says to the churches."* (Rev.3:6). The ear, not the ears, is the inner ear, not everyone has an inner ear, not everyone hears what the Spirit is saying through the Scriptures. However, when you hear His voice, the mind barely keeps up with the revelations and, often, you just say, like Peter: *"Lord, to whom shall we go? You have the words of eternal life"*. (Jn.6:68).

He was able to say this when no one could accept what Jesus had just said with their carnal mind, when many of Jesus' disciples turned away from Him because they were not able to hear what was said from the Spirit; the revelation turned out to be an inconceivable mystery for them: *From that time many of His disciples went back and walked with Him no more. Then Jesus said to the twelve, "Do you also want to go away?"* (Jn.6:66,67). For each revelation, one must grow in order to understand it.

But there are also revelations that remain a mystery until the end of life, even for the one to whom they were told. So it was with John. Having received the Revelation of the end times, all he could do was simply write down what he heard and saw. But he could not understand what was revealed. In the same way, Daniel received a revelation, which God told him to simply write down for the last days, for himself it remained a mystery: *"But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."* (Dan.12:4).

Sometimes, even to hear what the Spirit of God says does not mean to understand, much less to know. Sometimes it is a mystery released by God before a certain time. Only when the time comes for its fulfillment, it begins to open. So it was with those people who could not understand the prophecies about Christ, although everything was open and said, but hidden from understanding. Even the words of Jesus,

spoken in the ears of the disciples, were recognized by them only when they began to be fulfilled, after His resurrection: *Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."* And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, *"Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem."* (Lk.24:44-47).

God Himself is a great mystery to man: *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! "For who has known the mind of the Lord? Or who has become His counselor?" "Or who has first given to Him and it shall be repaid to him?" For of Him and through Him and to Him are all things, to whom be glory forever. Amen.* (Rom.11:33-36). With all his revelations, with which Paul abounded, he knew that God is incomprehensible, and His ways are unsearchable.

Even knowing with all the saints that there is depth, height, width and length, we can be filled with the fullness of God only to the extent of our ability to contain. God is immeasurable in everything: in wisdom, in knowledge, in His ways, as well as in His abilities. So all human knowledge, all revelations, no matter how deep, high or wide they may seem, will be only in part. And they are more likely to bring the revelation that you don't know anything than that you now know something. Each cognition opens ignorance and puts you before the abyss of God's not yet known wisdom, plunging into which you see God's greatness and your absolute nothingness in the boundless space of the incomprehensible.

When you look at everything created by God, can you say that you have known it all perfectly? If the creations are incomprehensible to the human mind, then how can one comprehend the Creator, Who created the incomprehensible? Any scientific discoveries, over the years, if not refuted, are supplemented by new discoveries, therefore science is a theory and a hypothesis. *"This activity is carried out by collecting facts, their regular updating, systematisation and critical analysis. On this basis, a synthesis of new knowledge or generalizations is carried out that describes the observed natural or social phenomena and indicates cause-and-effect relationships, which allows forecasting. Those hypotheses that describe the totality of observed facts and are not refuted by experiments are recognized as the laws of nature or society"* - this is what science is... Today it claims what

tomorrow it will refute on the basis of new research and new discovered facts. The word of God stands

unchanged for centuries and cannot be refuted even by science. Science only investigates it.

Pastor Taysa Kotov (translated from Russian)



Lesson №18. Genesis. Chapter 18.

Verse 1. *Then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. (Gen.18:1).*

We see that God again appears to Abraham during his rest at the tent. When it says: "...in the heat of the day," then it is referencing the time of rest, since during these hours everyone tried to hide from the heat. All this takes place in the oak forest of an ally, the Amorite Mamre, exactly where Abraham settled on his return from Egypt.

Verse 2. *So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground... (Gen.18:2).*

This verse describes in detail the meeting of Abraham with the Messengers of the Lord, or the very appearance of God in three persons. It remains only to guess who appeared to Abraham in reality. It is possible that the Lord Himself appeared to Abraham accompanied by two Angels, since, in the future, we will see that one of them will disappear, and only two will go to judge Sodom. It is to the One Who will then disappear that Abraham addresses as Lord. It is also evident from this verse that the apparition was not a vision, but a reality. Abraham, seeing, even ran towards them and bowed to the ground.

Verses 3,4. *...and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash*

your feet, and rest yourselves under the tree. (Gen.18:3,4).

