



Philadelphia Church International

Light of the Truth

**“I have come as a light
into the world so that
everyone who believes
in me won’t live in
darkness” (Jn.12:46)**

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Light of the Truth

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MERRY CHRISTMAS!

The Lord's Light Within

Lord, we reflect with thankful hearts
On the wonder of your birth
The love you expressed when you left
Your glory to come to earth

For your life was like a beacon, Lord
Shining brightly in the night
Filling the world with the radiance of
The Father's glorious light

And we, too, long to have inside
Your light for others to see
The beautiful reflection of your grace
And the wonder of your majesty

For as your life indwells our hearts,
We can shine wherever we are
And arise to take hold of each new day
With your light ablaze in our hearts

So rekindle the flame within us, Lord
So it will not flicker nor dim
Ignite us with the light of your love,
So you will shine brightly within

By M.S.Lowndes

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.

Dear Brothers and Sisters,

Greetings and a Happy New Year to you all !

Jesus said these words: *"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid."* (John 14:27). Let us receive the gift of peace that God has given to us in Jesus Christ. It is a peace that surpasses all understanding, it guards our hearts and minds (see Philippians 4:7) and to be filled with peace enables us to abound with hope (Rom 15:13). Let us take the time to ask the Holy Spirit to help us receive God's kingdom into our hearts so the peace of God can fill us and overflow to those around us: *"...for the kingdom of God is.... righteousness and peace and joy in the Holy Spirit."* (Romans 14:17).

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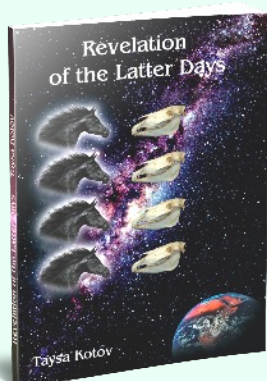


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Attention!

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

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

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



**He was the burning and shining lamp,
and you were willing for a time to
rejoice in his light. (John 5:35)**

Lamps are always lit at the darkest times of the day, in a dark room or in the place where there is not enough light or even no light at all. Jesus was sent into the world, which lies in darkness, in order to enlighten minds and illuminate the path to salvation. He was not sent for just a short period of time, to pass through like everything else in this world, in order for us to only be His presence. He is not just visiting, but always present. He came to Earth so that He could appear to mankind and illuminate human minds forever. It was in God's plan that the light would be left on Earth for the entire duration of the Earth's existence. Even though the Lamp Jesus Christ was taken from the Earth in body, the light that was in Him remained in us. Since the Earth still lies in darkness, there is a need for the lamps in a lit state to remain on the Earth. It is our purpose to be the light of the world. Since this darkness is spiritual, so the light is also spiritual, and we speak about the spiritual condition of hearts burning with the fire of truth. Spiritual light is, in fact, the Holy Spirit; He is the Light sent to Earth from God, filled with the Spirit of truth, filled with the light of God. Without spiritual light, it is simply impossible to see in darkness, and consequently, it is impossible for one to move in the right direction, because without the illumination of truth the path is not visible. The darkness covering the entire Earth is so thick that the glow of the human brain without the Holy Spirit is swallowed up by darkness. The carnal mind is unable to withstand spiritual darkness and is unable to illumi-

nate the path for a person, therefore those who rely on their mind alone wander in darkness, not finding the path of truth. Only God's light cannot be swallowed up by darkness, which is why it is written that the darkness could not swallow up the light in Jesus Christ. He was the truth, the Light giving sight to the human mind: *"The light shines in the darkness, and the darkness has not overcome it."* (John 1:4-5 New International Version)

"Then Jesus said to them, 'A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.' These things Jesus spoke, and departed, and was hidden from them." (John 12:35-36). When Jesus was in human flesh, He warned that it had been determined that the light walking with them would be for a short time, since He knew that He would soon leave the Earth. However, with the descent of the Holy Spirit to Earth, the light no longer just walks close, but dwells in believers. Now everyone who has accepted Jesus Christ and the Holy Spirit together with Him, has received the light of life for oneself and also for those living in the world, that is why he has become a light, a lamp burning for the world: *"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before*



men, that they may see your good works and glorify your Father in heaven." (Matthew 5: 14-16). Now we are set as lamps for the world in order to make the path of life visible and illuminate the path, making visible all obstacles and dangers, to expose every unrighteousness and every sin, to unmask the works of the devil, to give sight to the blind - this is the predestined work of lamps.

A lamp, however, does not burn by itself, it has a power source, fuel: it could be oil, paraffin, kerosene, electricity, a charged battery, etc. There must be a power source in order for the light to work. Even Jesus Christ, Who Himself was the Light, and not just a lamp, was completely dependent on the Father of lights - the Father was in Him. James calls God the Father of lights: "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning." (James 1:17). Jesus is the Son of Light and we are offered the chance to become children of light: "While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them." (John 12:36). We also have light in us, proportionate to the presence of the Spirit of God dwelling in us. A lamp is not a light by itself, it is just an object, a vessel intended to be used as a lamp for illumination. Light will only be revealed through it if it is a lamp fit for purpose. That is why there are many lamps, but there is little light in this world. For the most part lamps are inactive, they are not burning due to the lack of light in them. Some are broken by circumstances. Some are so clogged that they are not able to burn until they are cleaned. Some have run out of oil, out of energy and are not connected to the electricity supply - the wires connecting them to the source of light are broken. Such lamps are of no use.

The lamps which are constantly burning are those which have close connection with the light source, which are constantly fed with energy, replenished with oil, those which are completely subordinate, devoted to the ministry of light. They burn constantly. Even if they are weakened, they replenish with energy and begin to burn with renewed vigor. This is a necessary requirement for each lamp: to be in close connection with the source of light, with the Father of lights. Lamps must be constantly replenished. Light must not only be given out, but above all, the lamp must be filled with it first.

