

Philadelphia Church International



Light of the Truth

**“Consecrate yourselves
therefore, and be holy,
for I am the LORD
your God.”
(Lev.20:7)**

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The Christian Magazine

Light of the Truth

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There's Still Time For A Miracle

We often go to God in prayer
And trust that He will hear
We can get an audience with Him
For he is always near

He loves us as His children
And He will take the time
To listen so intently
To our faintest cry

Sometimes our cry is desperate
We need an answer now
For the need that we are facing
Lord why was this allowed

The God that took the water
And turned it into wine
Can sure enough take care of you
He'll show up right on time

His word say's I can do all things
I just need your faith
For I can send a miracle
I'll be your saving Grace

So right now my child
Please do not doubt
My healing touch I'll send
Just trust me for your answer
It's done now child Amen

By Sammy Lykens

Dear Brothers and Sisters,

*"...But his delight is in the law of the Lord,
and in His law he meditates day and night. He
shall be like a tree planted by the rivers of water,
that brings forth its fruit in its season, whose leaf
also shall not wither; and whatever he does shall
prosper." (Psalm 1:2,3)*

In every season in our lives we need to be
connected to God, to His Word and to His Life.
Just like a plant needs water and without it
begins to wither and become dry, without
God's living water we also become spiritually
dry and weak. Our strength and life comes only
from God. Let us build ourselves up in our faith
and seek to connect with Him and His living
water so that spiritual fruit will be produced in
us and our deeds for the Lord will prosper.

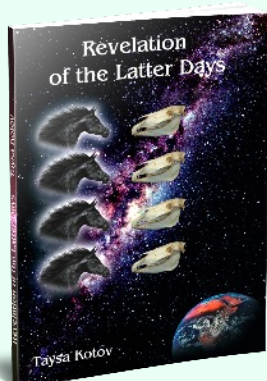
God bless you.

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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.



For three years Jesus walked with His disciples, they ate and slept together, without parting, but Jesus never called them His friends until Judas revealed himself and left their midst in order to finally betray Him. Why do I say "finally", because betrayal always begins gradually, from day to day, and it can become apparent to us on the most inappropriate day, unexpected for us but, of course, not for the Lord. There are no unexpected surprises for Him, He even warned them Himself that one of them had the intention to betray Him. But the intention was not stopped even by His warning, because it had matured a long time ago, and not at that very moment.

So, addressing His disciples, Jesus calls them His friends at the very moment when Judas left their midst. Jesus could not offer friendship to the one betraying Him. This was the moment they became closer to Him, close enough to be recognised as friends of the Lord. It can be said that this is a higher calling in which a close relationship is associated with being entrusted with mysteries, as Jesus Himself explained. *No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. (Jn.15:15).*

We know a few people whom God has called His friends. We can all call and consider Him as our friend, and this is true, but not all are friends to Him, that is the difference. It is said about Abraham that God called him a friend: *And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was*

called the friend of God. (Jam.2:23), it is said about Moses that he is a friend of God: So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. (Ex.33:11). I think that I will not be mistaken in saying that God has called David His friend, as well as those whom the whole world was not worthy of, those who gave their life for God and did not betray Him under any circumstances.

Friendship must always be tested, and God tests friendship through fire. In order for Him to call someone a friend, a person must prove himself a friend in trials. A friend is not one who raises a toast to you over a glass of wine, but one who, in the most difficult moment of your life, is there to support and share grief and misfortune. At the Last Supper table, everyone swore friendship to Jesus and with their words denied any betrayal. Peter said that he was ready for many sacrifices for the sake of friendship with Jesus: *... "Lord, I am ready to go with You, both to prison and to death." Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me." (Lk.22:33,34).* Alas, this is what happened. As soon as they took Jesus and led Him away, the friendship of His disciples was immediately tested. The one ready to go to prison and to death, denied Him, others fled, some even ran naked from the garden. Fear drove them when no one pursued them. Were they friends to Jesus at that moment, in the moment of His weakness? Of course not. They had been called by Jesus to become His friends, but they were not friends yet – this would happen later.



Even when Jesus went to Golgotha with the heaviest cross of condemnation, who lent their shoulder to share this reproach with Him? A simple passer-by Simon, walking from the field, carried Jesus' cross of condemnation with Him. Where were the disciples at that moment? A friend is one who carries condemnation along with a friend, not just his glory. At the cross of Jesus stood His real friends at that moment, who were not afraid of condemnation, ridicule and, perhaps, the same fate; those who did not judge Him along with the rest, but took His side, under His cross of condemnation, therefore Jesus entrusted His friend John to take care of His Mother Mary.

Paul also experienced the betrayal of his friends, when he was going through a difficult time, the loved ones who he relied on as support, left him: *At my first defense no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. (2Tim.4:16,17).*

Why does this happen? Because everyone seeks their own, and no one seeks what is God's, therefore friendship is based on profit, and not on love. If not Agape, then at least the phileo love should be present. When Jesus, after Peter's denial, twice asked him if he Agape Him, Peter answered both times that he phileo Jesus, that is, he did not even know the love of Agape and spoke about it openly, but with the love of phileo, that is, as a friend, he thought he loved Jesus. And then Jesus asked Peter for the third time if he loved Him with phileo, that is, as a friend. If he loved like a friend, then he could become a pastor of His sheep. Although Peter did not betray Jesus as openly as Judas, still, in a difficult moment, he denied Him, which is also a betrayal of friendship. For this, Peter greatly repented and reproached himself when his fear had passed: *And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." So Peter went out and wept bitterly. (Lk.22:61,62).* This is why he fled to the grave when he heard the news that the grave was empty and that Jesus was resurrected. Peter's feeling of guilt was present during his conversation with Jesus about love, when Jesus asked Peter if he Agape Him. Peter understood that such a question would not have arisen if there had not been a renunciation on his part. And yet, Peter loved Jesus, but not more than his own life, he acquired Agape later.