Here we also see that, despite the fact that three were revealed, Abraham addresses them in the singular: "...My Lord, if I have now found favor in Your sight..." This indicates that one of the three was especially singled out even outwardly, which did not cause Abraham to hesitate to refer to Him as the Lord. In Hebrew it is written "Adonai", that is, "Ruling". Abraham then tells the others that their feet will be washed, and invites them to rest under a tree. This means that Abraham saw three, but called one of them My Lord. It is not surprising that Abraham offered to wash the feet of the guests, as it was a sign of hospitality. In sultry Palestine, travelers with only sandals on their bare feet needed to wash their feet, as well as to refresh their hearts, which means "to strengthen their vitality."

Verse 5. *...And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said." (Gen.18:5).*

It is interesting that Abraham saw in their visit that they had come, as it were, not to him, but were passing by, that they had the intention to move on. But if they did not want to meet with Abraham, they could have gone around his tent. However, they appeared to him specifically so that he would know that they were going past him with intent. This is a very interesting



fact.

Verses 6,7. *So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes." And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. (Gen.18:6,7).*

It can be seen with what cordiality and exalted mood Abraham takes care of treating the guests. He does not ask slaves, but Sarah to knead the dough and bake unleavened cakes. He himself runs, and does not walk, to the herd and chooses a calf. It can be seen that he really wants to please the guests, and he also has a fear that if he hesitates, the guests may leave, so he prepares a treat at haste.

Verse 8. *So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate. (Gen.18:8).*

The guests looked so honorable to him that he likens himself to a slave: he serves them food himself and does not sit down with them, but stands, as befits a slave who serves the masters during their meal. By this, Abraham shows them his highest respect and humility before them.

Verses 9,10. *Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent." And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) (Gen.18:9,10).*

Sarah herself now hears the promise of the birth of a son through her. Before that, the words from the Lord were retold to her by her husband, but now she herself heard, as she stood in the tent. I think Abraham was not surprised that one of the wonderful guests told him the name of his wife and repeated the promise. What might have amazed Abraham was the timing. For the first time, the term was indicated, and it was very short: *"I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son."*

Perhaps these words refer to the visitation of Abraham through the born baby, perhaps at his birth Abraham had a visitation in the Spirit - this remains undiscovered. However, it was announced that the time had come for the fulfillment of the promise. And this shows that the mysterious visitors were not just passing by, but had the intention to meet with Abraham and Sarah and announce to them that the time of fulfillment had come.

Verses 11,12. *Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" (Gen.18:11,12).*

We know that Abraham and Sarah were advanced in age, he was 100 years old, and she was 90. They were no longer able to acquire a child in the usual way, and therefore Sarah laughed inwardly, and I think that even with sadness: *"After I have grown old, shall I have pleasure, my lord being old also?"* Obviously, she no longer hoped for this, and still considered the born Ishmael to be the promised son of Abraham.

Verses 13-15. *And the Lord said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son." But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!" (Gen.18:13-15).*

But her inner laughter was not hidden from the Lord, and He asked, exactly retelling her thoughts: *"Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'"* Of course, Sarah was frightened that her thoughts were read exactly, and out of fear she said that she did not laugh, because, in fact, her laughter was only inside her.

How often we want to hide what is happening in our thoughts, inside of us, it seems to us that since it did not come out, it went unnoticed, but not for the Lord, and He confirmed His words, saying: *"No, but you did laugh!"* By this He showed that what is done in thought is regarded by Him as already done. But, condescending to her, the Lord asks her the question: *"Is anything too hard for the Lord?"*, wishing to show her the omnipotence of the One Who created everything that breathes and does not breathe. And yet, He wanted to bring to the consciousness of Sarah that the child would be born by a miracle from the Lord, and she should not rely on her own capabilities or the capabilities of her husband. Nothing is difficult or impossible for God, and He repeated the words of the promise again.

Verse 16. *Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way. (Gen.18:16).*

The duty of hospitality requires that the guest be escorted to the frontier of his own domain, which Abraham does. However, the Jewish tradition says that Abraham led the guests on the way to Sodom to a place called "Kfar Baruch", from where a view of the entire Sodom valley, where the Pentapolis was located, opened.

Verses 17-19. *And the Lord said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his*

children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him." (Gen.18:17-19).