Why did many revivals that began as a flash of bright light fade over time? What was it that caused some ministers, who began their ministry like burning torches illuminating entire countries, to eventually dim and fade out? What was it that caused some Christians, who began their path of faith with enthusi-

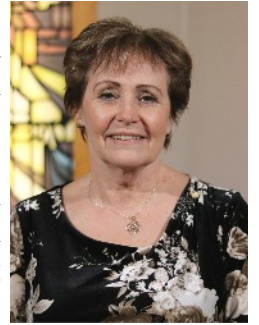
asm being a light to those around them, to eventually grow cold and dim? There is one answer to all these questions: they did not give care and attention to ensure that they were constantly being replenished with light. It seemed to them that having once received a charge of energy and being set aflame, that they would burn forever giving light to those around them. But, alas, gradually the supply of oil, the supply of energy in the batteries dried up, and there was a gradual cooling, a gradual fading: "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you.' "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming." (Matthew 25:1-13). By gradually cooling down, one does not notice how he becomes blind and if the light goes out, spiritual blindness occurs. One no longer notices that there is not enough oil, or realises that it is necessary to add more in order to burn again with the same force. One becomes familiar with living in darkness finding his way by the sense of touch, yet calling it sight.

Only by holding tightly to the Source of light is it possible to burn continuously without cooling down. But how can one hold on? It is not through common everyday prayers about needs, which sometimes even turn into lifeless rituals. Nor is it through simply reading the Holy Scriptures according to schemes and programs. Nor is it even through serving in the church, because there the light is only given out. But to fill one's lamp with burning light requires a personal relationship with God and a constant search for the face of God - nothing less. This cannot be done for the purpose of receiving anything from God, one must seek His face out of love for Him. Jesus had a great mission, He came to serve, therefore He was constantly working. Even being the light of the world, Jesus went to desolate places, alone, climbing mountains, in order to communicate with the Father face to

face: Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him. Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. And Simon and those who were with Him searched for Him. When they found Him, they said to Him, "Everyone is looking for You." (Mark 1: 34-37), When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick." (Matthew 14:13, 14), "And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there." (Matthew 14:23). He went to the Source of light in order to be replenished with light and life from His presence, therefore He had enough light even when He was in Gethsemane and suffered on the

cross. He remained a light even when He descended into the lower parts of the earth and there the darkness of death and hell could not overcome Him. True light cannot be devoured, overcome, or restrained by darkness, that is why Jesus was resurrected. The very presence of light displaces the darkness, and they cannot coexist.

We have only two options: either to shine so brightly that the darkness cannot overcome us, or to be swallowed up by the darkness. If we are swallowed up by the darkness, then the light that is in us will turn out to be darkness, meaning that there will be no truth in us and our mind will think in darkness. This option is not appropriate for a believer. Therefore, it is essential to seek the Father of lights, to be filled with oil and maintain fire in oneself in order to live in the truth and bring the truth to those around.



Pastor Taysa Kotov (translated from Russian)

Prophecy for the year 2021

Unusual paths await us, the church must walk them with full confidence. Those who have learned to trust will walk straight, led by the Spirit of God. This will not yet be the clear leadership expected, but those who hear My voice will lead the church to the place that is intended by Me, where I am expecting it. Not everyone will follow My voice, because not everyone knows it. There was a time when I called people to Me, but they did not hear. There will be lost pastors and scattered sheep.

This year is the year of complete trust in Me. There will be both confusion and misunderstanding among the people about what is happening, not everyone will recognise My ways. Only those who are faithful to Me, who know My voice, will remain in peace. I poured light on the church and divided it into obedient and stubborn. I myself will lead the obedient, but the stubborn will be led by their delusion. I have separated the pure from the impure, as I said earlier, that there will be no more grey. I will no longer tolerate guile and hypocrisy before Me. The unrighteous cannot stand in the assembly of the righteous. I will fulfill everything that I said before, but not as expected and as imagined. None of what I have said will remain unfulfilled. But I do not favour the doubters.

I am the living and true God! And My word is alive and true, close to fulfilment. Do not seek understanding from people, do not seek their approval - these are ways of hypocrisy. Walk in straight, uncompromising paths. You will meet Me on them. If you

want to be led by My Spirit, prepare your hearts for obedience. As Paul said, if he pleased people, he would not be a servant of the Lord. This is My path, I walked like this when I was sent by the Father to earth. I saved the people, but I did not please them. My path has been condemned by many, and your path will be condemned, following Me and walking My path. But this is condemned on earth by those who have not cognised My ways, but the one walking by them will be justified by Me. I will speak in their hearts, but the people who do not know Me will speak in their ears. Listen with your heart, not your ears. Fear not, little flock, the Lord chose you and loved you. He will conduct and justify, will be glorified in you, just believe, and do not doubt with your hearts.

Now, you wanted to hear the word for this year, but I spoke to you in your heart, and you heard it more than once, but doubted. Trust your heart, I will speak to you through it. Just keep it clean, don't lean towards any one side, stand straight. I put you in front of me, look ahead, and not to the sides, and you will see the light on your way, follow it.

God is building up a new church and establishing a new order for the new church. God will renew His church, it will become completely new, in a new movement with a new order. It will be clearer, more strict, more righteous. God is removing from His church the compromise that is present in the church. There should be no compromise with lies, none. God brings the church to the way it was in the first apostolic church, to those holy orders. They were strict, these



holy orders, but they kept the whole church holy. God wants to teach us holy severity. Holy severity does not mean that there is no love, it is holy severity in love. It is not easy, it will even be scary to follow the steps that the Holy God leads us on, the path that He will lead us on. But the church will be new, even when the people are the same, the church will become new. Everything in the church will change, it will renew itself. New relationships, new obedience, new movement in a new order. The Lord is already preparing the people for the church that He sees, which He has in His vision. He is preparing a new church to lead out of the desert, out of this closedness, into a new one. It takes wisdom to follow His voice in obedience.