Friendship is about responsibility and commitment. Not everyone understands what friendship is, and not everyone knows how to be friends, even among themselves. But if you cannot be friends with

a person, how will you be friends with God? A friend is a calling, not a mercenary or a hireling, but a person dedicated to friendship. You can be a friend to everyone and, at the same time, not have friends.

You can involuntarily turn out to be a friend in a difficult moment, and you can lose a friendship, leaving in a difficult moment, or, even worse, condemning for the calamity and the moment of weakness, wishing, thereby, to justify God's judgment on those who were reputed to be righteous, in a time when God was just testing friendship with fire.

When the Lord tests the strong, who are called to be a friend to Him, for devotion and love, at this time their friends are also tested for the purity of their relationship. The proverb says that a friend in need is a friend indeed, it is impossible not to agree with this. A striking example is seen with Job. God decided to test Job, and a time of great suffering and unbearable sorrow began for him. The fire burned him: his bones and soul, and so his friends came to support him in trouble. But was it really so? Did they come with a sincere heart filled with phileo to sympathize and support Job, or to satisfy their envy of Job that had been burning in them for years? Job calls them friends and, nevertheless, differentiates from this concept those whom he calls sincere, all of them departed from his ulcers. He explains that sincere friends would have empathy, rather than judgement: *My relatives have failed, and my close friends have forgotten me. (Job.19:14), "To him who is afflicted, kindness should be shown by his friend, even though he forsakes the fear of the Almighty. (Job.6:14), "Have pity on me, have pity on me, O you my friends, for the hand of God has struck me! (Job.19:21).* In the same way, David describes his suffering and how those, who he considered sincere, stepped away from him in the time of his ulcers: *My loved ones and my friends stand aloof from my plague, and my relatives stand afar off. (Ps. 38:11).*

In a short time Job lost everything: influence in society, power, strength, property and children, and even health. And through the humiliated state of Job, his friends were also tested, in areas which they did not suspect. As we can see from the book of Job, Job passed his test and even satisfied God's recognition of him as a righteous man and friend. But his friends fell not only in the eyes of Job, but also in the eyes of God, and the friendships turned out to be untenable.

Job's humiliated state revealed the envious hearts of his friends, the bitterness of their souls poured out in accusatory speeches and in the statement that they had noticed this before. All of this was covered by the fact that they stood for the truth and righteousness of God's judgments. They, as it were, expected this, and everything was considered a punishment by them. Instead of compassion, Job heard

accusations, they scourged the one who needed support and comfort. Here Job's first friend, Eliphaz, spoke out his accusation: *Is not your reverence your confidence? And the integrity of your ways your hope? "Remember now, who ever perished being innocent? Or where were the upright ever cut off? Even as I have seen, those who plow iniquity and sow trouble reap the same. By the blast of God they perish, and by the breath of His anger they are consumed. (Job.4:6-9).* Job sought compassion, but is it possible to seek compassion from those who were not friends with the soul of Job, but friends with his glory. Jesus is also said to have sought compassion but did not find it: *Reproach has broken my heart, and I am full of heaviness; I looked for someone to take pity, but there was none; and for comforters, but I found none. They also gave me gall for my food, and for my thirst they gave me vinegar to drink. (Ps.69:20,21).* From whom did He seek compassion and comfort, was it not from friends? But He did not find it, because the people longed only to receive from Him, to use His glory and His anointing. Without all this, He was not needed by anyone except those who truly loved Him, whose friendship manifested itself in the process of His reproach and suffering.

So, friends are not revealed when a person is honored and in glory, but when a person is in humiliation, in suffering and ulcers. And Job gives a definition of their manifested friendship: *"To him who is afflicted, kindness should be shown by his friend, even though he forsakes the fear of the Almighty. My brothers have dealt deceitfully like a brook, like the streams of the brooks that pass away, which are dark because of the ice, and into which the snow vanishes. When it is warm, they cease to flow; when it is hot, they vanish from their place. (Job.6:14-17).*

The second friend, Bildad, also tried to find excuses for what happened in the sin of Job or his children and, in the end, pronounced a terrible judgment on Job: *You who tear yourself in anger, shall the earth be forsaken for you? Or shall the rock be removed from its place? "The light of the wicked indeed goes out, and the flame of his fire does not shine. The light is dark in his tent, and his lamp beside him is put out. The steps of his strength are shortened, and his own counsel casts him down. For he is cast into a net by his own feet, and he walks into a snare. The net takes him by the heel, and a snare lays hold of him. (Job.18:4-9).* How menacingly scary the speeches of the accuser can be, especially when they are spoken on behalf of God.

And finally, the third friend also finds himself in collusion and agreement with the other two and pronounces his accusations against Job: *Should your empty talk make men hold their peace? And when you*

mock, should no one rebuke you? For you have said, 'My doctrine is pure, and I am clean in your eyes.' But oh, that God would speak, and open His lips against you, that He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you less than your iniquity deserves. (Job.11:3-6). Here is the wish of this friend: to be punished twice more. "You, Job, have not yet learned about yourself," Zophar said. Apparently, he can see more from the side of the prosecutor.

Job's righteousness was ridiculed by his friends, and on the day of his calamity, the souls of his friends were naked before him. Until that time, they were hidden from Job by polite visits and loving speeches, seasoned with the presentation of gifts as a sign of friendship.