On the way to Sodom, before parting, the Lord turns to Abraham with the following words: "Shall I hide from Abraham what I am doing..." This was not a question, but an appeal to Abraham as a friend, because friends do not conceal their intentions. And the first thing the Lord said was a blessing for Abraham. It is interesting that the Lord speaks about His intention, that is, about the purpose for which He chose Abraham: not only in order to produce a nation through him (there were enough nations without him), and not in order to give him the land of Canaan, but the whole point of what was said was that Abraham commanded his sons and all his house to walk in God's ways and do justice and judgment: "For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice..." This is what Abraham's mission was: to teach not only his sons, but also his people, that is, those who lived in his house and belonged to him as his nation. This verse shows that not only those who came out of Abraham's loins were called to the promise, but also those who were received by him in his house, regardless of what nation they belonged to. The whole house of Abraham was circumcised according to the promise, all males, even before his first son was born to Sarah, the Gentiles living in his house had already made a covenant of circumcision. As we see today: Israel has not yet accepted the Messiah, and the Gentiles have already entered into the promise through the New Covenant, in Jesus Christ, and through the circumcision of the heart have become the children of Abraham by faith.

Further, the Lord says to Abraham: "...the Lord may bring to Abraham what He has spoken to him," showing by this that the condition that the Lord set for Abraham must first be fulfilled: to teach him to walk in the ways, and then the promise of the land promised to him as an inheritance will be fulfilled. Subsequently, it happened, before they entered the promised land, they accepted the Law and recognized the Lordship of God over them, and also performed circumcision, and only then entered the promised land. But this is not all that the Lord said to Abraham, and that He did not hide what He was intending to do. In the next verse the purpose of His visit is fully revealed.

Verses 20,21. And the Lord said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I

will know." (Gen.18:20,21).

In this description of Sodom and Gomorrah, it is said that a cry is heard against them, as if from afar. This testifies to violence and oppression, to murders and strong corruption. They carried out their violence on the weakest, whose cries reached the Lord: *Look, this was the iniquity of your sister Sodom:...had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw fit.* (Ez.16:49,50). This is how Ezekiel describes it: every unrighteousness committed against a person makes a cry. Every groan is heard by the Lord: *He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help.* (Is.5:7), and the blood, as we already know, cries for retribution. The expression "I will go down now and see" means "I will draw near to those who groan, and I will judge in justice." The cup of the wrath of the Lord overflowed, and the time had come for retribution for iniquity.

Verse 22. Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord. (Gen.18:22).

Two Angels, in human form, went to Sodom, but the Lord remained, and Abraham stood before Him. Whether this was already in the image of the vision, or whether the real image still stood before Abraham, is not clear.

Verses 23-25. And Abraham came near and said, "Would You also destroy the righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? 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.18:23-25).

I think Abraham's fear for Sodom was based on the fact that Lot lived there, his nephew and his family. Abraham could not help but fear for their fate, remembering how desperately he rushed to win it back from Chedorlaomer. On behalf of Lot, Abraham intercedes for the rest of the righteous like Lot. This shows that Abraham was not very aware of what was actually happening in Sodom, hoping that at least fifty righteous people would be there, and the Lord would not destroy the whole city, for the sake of these righteous people. Abraham says: "Would You also destroy the righteous with the wicked? Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?" Abraham was so confident in God's righteous judgment, and knew God as an absolutely righteous Judge of all the earth, that he had no



doubt that God, having such a title, simply could not act unjustly, so Abraham boldly stood up for a group, as he assumed, of the righteous living in Sodom: *"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?"*

Verse 26. *So the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."* (Gen.18:26).

The Lord is not angry with Abraham, but with forbearance answers him that if there are fifty righteous, the city will have mercy.