You asked Me to tell you, on what height of the mountain are you standing? At this height, the height of a new holiness, a new order. It is difficult to make new decisions, they will not be to the liking of your soul and not to your flesh. They will not even match your type of character, but they will match the character of God, My holiness and My righteousness. Many will judge and will not understand, they will condemn. But the main thing is how God judges. I teach you to judge righteously, by my judgments, to judge holy. I teach you My judgments, to lead My people in judgments - these are not condemnations, but judgments, to judge every situation correctly by My vision.

My spirit began to prophesy to me - God brought me to the place of knowledge of the judgment and teaches His judgments, they judge me and everything that happens around me. God teaches His rules of life, His code by which He Himself judges everything. May the Lord give you reason and wisdom to know Him and righteously judge, first of all, yourself and the people. This is the height to which the Lord brought me - this is the level of knowledge of judgment, and God will lead me into the depth of this knowledge. The spirit thirsts for this knowledge, thirsts for the knowledge of God's code, the law of heaven.

God is now tearing away from the church everything that was built on human desire, in all ministry and in all paths. God is now completely breaking everything in all of His churches. He wants the church to walk only by His will, to trust only in His will. The time has come when God began to subdue His people, to humble them under His hand. Even when the people do not understand what is happening, the will of God is being done. The people now, as once in Babylon, did not understand anything that was happening, and why Babylon had captured them and moved them to it. And we don't understand, but we just lay down our hands before Him, before His will, before the movement of His Spirit. Before that, we moved and moved the Spirit of God. We walked on our own, and

the Holy Spirit walked with us. But the time has come when God is accustoming us to a new movement. God humbles the church under His mighty hand. He bound everything human, everything of the soul, even if it was good and beautiful in our eyes, and dedicated to the Lord, but it was human and of the soul. God humbles everything, subdues everything, so that we can see that we can do nothing ourselves. Only by surrendering into His hands and becoming obedient. God makes very obedient servants for Himself. He leads His people through the grip of circumstances, narrow gates so that we can enter into His glory, into His presence, and come into the state of that absolute obedience that God expects from His servants.

In order to trust His glory, He expects absolute obedience. The Church was moving towards this all the time and wanted it, but did not fully realise what it meant. And now, now the Lord is perfecting His church. Humble yourself, humble yourself under His hand. Even when the people of God went to Babylon, although it was a punishment for the people of God, and Babylon was filled with sins, yet those who resisted and did not want to go were in the wrong. The Prophet told them to go because it was destined from God. Even when the people went in submission, they submitted not to Babylon, but to the Lord. The king was punished for his disobedience. Although Babylon took them captive and it seemed that they were opposing Babylon, however, in fact, it turned out that they were opposing the Lord. And now, the same Babylon is captivating the church, it looks like Babylon is captivating the church, closing services, not allowing gatherings for services, but, in fact, we obey the Lord, we go in obedience to God, because God humbles us, God teaches and leads us. God teaches His church obedience. The church came out of humility to Him, came out of obedience. Self-will reigns. Generally, the church was subdued by its desires, although it looked as if it was a desire to serve God, but in this ministry a lot of the soul was mixed in, a lot of the worldly, a lot of that which separated from the Lord, distracted from Him. Although the church appeared to be worshiping, the Lord was not at the center of everything. The Lord changes everything, He cleanses His church from vanity, from everything that distracted from true worship, distracted from Himself. He rebuilds His church so that it becomes the old, true Bride, follows Him where the Lord wants, goes when the Lord wants, and walks the way the Lord wants. The Holy Spirit wants to lead the church, so that it is not the church that leads the Holy Spirit, but the Holy Spirit leads the church.

Everything that came before this was impure, God purifies the service and worship, leads to obedience. God teaches obedience without murmuring. It is

easier to humble the hearts of an unbelieving people, a people who have never been His people, but it is not easy to humble those who considered themselves subdued, because, as God's people see themselves, that they are already submissive and serve according to the will of God, it is very difficult to convert and difficult to bring the self-confident church to its knees. Therefore, God took such extreme measures to stop the church and show her that she is not moving correctly, not the way the Lord wants. It is very difficult to return the church to its previous, correct state, so God has to break the human structure, all the statutes, human rules, human foundations. God wants to change His church, to build it the way he sees it, and not the way we imagine it. That is why what is happening is happening, and it is from the Lord. In His people, God at this time kindles zealotness - zeal for the Lord, for serving the Lord, zeal for true worship. God kindles zealotness and checks, in whom this zealotness is, they will submit. In whom there is true zeal for the Lord, and not for the service that they have built for themselves, for the satisfaction of their souls, they will humble themselves, they will obey, because they will hear this call that the Holy Spirit speaks to the people of God, and those will come out after this time, humble, meek, it will be a new people. Oh! How God creates! Creates and crushes, crushes and creates. Crushes the old, creates the new. A new generation will experience a new awakening.

What training is in the army when new recruits are recruited? They are, first of all, taught obedience

and absolute discipline, while being taught to fight. God is doing the same now with His army of volunteers: he teaches obedience, discipline, teaches to fight in obedience, not by their own will, but in submission, in obedience. This is a time of humility and silence while waiting for the trumpet to sound. When the trumpet sounds, all the fetters, all the locks, all the chains will collapse at once, and the church will break free, to that freedom that it does not even see before its eyes. It is now hidden from us. God has hidden it, and He will open it, and when He opens it, no one will close it. There will not be such a power, there will not be such a power that can hold back or delay the movement of the Spirit of God, His glory. He will ride all over the earth on His fiery chariot, on His fiery horses, which are now striving for freedom in our hearts. But God will put a bit in these horses, and He will rule these horses. And God will sit on these hearts, on these fiery hearts that burn to Him, which are torn, which beat with their hooves on the ground and dream of breaking free. Right now God holds them and He will be the one to release them. God will travel all over the earth and, like Fire, will ignite the whole earth. The Lord will do so, as we do not expect, as we do not imagine, while being in this grip. But these grips are from the Lord, He gripped the church in them, and He polishes it, and will release it when we are ready. He has a time, He has a set time, He has a specification, He has a purpose for each period of time, and no one will ever cancel it.