During his time of suffering, Job did not know what was happening to him, but in his heart he felt that he was honest with God and therefore answered like this: *"No doubt you are the people, and wisdom will die with you! But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these? "I am one mocked by his friends, who called on God, and He answered him, the just and blameless who is ridiculed. A lamp is despised in the thought of one who is at ease; it is made ready for those whose feet slip. The tents of robbers prosper, and those who provoke God are secure in what God provides by His hand. (Job.12:2-6).* Although Job tries to reason with his friends, they enjoy his humiliation. The question is, can a person justify themselves to the person who wants to condemn them? *Now hear my reasoning, and heed the pleadings of my lips. Will you speak wickedly for God, and talk deceitfully for Him? Will you show partiality for Him? Will you contend for God? Will it be well when He searches you out? Or can you mock Him as one mocks a man? He will surely rebuke you if you secretly show partiality. Will not His excellence make you afraid, and the dread of Him fall upon you? Your platitudes are proverbs of ashes, your defenses are defenses of clay. (Job.13:6-12).*

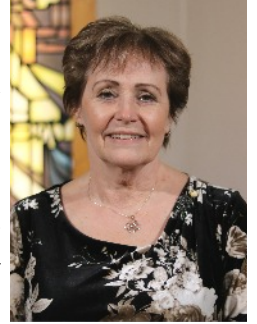
A friend is a calling that also is attained through the fire of trials and temptations. If you do not learn to be friends with a person, you will not be able to be friends with God. God will not call anyone His friend without first testing his friendship for faithfulness. Job, as it turned out, did not have friends, there were three envious people close to him, waiting for an opportunity to mock him, so the wrath of God flared up on them: *And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has. Now therefore, take for*



yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has.” (Job.42:7,8).

The friendship between David and Jonathan was also tested by David's calamities, but it survived because Jonathan was a true friend of David. God is looking for true and faithful friends for Himself, and

it is impossible to be an unfaithful friend in human friendships and to be a faithful friend for the Lord. True friendship is always built on love. John says: *If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? (1Jn.4:20).*



Pastor Taysa Kotov (translated from Russian)



Lesson №9. Genesis. Chapter 9.

Verses 1-3: *So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.*

We learnt in the previous chapter that at the end of the Flood, out of a broken heart, Noah offered a sacrifice to God and his sacrifice was accepted. We can see in these verses that God is addressing Noah and his sons with blessings very similar to those once spoken to Adam. However, there is also a significant difference. We notice that a completely different relationship has been formed between man and nature, between man and the animal world. Previously animals were not afraid of mankind and they lived in harmony with nature, only having dominion over it, but now it is said: “...*And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand....*” It is no longer said that mankind can dominate or possess nature, because this ability was lost

after the Fall. Only in Christ Jesus does this again return to mankind, which is now perceived as a miracle and surprise: *And they feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!” (Mark 4:41).*

Jesus returns to people that power and dominion over nature which was possessed before the Fall, but such power and dominion can now be kept only through faith in Him and by becoming a new creation - not carnal, but spiritual, since Jesus subjugated everything to Himself anew, destroying the power of sin by His sacrifice: “*So Jesus said to them, “...for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” (Matthew 17:20).*

Therefore, we see that God puts the fear of man into animals, because the authority to rule that man had has been lost. However, we find something else which is new and unusual for that time: it is that in addition to eating grass, cereals and fruits, a person can now also eat the meat of animals, birds and fish: “...*on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you*

all things, even as the green herbs.". Everything that moves on earth and fish in the sea God gives for food, but there is one very strict warning and prohibition that they must observe regarding this.

Verses 4-7: *But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed; For in the image of God He made man. And as for you, be fruitful and multiply; Bring forth abundantly in the earth and multiply in it."*

Not to eat flesh with its life, that is, with its blood - this is the first commandment given by God to Noah. In the future, the same commandment will be included in the law given to Moses for Israel. The eating of blood is considered to be an assimilation to an animal and a terrible sin, it is the communion of the human essence to the 'animal life' which is in the blood of that animal.

The second commandment about the prohibition of murder is seen in the following verse: *"Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it..."*. God will demand a reckoning for murder and for the soul of man, even from the beast, so highly valued is the soul of man by Him. Later, we see how this commandment acted as a commandment of God: *"If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox shall be acquitted"* (Exodus. 21:28). If God demands a reckoning from an animal for killing a person, all the more will God demand a reckoning from an intelligent being for killing, according to all strictness: *"... Surely for your lifeblood I will demand a reckoning; ...from the hand of man. From the hand of every man's brother I will require the life of man."* In this verse there is, as it were, a division into two kinds of murder: suicide and killing. A person has no right to take the life of another person nor to take one's own life, since life is given to a person as a gift from God.

"Whoever sheds man's blood, by man his blood shall be shed; For in the image of God He made man. And as for you, be fruitful and multiply; Bring forth abundantly in the earth and multiply in it." In this place one can see the third commandment about the justice of the judgment: blood for blood. In order for this to be a retribution, it is necessary for the case to be judged justly. This strictness is especially reinforced by the words: *"... For in the image of God He made man..."*. That is, even in connection with sin, the lost likeness does not deprive a person of the image. Our image is in the spiritual, that is, in the

inner man, and it is this image which defines us as a person rather than another type of animal. This, as it were, determines the degree of kinship with God and determines the human person, which no one has the right to encroach on, even another human being.

"And as for you, be fruitful and multiply; Bring forth abundantly in the earth and multiply in it." From these words follow the fourth commandment which gives the legal right to reproduction within the framework of the marriage of the couples that have already been established and prohibits any incest and illegal relationships.