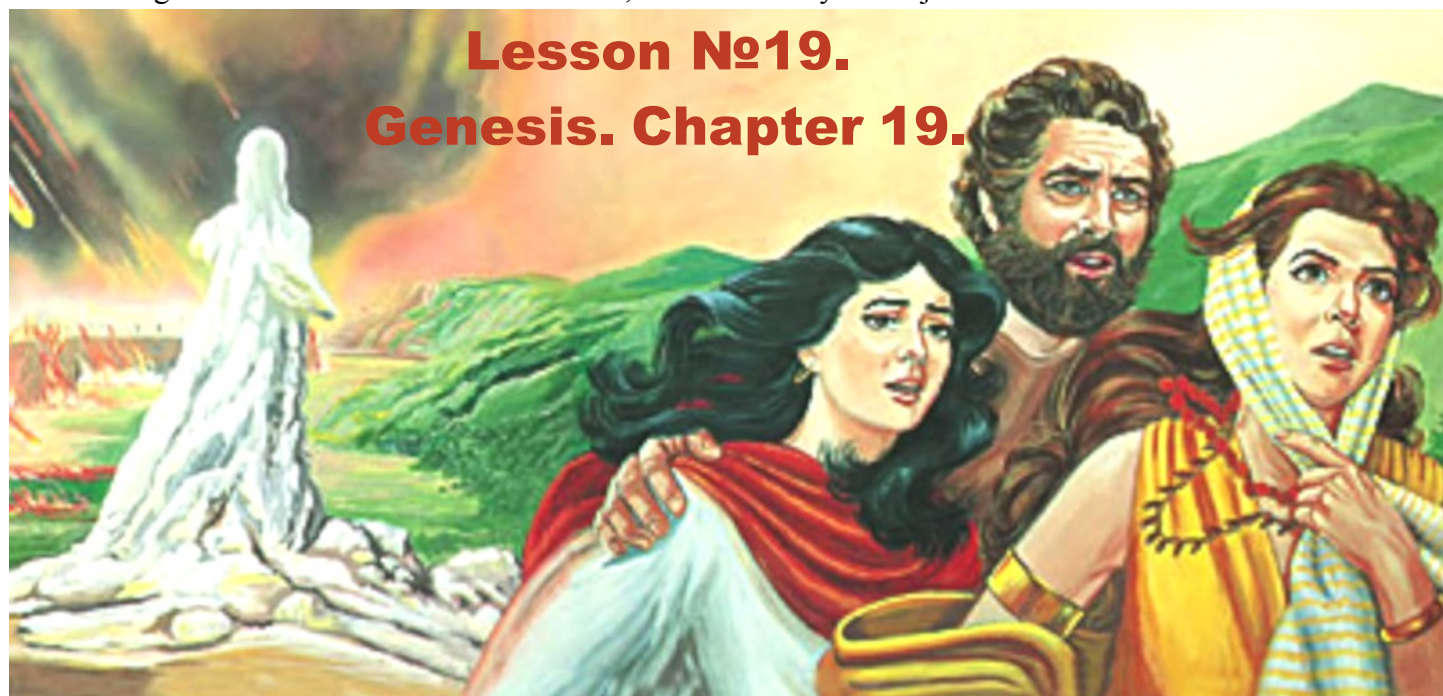
Verses 27-32. *Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?" So He said, "If I find there forty-five, I will not destroy it." And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do it for the sake of forty." Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do it if I find thirty there." And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy it for the sake of twenty." Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy it for the sake of ten." (Gen.18:27-32).*

Seeing God's forbearance towards himself,

Abraham decides to bargain with the Lord out of fear for those who face a terrible judgment. In Abraham, the heart of a father speaks, because it is not in vain that he was called the father of all believers, he had a big heart, which even contained those whom he did not know and had never seen, and in fear of the terrible judgment boldly interceded for the righteous, if there were any. Gradually, he reduced the number of the righteous, testing the Lord, for the sake of how many people He would not destroy the city. And gradually he came to the amount of Lot's family, with his closest relatives. But, as we shall see, even so many righteous people were not found in Sodom and Gomorrah, even in two cities.

Verse 33. *So the Lord went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.* (Gen.18:33).

Seeing the indefatigable behavior of Abraham, the Lord simply stopped talking to Abraham and hid from his eyes. Though it's not said, it's understandable, because Abraham would never have left if the presence of the Lord had continued there. *"So the Lord went His way"* - this is not to be taken literally, as if He walked the earth with His feet, but the vision ended, and Abraham returned home. This also showed his obedience. He did not run to Sodom to save his nephew, because he did not receive such a command from the Lord, even, I think, even to the impulse in his heart to do so, he received a negative answer. Therefore, he went home, trusting in the Lord and His justice, being sure that the Judge of all the earth would not destroy the righteous with the wicked, since He always does justice.



Lesson №19. Genesis. Chapter 19.

Verse 1. *Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he*

bowed himself with his face toward the ground. (Gen.19:1).