Pastor Taysa Kotov (translated from Russian)

Logos

John begins his Gospel about Jesus Christ in an unusual way compared to the other Gospels – he begins with a revelation about Jesus Christ. He does not begin it with a genealogy, as Matthew did; nor does he begin by referring to the prophet John the Baptist as the authoritative person confirming the divinity of Jesus, as Mark did; and he does not begin with a description of an even earlier period - the birth of John the Baptist and the birth of Jesus and their arrival into the womb of their mothers: Elizabeth and Mary, as Luke described. Unlike the rest of the epistles, John begins his Gospel with a revelation about Jesus Christ Himself: *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.”* (John 1:1-5).

John begins with eternity, pointing out that He

has always been in eternity with God, and was God Himself, having nothing to do with a human being: *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.”* (John 1:1-2). Then John reveals the secret of the Word that came down to us. He explains that everything was accomplished by Him beforehand, from the beginning, and to this day everything is accomplished by Him, as the Word of God: *“All things were made through Him, and without Him nothing was made that was made.”* (John 1:3).

John further explains that the Word of God appeared to us embodied in the human body. This incarnate word is truth from heaven: *“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”* (John 1:14). John reveals that in Him life appeared to men: *“In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.”* (John 1:4,5). This means that He



is life itself and the source of life, He came so that those who received Him would receive eternal life. He is like a tree of life, predestined from the beginning for eternal life for mankind, but He is also the sight-giving Light for the cognition of truth, sent to mankind, the Light of knowledge of truth, which is life for people, the true Light: *"That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him."* (John 1:9-10). John points out that the world was created not by physical light alone, but also by the true Light, the Word of God in the power of His Spirit: *"...the world was made through Him, and the world did not know Him."* (John 1:10) Even Adam and Eve did not know the true Light, and this was their fall.

In the last days the Light again came down to people in Jesus Christ, in the form of a man. Light and Word have been sent to us as righteousness and truth. Light is the absolute righteousness of God, His judgment and His revelation, and the Word is truth.

What is righteousness, and what is truth? The righteousness of God is His judgments, therefore righteousness is compared with the light, since the light of righteousness exposes deeds and passes judgment. In Jesus Christ, the Light came down, not with the purpose to condemn, but to illuminate every unrighteousness that a person, who cannot see because of the reign of darkness on Earth, allows to happen. Today's judgments of God are not in condemnation, otherwise He would have passed judgment and it would have brought an end to everything, but His judgements are for exposing because of His mercy. Through Jesus the mercy has been given to us, so that in contrast to the Light that has come down and illuminated us, we have an opportunity now to correct all that is crooked and to cleanse all darkness that is stuck to us like dirt. The judgments of God's righteousness are in how He sees and judges everything that He calls right and righteousness. His truth, revealed to us in Jesus, makes all unrighteousness manifest - in a similar way to light revealing and exposing the uncleanness and untidiness of the clothing of a person who walks in darkness. Light is the expositor of darkness and the darkness is condemned in comparison to the Light. This is what John wanted to say when he described Jesus, calling Him the Light: *"In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it."* (John 1:4-5). *"That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him."* (John 1:9-10). Through the true light the world came

into being, that is, the world began its existence through the righteousness of God. The world began to exist in the light of God, that is, in His righteousness, in His judgments, which are His laws. The world is built on the foundation of God's laws, on His righteousness. It was the righteousness of God that appeared as life for men, however even Adam and Eve did not accept the righteousness of God because they did not cognise it, so even less can be expected from the present world, which has been plunged into darkness. By not accepting the true light, a person has lost life, since *"...the life was the light of men."* (John 1:4).

The Earth was created by the righteousness of God and lay in His righteousness; just as today it lies in darkness, in the beginning it was laying in the light. The first man had no idea about darkness, that is, about unrighteousness, about sin or about evil. Today's world has a very limited understanding of the true light, that is, of the righteousness of God. If there is righteousness in the world, then each person has his own. Each person lives by his own righteousness. There are generally accepted concepts of righteousness, but even they do not correspond to the righteousness of God. That is why, the righteousness of God is called the light of truth, and not just light. The first world, which had not yet sinned, had no concept about death, just as today the sinful world has no concept about life.

Regarding the truth, as the Word of God – the truth testifies about the Living God that there is no other God besides Him. Everything began to be that began to be through Him, by Him and for Him. This is an undeniable truth. John explains that Truth and righteousness are the Word of God, which is the light to the Earth, and they descended in Jesus to Earth.

The Gospel of John begins with the revelation that Jesus is God and the Son of God, and in the very first chapter it is written that Jesus Himself calls Himself the Son of Man, thus showing the essence of His coming and the unity of God with man. Christ, in the past, was only God, but He became a Man in order to bring to pass the plan for the salvation of people. From that point forward, He had divinity and humanity in eternity in order to be eternally close to us. God took the form of a man in Jesus Christ not only for a temporary stay on Earth, but also for eternity. God, in the form of Jesus Christ, will remain forever for us in the form of a man. Even in eternity it will be the glorified body of the Man Jesus - as the Son of Man, being the Son of God. This is a gift to us, to mankind, not only given for the Earth as salvation in Him, but also for eternity as a gift of adoption. God with us and one with mankind, in the embodiment of the human body in Jesus Christ, will abide forever.