The fathers of the church see the fifth commandment even at the beginning of the chapter, when it is written that God gives them ownership of animals: *"... They are given into your hand..."*. Pets in those days were the only wealth that people could own, and here the right to own private property is established and, at the same time, the prohibition to desire what is not one's own but belongs to one's neighbour.

The sixth and seventh commandments are faith in one God who saved Noah, and the prohibition of blasphemy and desecration of the name of God. Based on these seven commandments of Noah, God makes a covenant with him.

Verses 8-11: *Then God spoke to Noah and to his sons with him, saying: "And as for Me, behold, I establish My covenant with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."*

Finally, God makes the covenant with Noah and his sons about which He had spoken when He was leading Noah into the ark: *"But I will establish My covenant with you; and you shall go into the ark - you, your sons, your wife, and your sons' wives with you."* (Genesis 6:18). At that time, however, it was spoken as a promise, but here the covenant is being made. It is a covenant about salvation from destruction and death: *"...Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."*

It is also surprising that God makes a covenant not only with man, but also with every living soul, showing how closely we are connected with nature and the entire animal world. The fulfilment of the covenant also depends on our attitude towards everything around us, since the covenant is made by both parties. In order for it to be preserved and enforced, both parties must adhere to it. Due to the fact that on the part of man the covenant is so often violated in the



most treacherous way, as a result the whole earth and the entire animal world suffer. Nature revolts against the breaking of the covenant and spews out and shakes those who dwell on the Earth, as Isaiah says: *"The earth is violently broken, the earth is split open, the earth is shaken exceedingly. The earth shall reel to and fro like a drunkard, and shall totter like a hut; Its transgression shall be heavy upon it, and it will fall, and not rise again."* (Isaiah 24:19-20).

Paul also shows a close connection between mankind and nature: *"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now."* (Romans 8:19-22).

Verses 12-17: *And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."*

We can see that God makes a covenant with Noah in the rainbow. It is not known if rainbows were present before the Flood - the opinions of many differ - however, even if they had been they were not connected to a covenant. I am inclined to assume that in the greenhouse period before the Flood there were no rainbows present, but after the water shell that enveloped the earth was removed and the rains began to fall on Earth, this created the opportunity for a rainbow to appear.

A rainbow is the refraction and decomposition of light, sunbeam in a transparent medium. The refraction of the sun's rays, which are a rainbow, are made visible to us only under the condition that the clouds do not completely cover the sky, but there is a gap for the sun's rays, in the case when the rain does not cover the earth with a continuous mass of water, that is, it does not threaten a flood. The rainbow indicates that the rain will stop, it is not threatening. For example, with tropical showers, a rainbow is

impossible. This is what the rainbow signifies in nature. However, in a spiritual sense, the rainbow symbolizes Jesus Christ, the Covenant that God made with the world in His Son. He is the Light that came down from Heaven, in Him is the fullness of God's Spirit, like the seven Angels and Spirits standing before God.

The rainbow decomposes into seven colours, it is white light that contains seven colours. Likewise, Jesus is the Light that contains the fullness of the Spirit of God. In Him is an eternal covenant of salvation and eternal life: *"The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."* How similar are these words: a rainbow in a cloud, God's covenant with Noah and One sitting on a cloud, like the Son of Man, who has the power to reap the harvest: *"Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle."* (Revelation. 14:14).

Jesus is so visible in the rainbow covenant in that this covenant is the only guard against God's wrath. When it says that God will bring a cloud to the earth, it speaks about anger, because very often the words "I will bring" is used in cases describing God's wrath. And the rainbow will rise as an intercessor between God and man, no matter what clouds of anger are approaching the earth, for the iniquity of those living on it.

We know that our Advocate and Intercessor lives, and He is One Mediator, and the entire Old Testament testifies to Him in prophecies or images: *"It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."*

Verses 18,19: *Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated.*

From here begins a new biblical section, the story of Noah's children and their offspring. We already know that the names in the Bible were not given by chance, and they marked the fate of their bearers. Likewise, the sons of Noah did not have random names.

Shem, as we discussed earlier, in Hebrew means "name" or "glory". Ham in Hebrew means

"passion, ardor, heat" as well as "dark, swarthy". Japheth means "beauty, expansion, distribution", from the verb "to give space." It is interesting that when beginning the description of those who left the ark, the author points out that Ham already has a son: "*Ham was the father of Canaan.*" It can be assumed from this that he was born in the ark. Here is the explanation of this passage by John Chrysostom: "The Scripture wants to point out to us the extreme intemperance of Ham, that neither such a great calamity (flood) nor such a close life in the ark could to curb him, but while his elder brother still does not have children, during such an anger of God, when the whole universe was perishing, he indulged in intemperance and did not restrain his unbridled lust." (translated from Russian).

The name "Canaan" comes from the verb "kana", which means "obey, humiliate," that is, his name means "subordinate." The population of the earth by the descendants of Noah will be discussed in more detail in the tenth chapter. It can only be noted here that the offspring of Shem (Semites) inhabited Armenia, Mesopotamia, Syria and Arabia; Ham's offspring emigrated mainly to Africa, and, finally, the descendants of Japheth spread throughout the northern part of Asia, in India, penetrated into Europe and, it is possible, also to America.