This chapter continues the previous one. It be-

gins with the fact that the Angels, who said goodbye to Abraham at noon, came to Sodom in the evening. Considering the road map of that time and considering that they walked ninety kilometers, by the evening they could not have ended up there in any way. This once again shows that they were not just people sent from God to judge Sodom, but Angels for whom there is no distance and time. They just appeared to Lot on the evening of the same day as he was sitting at the gate of the city, *"Lot was sitting in the gate of Sodom."*

According to the custom of the East, the gate was a public place, as it were, the center of all public affairs. There they met to make deals, there they traded, judged, etc. Lot singled them out from all the newcomers by their appearance and even got up to meet them and bowed to the ground. I do not think that he did this with every stranger or merchant.

Verses 2,3. *And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square." But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. (Gen.19:2,3).*

Apparently, Lot did not recognize them as the Angels of God, but he saw that they were worthy of reverence, and that they were so pure that he decided to keep them within the walls of his house from the depravity that was happening in the city. He shows his hospitableness, in which, not knowing, he received the Angels. Paul writes about this in the Epistle to the Hebrews, advising to do this: *Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. (Heb.13:2).* In fact, Lot, not knowing, begged salvation to enter his house, thinking that he was saving them from the nightmare of the Sodomites. At his house, Lot not only provided them with lodging for the night, but also treated them as guests of honor, showing them mercy and honor.

Verses 4,5. *Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally." (Gen.19:4,5).*

And so, what Lot was afraid of, when he begged the guests to stay in his house, began to happen. Rumors that two handsome young men were staying at Lot's lodging for the night gathered all the people, from young to old. This speaks of the complete corruption of the Sodomites. The people demanded these two young men for a very specific purpose: *"Bring them out to us that we may know them carnally."* Here their perversity is manifested, as a sin of sodomy. The

Bible speaks of the wickedness of the Canaanites and, especially, of the corruption of the Sodomites more than once. Jude also mentions their sin and its punishment: *as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. (Jud.1:7,8).*

We see that the people who had gathered around Lot's house, consumed by lust, called him to a conversation: *"And they called to Lot and said to him..."*

Verses 6-8. *So Lot went out to them through the doorway, shut the door behind him, and said, "Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof." (Gen.19:6-8).*

When Lot came out to them, no doubt at the risk of his own life, he locked the door behind him. From the appeal to them it is clear that Lot tried to somehow calm them down and call for nobility, according to the customs of the East. Since the guest under the roof of the host was under the host's protection, and his safety completely lay with the host, it was his responsibility: *"...only do nothing to these men, since this is the reason they have come under the shadow of my roof."*

Seeing their brutalized faces and the fact that they were not guided by common sense, but by the lust of lower instincts, he even offers them a sacrifice. Lot decides to preserve the honor of his guests by depriving his daughters of honor: *"See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men."* Commenting on Lot's proposal, it is difficult to condemn or justify his act. The situation was so difficult that only the intervention of God could save him. However, we see that even Lot's sacrifice did not humble them, but rather kindled their anger even more and did not deter them from their intentions to enjoy the newcomers.

Verse 9. *And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door. (Gen.19:9).*

It can be seen that all these years, Lot remained a stranger for them, and, most of all, because he did not share their mentality: *"This one came in to stay here, and he keeps acting as a judge"* They were



already tolerant of his way of life, and now they decide to punish him for his insolence: "...now we will deal worse with you than with them." They decided to deal with him, and bring their intention to the end by breaking down the door.

Verses 10,11. *But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door. (Gen.19:10,11).*

From this moment, the supernatural power of the Lord's Angels begins to operate. Despite the fact that Lot, having gone out to them, locked the door from the outside, it turns out to be unlocked by the angels, and they, stretching out their hands, led Lot into the house and locked the door. And people were struck with blindness so much that they were tormented, looking for an entrance to the house. I think that this blindness was not complete, that is, they did not become so blind that they could not see each other either. Otherwise, they would have started another panic, but they continued to look for doors that were hidden from them by their blindness. For them, there was a solid wall, around which they walked and looked for an entrance to the point of exhaustion: "And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door."

Verses 12,13. *Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take them out of this place! For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it." (Gen.19:12,13).*

Now the Angels reveal to Lot their intention and mission of their coming to Sodom. For the hospitality rendered and the way he sacrificially tried to keep them, the Angels do him a favor, allowing him to save all those of his kindred who live in Sodom. The cry of the victims was great, and their last act with the Angels, as it were, signed their sentence, affirming their sinful state, worthy of destruction, as the extermination of infection from the earth: "...the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it."