The Word of God came out as the energy of life and filled everything with Itself. Everything is in Him, in the Word of God, and outside of Him there is nothing alive. Although It not only dwells on Earth as It came down in Jesus and dwelt with us, incarnating in human flesh, but It fills all space with Itself. This is the life that appeared so that everything began to be, what began to be in order for everything to exist. There has always been life in God as potential energy, but in order for it to become creative, it had to leave Him through the Word, becoming kinetic energy, therefore in the beginning there was the Word, and the Word was with God, and the Word was God.

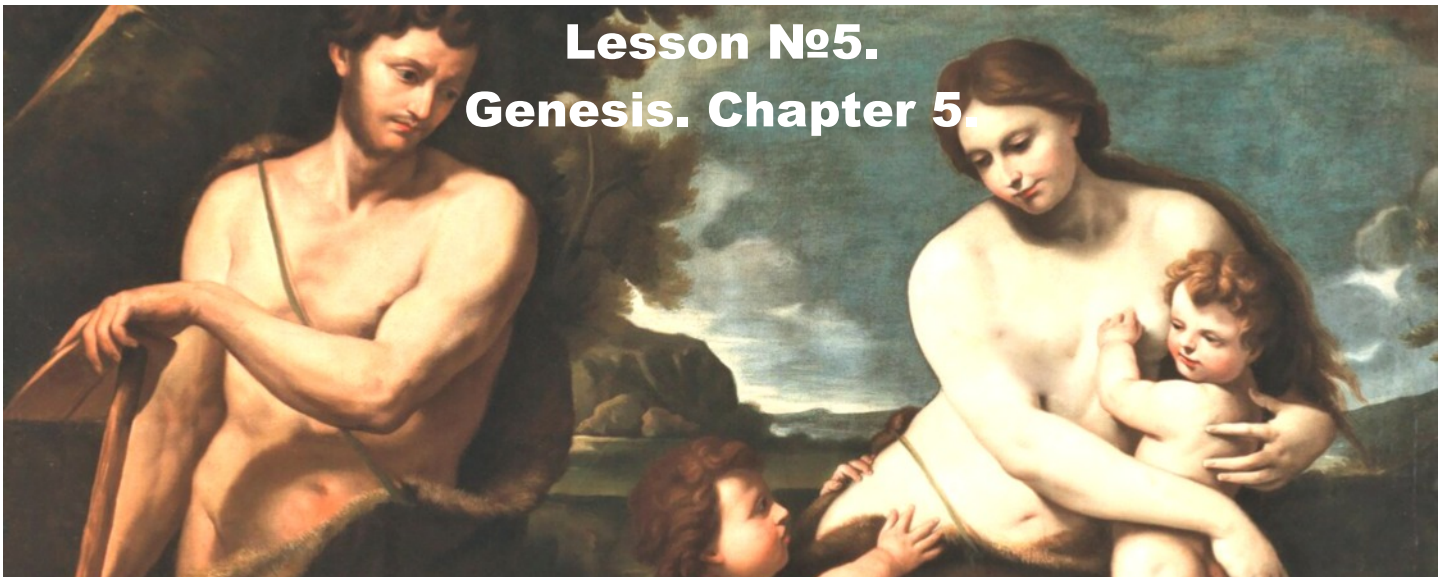
Life is the energy that dwells in God, it is this energy that is now in action in His Word. We all abide in His word, whether we believe it or not. It fills the entire universe, so what He said cannot fail to take place. We live in the Word of God, and we live by the Word of God, and by His Word we will live forever. This means we live in His righteousness and we live by His righteousness, and we will live by His righteousness forever. It was not some other power, but it was specifically His Word that raised Jesus from the dead. His Word contains His sovereign power and authority. Absolutely everything is subordinated to His Word, and it has not other option but to be subordinated, because this is an outflow of energetic forces, to which there is nothing equal in size and strength. There is no way anyone can resist them. There is no power equal to the power of God to resist Him. The adversary creates only temporary obstacles in the path of the acting Word. God exalted His Word above

every name, because every name is a definition of purpose: Beginning, or Power, or Might, or Dominion, but not fullness. They were given power and authority in accordance with their purpose, as their names indicate: "...and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come." (Eph. 1:19-21), "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow," (Phil. 2:9-10), "I will worship toward Your holy temple, And praise Your name for Your loving kindness and Your truth; for You have magnified Your word above all Your name." (Psalms 138:2).

This is what the Word of God is, this is the Beginning of all Beginnings, that is, the fullness of strength and the fullness of power, and there is no equal to Him, and no other name can compare with the Word of God. No matter how glorious it is, it has only a part of the fullness, of the whole - it will be one of the many images created by the Word of God. The Word of God - the Logos, has the status of God Himself, therefore, there is nothing higher than this name on Earth, nor in Heaven, nor in Hell. Logos is the environment in which is life, because life itself is the Logos of God.

Taysa Kotov

Lesson №5. Genesis. Chapter 5.



Verses 1-2. *This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created. (Gen.5:1,2).*

The description of the genealogy of Adam begins with Seth, the translation of whose name speaks

about what the parents expected from his birth: "Seth", that is, "laid down." They accepted the birth of Seth as the laid seed from God instead of Abel and, of course, expected the promise to be fulfilled through him. He was put in place of Abel in order to continue the righteous race, so that the descendants of Cain would not populate the whole earth. Although,



at the time of Seth's birth, Adam already had other children: sons and daughters, but the emphasis is on Cain, Abel and Seth, as if on the three main sons. They also represent the image of all humanity, dividing into fleshly, this is Cain, spiritual, this is Abel, and of the soul, this is Seth.