Verses 20-23: *And Noah began to be a farmer, and he planted a vineyard. Then he drank of the wine and was drunk, and became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.*

We see that after some time Noah began to cultivate the land and planted a vineyard. Before that, we have not come across a description of such a drink, although it is possible that wine was present even before the Flood, but was not familiar to Noah as an intoxicant. Since we know that Noah was a righteous man and a prophet, and from what happened to him it is clear that he was not familiar with the effect of this drink, therefore he drank more than a reasonable amount and became drunk. John Chrysostom explains this place as follows: "For this, not only the virtues of the sons are described, but also their sins, so that we avoid the latter and imitate the first." (translated from Russian)

Such mistakes, which even the righteous can make, are the best warning to all to not be self-confident and not fall into sin, which causes so many misfortunes. Paul warns of the danger of drunkenness and intoxication with wine, from which dissipation can come: "*And do not be drunk with wine, in which*

is dissipation; but be filled with the Spirit..." (Ephesians 5:18).

We see how this incident brought about a curse in the family of Noah. The wine revealed the nakedness of the father - Noah. Here you can literally see the uncovered shame but it is also spiritual. Intoxicated consciousness always exposes the nakedness of the inner nature. A person manifests himself in such a way that in a sober state he would never allow himself to, often he has regret and has to blush from his own nakedness. Here we see that Noah was naked and his son, Ham, saw him. It is also important how a person behaves who is next to that drunk person revealing his nakedness. That person could laugh and reveal everything to others: revealing the shame of the one was found in such a state, that they were naked and then continue to tell all he saw and heard. This is what Ham did. Alternatively, a person could cover up the nakedness of a drunk person, without spreading gossip, without mocking. This is what the two other sons of Noah did. In any case, the very position of Noah, or any drunk person, is unenviable: "*...and [Noah] became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.*"

In Ham's behaviour we can also see that he gloated and mocked the one who was the model of righteousness and, most probably, was the one who was telling Ham off for his lusts. Sirach says: "*Glory not in the dishonour of thy father...*" (Sirach 3:10). Ham found no support from his brothers.

Verses 24-29: *So Noah awoke from his wine, and knew what his younger son had done to him. Then he said: "Cursed be Canaan; a servant of servants he shall be to his brethren." And he said: "Blessed be the LORD, the God of Shem, and may Canaan be his servant. May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant." And Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years; and he died.*

When Noah awoke and found out what had happened to him, he called Ham the younger son: "*... what his younger son had done to him...*". According to age, Ham was the middle son, yet he was identified as the youngest son because of his deed. Then Noah, by divine inspiration, pronounces a prophecy for his sons, which, in the future, will determine their fate and the fate of their descendants. It begins with the curse of Canaan, the son of Ham, and not of Ham himself: "*Cursed be Canaan; a servant of servants he*



shall be to his brethren." One can agree with the opinion of John Chrysostom, who explains this by the fact that Noah did not want to break the word of God, by which his children had already been blessed: "...God blessed Noah and his sons... .." (Genesis 9:1), but since Canaan fully carried in himself the character of his father, then he bore the curse of Ham.

This curse fell only on Canaan, without touching the other children of Ham: "...a servant of servants he shall be to his brethren" The descendants of Canaan fully bore this curse on themselves both during the time of Joshua, when Canaan was subdued during the conquest of the Promised Land, and under David and Solomon the Canaanites felt the heavy hand of Shem. Other descendants of the Hamites, Ethiopians and Phoenicians, were conquered by Japheth, Persians, Greeks and Romans.

Further, we see how Noah blesses Shem: "...Blessed be the LORD, the God of Shem...". Here we see that Noah prophetically calls God the God of Shem. This speaks volumes and, above all, that Shem will have a special relationship with God, it is his offspring that are especially chosen for intimacy with God. And in the future, from his offspring came the Jewish people chosen by God, from him came the patriarchs and prophets, and, finally, the Saviour Jesus Christ Himself.

Then Noah blesses Japheth: "... May God enlarge Japheth, and may he dwell in the tents of Shem...". We see that Noah does not say the God of Japheth, but that God will bless Japheth. Thus, the most widespread distribution on earth was predicted for the descendants of Japheth. Indeed, most of the land is inhabited by the descendants of Japheth. But

what is interesting is the word that is said about the Jothetes, that they will dwell in the tents of Shem. One can see the literal fulfilment when Israel was conquered in by the Romans. However, the spiritual meaning is more visible. Through Jesus Christ, the heathen acquired the opportunity to dwell in the tents of Shem, to enter into his promise and, if not to have a dominant position then one equal to him. Canaan is foretold to be in a humiliated position before these two peoples.

So, in the three sons of Noah, we see the personification of the destinies of all mankind. In the firstborn of Noah, Shem, a special favour from God is predicted, rejection and slavery are predicted for the ungrateful and ignoble Ham, and for the youngest, Japheth, the fulfilment of the Gospel prophecy.

It goes on to say that "...Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years; and he died." According to the calculations of some biblical scholars, the three hundred and fiftieth year of the post-Flood period falls on the fifty-eighth year of the life of Abraham. Consequently, Noah witnessed the construction of the Tower of Babel and the subsequent dispersion of the nations. Noah was the last of the patriarchs to live to such an age. He, as a person, holds together the antediluvian world and the world after the Flood. Six hundred years Noah lived before the Flood and had the opportunity to hear from the mouth of Methuselah about primitive times and about Adam, and three hundred years after the Flood he had the opportunity to pass on his knowledge to Abraham according to oral tradition.



Lesson №10. Genesis. Chapter 10.

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

Verse 1: "Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood." (Genesis 10:1)

This chapter begins with the genealogy of the sons of Noah, who have children after the Flood. This section of the Bible is known as the "table of peoples"

or "ethnographic table", since what is written the tenth and eleventh chapters helps to find out the origin and settlement of ancient mankind to different places and countries of the world.

First, the table of peoples reveals the truth that all mankind descended from these three branches - Shem, Ham and Japheth. They, in turn, came from one common root - Noah.