Verse 14. *So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the Lord will destroy this city!" But to his sons-in-law he seemed to be joking. (Gen.19:14).*

I think Lot's sons-in-law were those who were supposed to take his daughters as wives, but they were not yet their husbands. They did not take Lot's words

seriously, because they were not believers and did not know God, so everything that Lot said seemed ridiculous and frivolous to them.

Verses 15,16. *When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city. (Gen.19:15,16).*

We see that Lot was so slow in leaving the city that the angels had to not only rush him, but also, taking him by the hand, lead him out.

In this we can see human nature: it is just as hard for us to part with the familiar and especially with what we live in. It is unlikely that a person will easily leave his house, property and everything acquired over the years, at the very first word of the Lord. Just like Lot, it is natural for a person to hope that everything will work out, somehow change, by the grace of God. Perhaps Lot hesitated because he wanted to take some of his possessions with him. However, there was no time for all this. Then the Angels helped to carry out the flight: "...the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city."

Sometimes we do not understand what the mercy of the Lord is. Behold, the angels took Lot and his wife and children by the hand and took them out of the city only in what they were dressed, without things and without property, they saved only his soul, and this was the mercy of the Lord.

Verse 17. *So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed." (Gen.19:17).*

"Escape for your life! Do not look behind you" – it means "do not regret what is left, all this is subject to a curse, and only your soul will save you, and this is grace." The angels offered to run to the mountain in order not to perish, figuratively we can say that Lot was offered to run to the Lord, to spiritual heights, fleeing the consequences of Sodom, in which he lived for so many years.

Verses 18,19. *Then Lot said to them, "Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. (Gen.19:18,19).*

But Lot does not want to flee to the mountain,

but begs the Angel, calling him Lord, to be saved in a nearby town. This city was also subject to destruction, and for the sake of Lot it was pardoned, as we will read in the next verse. And now I would like to draw attention to the fact that Lot calls one of the Angels the Lord, obviously because he felt his superiority over the second. This Angel, on behalf of the Lord, speaks with Lot and makes decisions, and Lot addresses him as an authorized representative from the Lord Sovereign.

Verses 20-22. *See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.” And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there.” Therefore the name of the city was called Zoar. (Gen.19:20-22).*

"Zoar", in Hebrew "Zohar", is translated as "Small". Before Lot called it that, it had the name "Bela". Lot begs the Angel to let him hide there, because he is afraid of not having time to reach the mountain. However, the Angel says that he cannot start his work until Lot is safe: "...I cannot do anything until you arrive there." Here God shows such concern for the righteous that even His intention of judgment He holds back for the sake of the salvation of one righteous man. Should Lot have been afraid that he would not have time, if nothing would have begun until he reached the mountains?

I think that Abraham would not have asked to hide halfway, but would have gone where the Lord said. But Lot did not believe God that much, or rather, did not trust Him that much, and therefore asked to stop at Zoar, which was halfway to the proposed mountain. The Lord responds to Lot without condemnation: *“See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.”*

Verses 23-25. *The sun had risen upon the earth when Lot entered Zoar. Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. (Gen.19:23-25).*

This town lay in the southernmost point of the Jordan Valley, about an hour's journey from Sodom, so Lot got to the city fairly quickly.

So, here the judgment of the Lord is described, in the outpouring of fire and sulfur rain.

Deuteronomy also describes this catastrophe: *‘The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah,*

Admah, and Zeboim, which the Lord overthrew in His anger and His wrath.’ (Deut.29:23). Four cities out of five were destroyed for their iniquity, only the city of Zoar was saved, because of the mercy shown to Lot.

As scientists suggest, this happened due to an awakened volcano, and Josephus Flavius also testifies to this. (“... The Lord struck the city with fiery lightning, burned it along with the inhabitants and likewise devastated the entire region with fire, as I previously told in the “Jewish War”. Lot’s wife, who during the flight, contrary to the prohibition of the Lord God, constantly turned back towards the city, expressing terrible curiosity, was turned into a pillar of salt. The latter I personally saw: it has survived to this day.” (Joseph Flavius. Jewish Antiquities. Book 1, chapter 11, p. 4).