Verses 3-5. *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died. (Gen. 5:3-5).*

Adam did not make it to his millennium by 70 years. At the age of 130 he begot Seth, about whom we read that he ...*begot a son in his own likeness, after his image.* This was not said about Cain or about Abel. Indeed, Seth was the image and likeness of his father, both in character and in essence. He was, like his father, a man of the soul: neither the forces of darkness, nor the forces of light especially attracted him. He lived with earthly, worldly interests and did not particularly justify the hopes of his parents for him, but the people who began to call on the name of the Lord, after Abel, came from his family line: *And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord. (Gen. 4:26).*

Verses 6-8. *Seth lived one hundred and five years, and begot Enosh. After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. So all the days of Seth were nine hundred and twelve years; and he died. (Gen. 5:6-8).*

Next, we can see a listing of Seth's descendants. It is by examining the meaning of the names that one can attempt to unravel the development of events among the Sethites.

So, Seth gave birth to Enosh, the name "Enosh" means "a person in danger, ardent, inflamed," that is, an ardent person, subject to passions, unable to control his feelings. Consequently, we can say about him that he is a person of the soul.

Verses 9-12. *Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; and he died. Cainan lived seventy years, and begot Mahalalel. (Gen. 5:9-12).*

Enosh gave birth to Cainan, this name has the same root as Cain, therefore it also means "to acquire". However, unlike Cain, Cainan begot Mahalalel, whose name means "praising God". We know that it is written that after Seth's birth people began to call upon the name of God. Presumably, Mahalalel was a worshiper in an already organized service to God.

Verses 13-17. *After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. So all the days of Cainan were nine hundred and ten years; and he died. Mahalalel lived sixty-five years, and begot Jared. After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years; and he died. (Gen. 5:13-17).*

Mahalalel begot Jared, whose name means "descend, come down." His name indicates that he fell, descended. Most likely, this indicates that the Sethites descended from a moral height meaning a moral decline had occurred. It is also interesting that the generation of Jared, who was the fifth from Adam, corresponded to the generation of Lamech, the fifth from Adam, who was a descendant of Cain. According to legend, and also according to what is written in the Book of Enoch, the Sethites originally lived in the heights, and the Cainites in the low valleys. The Sethites, being seduced by the beauty of the Cainite women, headed by the beautiful Naamah (Gen. 4:22), descended from their heights and, entering into corrupt relations with them, morally fell.

Verses 18-24. *Jared lived one hundred and sixty-two years, and begot Enoch. After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. So all the days of Jared were nine hundred and sixty-two years; and he died. Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him. (Gen. 5:18-24).*

The name "Enoch" was also found among the descendants of Cain, it means "a renovator, educator, initiator, sanctifier, a word, building a city." A descendant of the Cainites also bore this name, but that Enoch (the Cainite) was the founder of worldly power and domination. He built the first city, which to his honour was named after him.

Enoch (the Sethite) is the representative of the early believers, godly and righteous. For the first time we read about a man that he walked with God, and God took him. The Apostle Jude says that Enoch prophesied about the coming flood, warning the people about the coming judgment of God: *Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." (Jud. 1:14,15).*

The son of Enoch, which is recorded in the genealogy of Seth, was called Methuselah. This name translates as "the man of God, the man of the arrow, the man of the weapon." He became famous for his longevity, having lived 969 years, he lived until the flood. According to legend, his prayers had great power, and he fought with evil spirits, interceding for the dying humanity. He died seven days before the flood.

Verses 25-31. *Methuselah lived one hundred and eighty-seven years, and begot Lamech. After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years; and he died. Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed." After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years; and he died. (Gen. 5:25-31).*

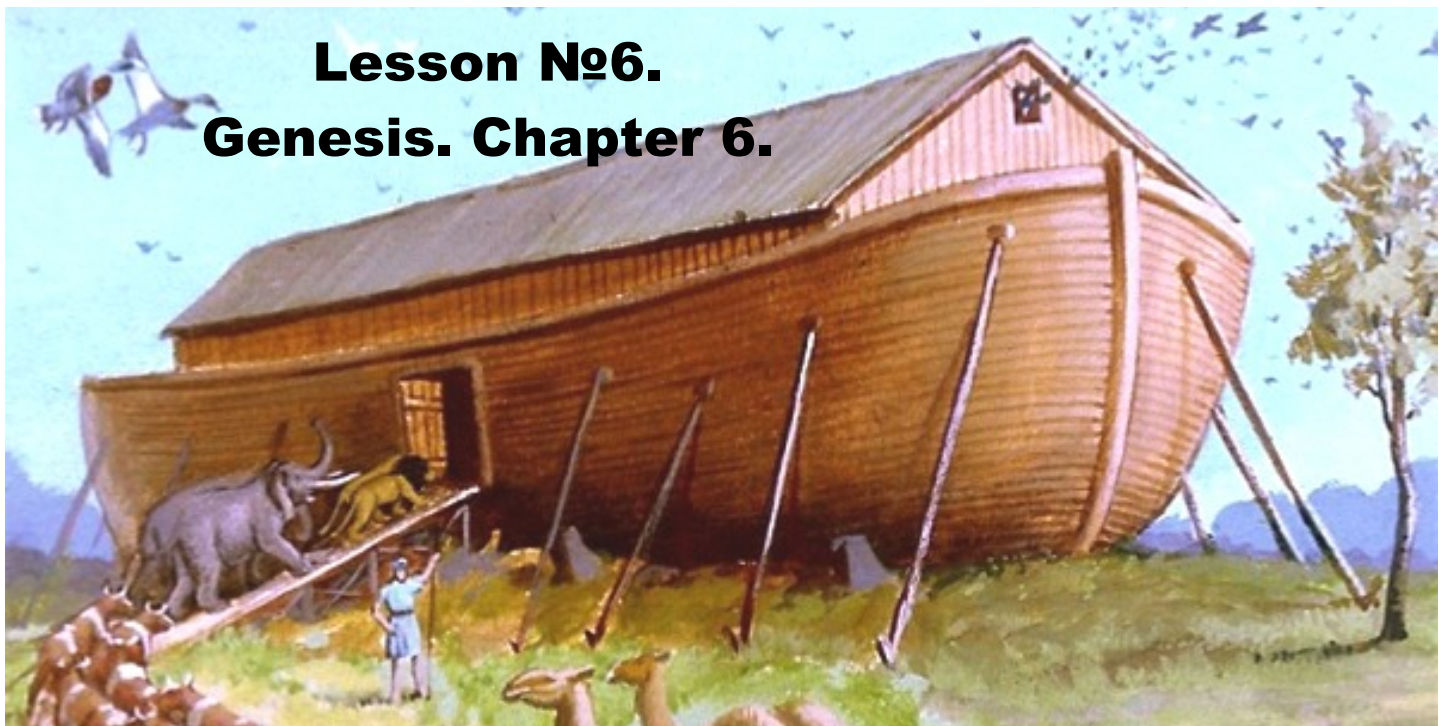
Further, we see that Methuselah begot Lamech. This name was already found among the descendants of Cain. It means "a man of war, destruction, a fierce man who has fallen into decay." This name shows the pre-flood state of the Sethites, when the influence exerted on them by the Cainites had corrupted them so much that it led to the complete destruction of morality and rejection of God. In this way the descendants