Secondly, this table indicates the fact of the kinship of the Jewish people chosen by God with other tribes of the same Semitic race, and it is also possible to trace the fate of divine providence in the world history of peoples. However, despite the fact that the genealogical tables among the ancient peoples of the East were considered important, were carefully preserved and were passed from one generation to another, they were never totally complete and detailed, but recorded only the most important and remarkable information. Therefore, the biblical table does not contain a complete list of all peoples.

Ancient Eastern records of genealogies are very irregular - sometimes they keep a list of individuals, sometimes they collectively designate entire racial groups and sometimes they call a nation the name of the country in which it lives. But the main thing is to grasp the meaning that we see in the name, nationalities or other types of name or link.

So, turning to the further description of the genealogy of the sons of Noah, we will notice missing names and we now understand why.

Verses 2-5: *"The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were Ashkenaz, Riphath, and Togarmah. The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations."* (Genesis 10:2-5)

First of all, I would like to say that Japheth, with whom the description of the genealogy begins, was the youngest son, but the prophecy he received indicates his superiority. In quantity and quality his descendants will have to surpass all other children of the ancestors of post-Flood humanity.

Gomer - his name is mentioned by Ezekiel in the 38th chapter, with a number of other neighbouring peoples inhabiting Syria and Asia Minor. The name of the people "Gimeria" is found in the nail-like inscriptions of the Ashurbanipal. Most interpreters identify this people with the Cimmerians who inhabited the shores of the Caspian and Aral seas, then settled westward into northern Germany (Cimbri and Teutons), as well as on the islands of Britain.

Magog - Ezekiel also prophesies about him in the 38th chapter. From the peoples described neigh-

bouring with Magog, it is clear that Magog was located to the north of them, therefore, some look to the Scythians who lived on the shores of the Azov Sea, as well as within the Caucasus. Some consider Magog to be the Armenians. In the Revelation of John, two peoples: Gog and Magog, are described as opposing God: *"Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea."* (Revelation 20:7-8) The historian Bochart sees the Caucasus in the name of Gog or Mogog, since the Colchians and Armenians called it Gog-Khazan, the Fortress of Gog. Magog may turn out to be from a nearby tribe, since the Kalmyks have similar names.

Madai - this name was given to the primitive Aryans who lived in western Asia, in Media. Subsequently, most of them moved to the east and received the name of the Hindus, and the rest were called the Medes.

Javan - this name in Hittite inscriptions is found as Yevanna, and also Iavana in Sanskrit language, in Old Persian - Iuna. This name refers to the Greeks and, specifically, the Ionians. This is how Ezekiel mentioned this people: *Javan, Tubal, and Meshech were your traders. They bartered human lives and vessels of bronze for your merchandise.* (Ezekiel 27:13).

Tubal, Meshech - in many places of Scripture they are united and mentioned as tributaries of Gog: *"And you, son of man, prophesy against Gog, and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;"* (Ezekiel 39: 1). Their place of residence is defined as the north of Palestine. Assyrian kings sometimes describe two neighbouring peoples inhabiting Cilicia Muski and Tabal. Herodotus speaks of the Tibareks or Ibareans (Iberians) and of the Moschs living in the neighbourhood of the Chalkida. Scientists believe that both of these peoples initially lived in the upper reaches of the Tigris and Euphrates, between Media and Scythia, that is, in Colchis and Iberia (Iberia), located in the south of the Caucasus, therefore Tubal is, presumably, the Iberians or Georgians.

Tiras - Most researchers suggest that this name is an abbreviated form of the Thrace. It is believed that in a distant prehistoric era, this tribe penetrated Europe, inhabited Hellas and, in part, Italy.

"The sons of Gomer were Ashkenaz, Riphath, and Togarmah." (Genesis 10: 3).

Ashkenaz - Modern Jews call Germany "Ashkenaz", and most Jewish interpreters consider Germans as Ashkenaz. However, one should not for-



get that the biblical table refers almost exclusively to the Asian territory, which served as the common homeplace of mankind. Jeremiah also gives an interesting definition of the location of this people: *“Set up a banner in the land, blow the trumpet among the nations! Prepare the nations against her, Call the kingdoms together against her: Ararat, Minni, and Ashkenaz. appoint a general against her; Cause the horses to come up like the bristling locusts.”* (Jeremiah 51:27) The Ashkenazians are part of the army of Cyrus, and this gives us the idea that they lived within the borders of Armenia or Asia Minor. It is also possible that, subsequently, this nation could move to the West of Europe and become the beginning of modern Germany.

Riphath - Josephus Flavius believes Riphah is the ancestor of Riphatheans, now called Paphlagonians. However, other researchers believe that the descendants of Riphath inhabit the Riphean Mountains, in the north of the Caspian Sea. There is no more thorough knowledge about this people.

Togarmah - Ezekiel mentions such a people twice: *“Those from the house of Togarmah traded for your wares with horses, steeds, and mules.”* (Ezekiel 27:14) and: *“Gomer and all its troops; the house of Togarmah from the far north and all its troops - many people are with you.”* (Ezekiel 38:6) The Armenian medieval historian of the 5th century believes that the ancestor of the inhabitants of Armenia was the son of Togarmah, therefore this people is identified with the Armenians.

“The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim” (Genesis 10:4)

Elishah - Ezekiel also mentions this people, noting that they lived on the islands: *“Fine embroidered linen from Egypt was what you spread for your sail; Blue and purple from the coasts of Elishah was what covered you.”* (Ezekiel 27:7) Therefore, it is believed that these are the people of Greece: Elis, Aeolia, Hellas, who were famous for their purple clothes.