The outbreak of the disaster was the outbreak of the volcano, and the red-hot lava inflamed the tar marshes covering the Sidim valley. To all this was added the fact that due to the lowering of the soil, due to volcanic action, a salt lake spilled. In the Bible, the sea formed on the site of the lost cities is called the Salt Sea, but we call it the Dead Sea.

Verse 26. *But his wife looked back behind him, and she became a pillar of salt. (Gen.19:26).*

(A modern scholar of the Holy Scriptures, Alexandr Oparin, points out that “in Al-Karak (Jordan), archaeologists found, among many salt pillars located in this area, a salt column with the outlines of a female figure. The study of this figure gave amazing results: it turned out that this not just a pillar of salt, which accidentally took on a shape resembling a woman's, but it is ... a real person, because a heart and other internal organs were found inside by special methods. Carbon analysis made it possible to determine the approximate age of the find - 4000 years! Scientists agree that this, apparently, the wife of Lot ...” (Oparin A.A. Keys of history. Archaeological research of the book of Genesis).

Lot's wife, tied with all her heart to the way of life and property left in Sodom, left her heart in it, so the punishment of Sodom befell her too. She was engulfed by the same judgment, a volcanic whirlwind that instantly covered her with an asphalt crust, and, over time, she was covered with salt deposits of the resulting salty sea. Jesus accurately describes what happened to Lot's wife: *For where your treasure is, there your heart will be also. “The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!” (Matt.6:21-23).* Her whole body reflected that which was hidden from outside sight, her eye and heart received the condemnation of Sodom and Gomorrah.



Verses 27,28. *And Abraham went early in the morning to the place where he had stood before the Lord. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace. (Gen.19:27,28).*

It says here that Abraham was very worried about Lot, who lives in Sodom, and the meeting with the Lord impressed him so much that he, perhaps, did not even sleep very peacefully. From early morning he hurried to come to the place where he stood before the face of the Lord, wanting to see what He spoke to him about. And he saw a terrible picture of destruction. In place of the cities, flames were still burning, and smoke was rising, as if from a furnace, which is very reminiscent of the consequences of a volcanic explosion.

Verse 29. *And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt. (Gen.19:29).*

In these words, you can see that God showed mercy to Abraham in saving Lot. Our intercessory prayers are not in vain, this is, firstly, and secondly, God called Himself a friend of Abraham and Abraham - His friend. Here is one of the manifestations of the fidelity of God's friendship. He knew Abraham's heart and his love for Lot, and as a faithful friend gave Abraham joy.

Verse 30. *Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. (Gen.19:30).*

But Lot, although he asked the Angels for permission to live in Zoar, however, could not. Obviously, the cruelty of the townspeople and their mentality, similar to the Sodomites, frightened him so much that he nevertheless decided to settle in the mountains, in a cave. Most likely, these are the very mountains that were originally proposed by the Angels.

Verses 31,32. *Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father." (Gen.19:31,32).*

Here we meet with a terrible sin committed by Lot and his daughters, which in the Law of Moses is punishable by death: *According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. You shall observe My judgments and keep My ordinances, to walk in them: I am*

the Lord your God. ... 'None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the Lord. The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness. (Lev.18:3,4,6,7). Further, any act of this kind is also described as a sin and an abomination before the Lord. But we see that the daughters of Lot acted exactly according to the regulations of the land of Canaan. Of course, there is less guilt on Lot, since it is indicated that he was in a drunken state and did not even remember what happened. However, the sin of Sodom was deposited on the upbringing of Lot's children, and they were not distinguished by high morality.

Verses 33-38. *So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose. It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father." Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. Thus both the daughters of Lot were with child by their father. The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day. (Gen.19:33-38).*

So, both daughters gave birth to sons from their father, from which two peoples came: Moabites and Ammonites. Moab is translated as "he is from my father", and Ben-Ammi - "he is the son of my kind." Unfortunately, both of these kinds appear in the Bible as a curse, for example, in Deuteronomy they are described as such: *"An Ammonite or Moabite shall not enter the assembly of the Lord; even to the tenth generation none of his descendants shall enter the assembly of the Lord forever, because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. (Deut.23:3,4).*

These nations are almost always mentioned together, obviously due to their relationship: *Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon. (1Kin.11:7).* So the sin of the daughters of Lot revived the curse of Sodom on earth.

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, 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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