of Seth became like the descendants of Cain. However, it was at this time that Lamech had a son, whom he called Noah.

Verse 32. *And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth. (Gen.5:32).*

Noah was the last antediluvian (pre-flood era) patriarch. His name is interpreted in the Biblical text itself, meaning "comfort and consolation in labor" in the cultivation of the land. It should be noted, judging by the names, that the antediluvian people spoke the ancient-Hebrew language. When researchers discovered the most ancient texts of Mesopotamia, they learned that the Akkadians who lived in the area between rivers next to the Sumerians, were speakers of the East Semitic language from the very early times of civilization. The roots of their language coincide with the roots of ancient-Hebrew. This coincides with the Biblical account that it was in Mesopotamia that people repopulated and settled after the Flood.

Although it is not known what the wicked Lamech was thinking when he called his son Noah, or what rest he was looking for, but one thing is clear that this name was given prophetically, even if unconsciously. It was in Noah that humanity was saved from the wrath of God's judgment and the earth was freed from wickedness. At the birth of Noah's three sons: Shem, Ham and Japheth, the history of Noah is interrupted for the description of the events that led humanity to the Flood.



Lesson №6. Genesis. Chapter 6.

Verses 1,2. *Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.*

(Gen.6:1,2).

This is one of the trickier places for interpretation of the Scripture. There are two popular opinions.

One of them says that the sons of God are the Sethites, who call on God, are pious and relate to the



descendants of Seth, put by God to replace the righteous Abel. And the "daughters of men" are the Cainites, corrupted and seductive with their beauty, as evidenced by their names - Ada, Zillah, Naamah. In the Holy Scripture, the righteous, prophets, and, in general, the people of God, which could include the Sethites who have not fallen from the rapprochement with the Cainites, are often called the sons of God. This is one of the opinions.

The second opinion, which I also share, relying on my own revelations and understandings, is confirmed by the revelation from the book of Enoch, and this interpretation also corresponds to the most ancient authorities in the field of theology and early Christian interpretations. For example, the Book of Job speaks of Angels as the sons of God: *Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. (Job.1:6)*. And at the end of the Book it also speaks of the Angels as the sons of God: *When the morning stars sang together, and all the sons of God shouted for joy? (Job. 38:7)*. Here the Angels are clearly called sons of God.

Also in the description of the fall of the antediluvian world, the sons of God mean angels, but only the fallen ones. Jude wrote about them in his epistle, comparing their fall with the fall of Sodom and Gomorrah, as if describing the same sins from which, having been seduced, the first world fell: *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 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. 1:6-8)*.

Enoch wrote the following in his book: *And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'* (Enoch.6:1,2). If we consider the word used in the text about women, 'that they were beautiful', in the Synodal translation, as well as in the Torah itself, the word "tov" is used, which is translated as "good, fit for some purpose". In this case, we can say that the fallen angels saw that the human daughters were suitable for seducing people into the path of evil, and took them as their wives, whichever one they chose, committing a great adultery. Enoch describes in detail

the seduction of humanity through such a link: *And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. (Enoch 7:1-6)*. From these verses we see that consuming blood, spells and sorcery, as well as knowledge of medicine with the use of the special healing properties of vegetation, roots and trees, came with this corruption. This was all revealed by the fallen angels. Enoch also describes the fact that the sons of God taught mankind to use metal for military purposes, and to see what is behind them, and the magical effects of talismans and much more. They contributed to a technological civilization and the development of skills based on black magic. The antediluvian humanity was completely corrupted, only Noah and Methuselah remained uncorrupted. Of these, Methuselah died seven days before the flood began, and Noah was saved from disaster.

Verses 3-5. *And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. (Gen. 6:3-5)*.

So, we see that humanity, as a whole, began to neglect the Spirit of God, and consciously turned away from God, resisting His warnings even through the prophetic Enoch: *Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."* (Jud. 1:14,15). All of them were so corrupted that they lost the image and likeness of God, becoming like Cain, in whom the animal nature prevailed, that is why the Lord said that the Spirit of God in them was neglected, but this would not last forever:

And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

And here we see that God defines 120 years of life for humanity. This cannot be understood to mean that God shortened the human lifespan to 120 years. This is not the limit for the life of antediluvian people, but God set a period of 120 years, which He gave to mankind for repentance, and for Noah to build the ark.

It is said about Noah that he was a preacher of the truth, and therefore, all the years while he was building the ark, he preached the truth to the people, which was rejected by them. Noah preached repentance until the last day, when he entered the ark, and the door was closed for both salvation and repentance: *...and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly (2Pet.2:5).* The world of the wicked was left outside the ark of salvation for judgment from the wrath of God.