Tarshish - Again, Josephus Flavius points to Tarsian, the city of Tarsus in Cilicia. Other researchers disagree with him, believing that this is a distant Phoenician colony, modern Spain. Jonah speaks of it when he decides to flee from Joppa to Tarshish: *“But Jonah arose to flee to Tarshish from the presence of the Lord. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the Lord.”* (Jonah 1:3). Ezekiel also describes the wealth of Tarshish: *“Tarshish was your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods.”* (Ezekiel 27:12)

Kittim - here also, at the direction of Josephus Flavius, it is generally accepted that the biblical Kittim, is the capital of the island of Cyprus. As Isaiah and Daniel point out, these were the seaside people (translators note: the English New King James Bible has translated ‘Kittim’ into Cyprus already): *“The burden against Tyre. Wail, you ships of Tarshish! For it is laid waste, so that there is no house, no harbor; From the land of Cyprus it is revealed to them. Be still, you inhabitants of the coastland, You merchants of Sidon, whom those who cross the sea have filled.”* (Isaiah 23:1-2). *“For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant.”* (Daniel 11:30)

Dodanim - this is one of the oldest Asia Minor offshoots of the Greek people - the Dodanians, or Trojans, from them came the name Dardanelles.

“From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.” (Genesis 10:5) The coastland peoples are usually referred to as pagan tribes in the Bible. They were living outside Palestine, in the regions of the Mediterranean, Caspian and Aral seas. In this place, the prehistoric resettlement of peoples from the mountains of Ararat and the Himalayas in Asia Minor and further to southern Europe is briefly noted. Their settlement is also indicated as geographical, that each nation settled in a place that became its land: *“into their lands.”* There was also a division regarding the dialect: *“everyone according to his language”*, and by nationality: *“according to their families, into their nations”*.

Verse 6: *“The sons of Ham were Cush, Mizraim, Put, and Canaan.”* (Genesis 10:6)

Ham is the ancestor of four major races. They populated South Asia and the upper Nile.

Cush - this is the ancient name of Kush or Khush and following it will be referred to as Ethiopia. In the Hebrew Bible and in the Assyrian cuneiform monuments, it is called the country of Kus. Its Egyptian name is Kes. The Kushites were ancient proto-Chaldeans, who constituted the main grain of the so-called Sumerian-Akkadian people, which laid the foundation for the Chaldean-Babylonian civilization and culture.

Mizraim - in the Bible this name is called Egypt. There is no definite translation for this name, but it is a plural form of the single word ‘Matzor’. But this does not bring clarity to understanding.

Put - The tribe of Put is listed along with the African peoples. Josephus Flavius writes about it as about the ancient Egyptian Put, that is, Libya, which

lies in northwestern Africa next to Nubia.

Canaan - his offspring remained within Asia and populated Palestine, until the conquest of the land by Joshua, given by God to the Jewish people as promised.

Verse 7: *"The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan."* (Genesis 10:7)

Seba - this name is once again found in the Bible when counting the descendants of Shem, but is spelled either Seba, or Sheba. Josephus Flavius determines the residence of the Cushite Seba in the north of Nubia. It is likely that before moving to Africa, the Seba's lived in Asia in Yemen, or in South Arabia. In the Bible there are two definitions of their location: one calls Seba a remote, southern country:

The kings of Tarshish and of the isles will bring presents; The kings of Sheba and Seba will offer gifts. (Psalms 72:10) and in another place, it seems to unite Seba with Egypt and Ethiopia *"For I am the Lord your God, The Holy One of Israel, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place."* (Isaiah 43:3)

Havilah - The Bible indicates the location of this people within the Tigris and Euphrates, Josephus Flavius identifies this people with Getuls living in the Libyan desert. Several classical writers have described the Havipteens living on the coast of Africa. It is believed that, as a result of further emigration, there were two countries with a similar name, one Asian, the other African.

Sabtah - Here opinions on the definition of nationality and locality differ. Flavius believes that this is the people inhabiting the part of Ethiopia, which is called Atbara today, and the people were called Asabars, and according to Ptolemy, this is the city of Arabia, Sabot, or Sabbat.

Raamah - At the end of verse 7 we see the sons of Raamah mentioned: *"...and the sons of Raamah were Sheba and Dedan."* Ezekiel mentions these two sons of Raamah, Sheba and Dedan, who were engaged in trade with Tyre and Phoenicia: *"The men of Dedan were your traders; many isles were the market of your hand. They brought you ivory tusks and ebony as payment."* (Ezekiel 27:15) and *"The merchants of Sheba and Raamah were your merchants. They traded for your wares the choicest spices, all kinds of precious stones, and gold."* (Ezekiel 27:22). *"burden against Arabia. In the forest in Arabia you will lodge, O you traveling companies of Dedanites."* (Is.21:13). It is assumed that the city of Dedan was located in the same place as modern Daden, on the shores of the Persian Gulf. It can be seen from this that the entire Cush clan occupied the southern part of Arabia, the eastern coast of Africa

and the northern part of the Persian Gulf, but many tribes from this clan also moved into the interior of Africa. Hence the cities and countries of the same name in Asia and Africa meet.

Sabtechah - it is believed that this is one of middle-eastern provinces, called Subatok, it was located on the eastern coast of the Persian Gulf, in the region of Karamania.

Verses 8,9: *"Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the Lord; therefore it is said, 'Like Nimrod the mighty hunter before the Lord.'"* (Genesis 10:8,9)

When it is said that Cush begot Nimrod, it does not necessarily mean that he was the father of Nimrod, but it indicates that Nimrod was from the Cushite clan. He lived in Arabian Ethiopia, near the biblical valley of Shinar. The very name "Nimrod" comes from the Hebrew "marad", which means "to grieve, to annoy, that is, rebel, troublemaker." It is not known whether this name was given to him at birth or whether he attained this name during the process of the formation of his character, but it is said about him that *"he began to be a mighty one on the earth"* It is interesting that such an expression had also been used when describing the appearance of the Nephilim, the giants, in the antediluvian time. The same word "gibbor" was used which means "strong, mighty." This expression carried the meaning of the giants being outstanding in strength, debauchery and immorality. Likewise, this expression has the same meaning when used to describe Nimrod. He was similar to them, and seems to be the first to be so after the flood - *"he began to be"* - a proud and immoral giant, famous for his exploits throughout the country: *"He was a mighty hunter before the Lord; therefore it is said, 'Like Nimrod the mighty hunter before the Lord.'"* His popularity was due to his good fortune in the hunt, as indicated in this verse, and the expression *"before the Lord"* means the highest estimate of his good fortune, that is, only God Himself could judge his skill. In those days, there was even a saying that showed us that everyone was compared to Nimrod, as with the upper bar of bravery, valour and courage.

Verse 10: *"And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar."* (Genesis 10:10)

In this place we see the first mention of political and governmental life on earth. This is the first alliance of the Chaldean cities under the one rule of the Cushite Nimrod. In ancient times, he was known under the title of Arba-Lizun, that is, the Sovereign of four languages. His kingdom was *"Babel, Erech, Accad and Calneh, in the land of Shinar"*, these are four cities located in the Shinar Valley, as the Bible indicates, which were located in the southern part of



the Mesopotamian plain, or in Babylonia. The capital of this union was the city of Babylon, its ruins are located on the eastern bank of the Euphrates River.

The second ancient city is **Erech**, or Arach, located south of ancient Babylon.

The cities of **Accad** and **Calneh** were located in the north of the governmental area. Subsequently, Accad became the capital of King Sargon in the country named by the same name, and Calneh, or Calna, is mentioned in the Prophets, Isaiah and Ezekiel.

Verse 11: *"From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,"* (Genesis 10:11)

These verses are not understood the same by everyone, however, it seems to me that the opinion that Assyria, a descendant of Shem, came out of this land, because he did not accept the despotic rule of Nimrod, is the most realistic version. Archaeological research has shown that in ancient times, Semites lived in Mesopotamia in the north, and Sumerians in the south. We see that Nimrod immediately builds for himself another stronghold instead of Babylon, he erects for himself in the north a new center of his dominion - Nineveh. Subsequently, it becomes the most powerful center of the Assyrian monarchy. This is how Jonah describes the city: *"So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a three-day journey in extent."* (Jonah 3:3) Nineveh was located on the banks of the Tigris River, opposite present day Mosul.

Rehoboth Ir, Calah - according to the Hebrew literal translation 'Rehoboth Ir' means the "city of streets". From its name one can imagine that this city was also vast and great, but its location is still unknown. The city of Calah is said to have been built by Shalmaneser I in the south of Nineveh, near modern Nimrūd, ancient Assyrian city situated south of Mosul in northern Iraq.

Verse 12: *"and Resen between Nineveh and Calah (that is the principal city)."* (Genesis 10:12)

This means that it was located between modern day Mosul and Nimrūd. Nimrud was an ancient city in Mesopotamia, on the territory of modern day Iraq. The city of Resen is mentioned in ancient Assyrian inscriptions, it is called "the city of the catcher", which reminiscent of Nimrud. The Bible says that Resen was near Nineveh and, possibly, later merged with it.

Verse 13: *"Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,"* (Genesis 10:13)

From Mizraim came the peoples of the Egyptian-African provinces.

Ludim - Isaiah speaks of this people as good

arrows: *"I will set a sign among them; and those among them who escape I will send to the nations: to Tarshish and Pul and Lud, who draw the bow, and Tubal and Javan, to the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles."* (Isaiah 66:19 – underline added) These are the inhabitants of northwest Africa.

Anamim - there is an opinion about him that this is the same people who are known as "Aamu", and he inhabited the eastern part of the Nile Valley and the Isthmus of Suez.

Lehabim - presumably, this is the people who in the Bible are called "Lubim" or "Libya", as described in some places of Scripture: *"...with twelve hundred chariots, sixty thousand horsemen, and people without number who came with him out of Egypt - the Lubim and the Sukkiim and the Ethiopians."* (2 Chronicles 12:3). In this regard, the majority identifies it with Libya, which lies northwest of the Nile, near today's Algeria.

Naphtuhim - a philological analysis of this name shows that those who wore it were related to the Egyptian deity "Ptah". This was the main deity of Memphis. Therefore, it is safe to say that the Naphtuhim tribe lived in Egypt.

Verse 14: *"Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim)."* (Genesis 10:14)

Pathrusim - or "Petros" we meet in the Bible in many places. This people is located between Ethiopia and Mizraim. Here, for example, Isaiah writes: *"It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea."* (Isaiah 11:11) This is the population of upper Egypt.

Casluhim - or Hasmonim, from where the Philistines and Caphtorim came out. From this people came two nationalities. In some other places in Holy Scripture, it is said that the birthplace of the Philistines was Caphtor, or the islands of Crete. From this it is clear that here we are talking about two migrations of the Philistines. One of them, the oldest, is from Casluhim, that is, from the North African coast of the Mediterranean Sea, and the other, later, from Caphtor, that is, from the islands of Crete. They are united by a lot: one language, one culture, one custom. The Philistines who later lived in Palestine were called "peleshet", which translates as "immigrants." The oldest folk stories call them migrants from Egypt.

To be continued in the next issue.

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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