It is then described that those born from such a combination were giants: *There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.* In the Hebrew text there is a word meaning "fallen people", that is, the word "giants" is translated as "fallen", and through them all mankind fell. These are demigods, demigods are mentioned in the myths of many peoples. They are called heroes, giants with supernatural strength and skill. One thing unites them: they were born from the gods descending to the wives of men. Where the word "strong" is used, the Hebrew word "hero" is used, which means "rebellious against the Omnipresent".

Verses 6,7. *And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."* (Gen.6:6,7).

If we consider that the world was created by God based on love, and love is mercy and severity, then we can understand the words "the Lord repented", since the word "repented", literally translated from Hebrew, translates as "and the Lord decided on something else", that is, changed His attitude, changed His governance, from grace to strictness: *So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."*

So God changes His governance from mercy to the wrath of judgment, to the severity of His holiness.

Nothing unclean will stand or survive. The defiled creation will be destroyed, washed away from the earth, as Peter explains: *...that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. (2Pet.3:5,6).* God decides to destroy not only man, but also cattle, and reptiles, and birds. The Tanakh says: *"... I will wipe man the face of the earth ...",* since he is dust, then when water is directed at him, he will be erased, destroyed. Lawlessness also occurred among all animals and birds at that time: different individuals began to mix with each other, which gave rise to freaks, therefore, the extermination was not only of man, but of all creatures, except for those whom God Himself decided to preserve in pairs, to continue life on earth.

Verses 8,9. *But Noah found grace in the eyes of the Lord. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. (Gen.6:8,9).*

It says here that Noah found grace in the sight of God because he lived righteously and walked with God. From all the human race, only he and his family survived the wrath of extermination. The word "righteous" in Hebrew is written "tzaddik", that is, righteous. It comes from the verb "tzadak", meaning "to be just, to justify", that is, this word means not only "righteous", but also "justifying", "contributing to the justification" of others. In him, as it were, God's creation was justified, he remained a righteous person, right up to the flood itself, despite the corruption of all people on earth.

Verses 10-12. *And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. (Gen.6:10-12).*

Noah's sons were named according to the future characteristics of their offspring. Shem - "Shem" means "name" or "glory", since the descendants of Shem are called to glorify God's name. Ham - "swarthy, tanned, hot." They have an ardent character and, in the future, they will inhabit hot countries. Japheth is "beautiful", his descendants are gifted with wonderful gifts, of various arts.

So, we see the evidence that the earth was corrupted before the flood, and all flesh had perverted its path on earth, that is, had departed from its purpose. Everything created by God had its own purpose, and when the purpose was perverted, the existence of everything created lost its meaning. The earth was in need of renewal.

Verses 13-16. *And God said to Noah, "The end*



of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks. (Gen.6:13-16).

God commands Noah to build an ark so that he, his family and every creature in pairs will be saved from the flood. Of course, God could have had another option to preserve life on earth, but He commands Noah to build an ark, which took 120 years to build. Throughout this time, Noah and Methuselah had the opportunity to preach and call the people to repentance. Before the eyes of all people, the ark of salvation was being built, into which they could not enter without repentance. It was the mercy shown that we talked about earlier when God said: *"My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."* (Gen.6:3).

These are the same 120 years allotted to people for repentance. But they did not take advantage of the grace bestowed on them, because the perversion was not only in the flesh, but also in the spirit. God commands Noah: *'Make yourself an ark of gopherwood'*. Most commentators believe that the gopher tree is cypress, because the word gopher is similar to the Hebrew word for resin. There is no exact data on the genus of this tree, there is only an assumption, however, one thing is known for sure that it was durable and waterproof.

Then it goes on to describe the construction of the ark itself, which compartments should be in it, and what openings. It was three-story, with one entrance door and one window at the top of the ark. It was measured by cubits, the ancient cubit was equal to 45cm, From this calculation, the real length of the ark was 157m, width 26m, and height 15.7m. The roof of the ark was tapered to drain water. According to the legend, on the lowest level there were reptiles, in the middle - a man and taller animals, and on the upper - birds.

Verses 17,18. *And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. 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.* (Gen.6:17,18).

It says that, in the face of Noah, God makes a

second covenant with man that through him all humanity will be preserved, and the righteous will no longer be transferred to his family. The entire human race was preserved in the face of Noah.

Verses 19-22. *And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive. And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."* Thus Noah did; according to all that God commanded him, so he did. (Gen.6:19-22).

These verses interestingly reveal how the animals and birds, as well as the reptiles, were collected into the ark. It does not say that Noah must find and fish everyone out in pairs, but he must accept those whom God will send into the ark. It says: 'Bring ... into the ark', that is, let the arriving animals into the ark and place them in their designated places. They themselves, driven by God, will enter the ark to Noah, 'two of every kind will come to you to keep them alive'. This suggests that God determines who is to be kept alive, not Noah. All that is required of Noah is obedience.

This is also an image for us. God Himself brings into our Ark of Salvation, and, as Jesus said, *"No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."* (John.6:44). God leads to salvation, and we must only obediently introduce, help to enter, teach and nourish everyone separately, at the same time as nourishing ourselves: *"And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."*, we can say that this is a command to the church, as Jesus once said to His disciples: *"They do not need to go away. You give them something to eat."* (Matt.14:16). Those who have come to the Ark of Salvation do not need to go anywhere in search of food, food must be prepared in it, and it must be sufficient to feed throughout the entire time of wandering through the waters of life.

'Thus Noah did; according to all that God commanded him, so he did', – this is Noah's obedience, and therefore all were preserved and tasted the new earth and the new heaven, because the past had passed. This is our promise too: *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.* (Rev.21:1).

The Bible study session is led by Pastor Taysa Kotov
(translated from Russian)

About our Church



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

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

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

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

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

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



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

Dear brothers & sisters in Christ!

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

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

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

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



Our Services:

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



www.PhiladelphiaChurch.co.uk

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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