



Philadelphia Church International

Light of the Truth

**“...when they were in
the field, that Cain
rose up against Abel
his brother and killed
him” (Gen.4:8)**

Issue 5

September/ October 2020

The Christian Magazine

Light of the Truth

The Christian Magazine
of Philadelphia Church International
Issue 5 September – October 2020
Published in London since 2009 thanks to
the voluntary donations of the readers
Circulation – 50 copies
PHILADELPHIA CHURCH INTERNATIONAL
CHARITY NO 1086729



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)*.

In this issue:

It is possible for a human being to become a friend of God

Page 3



And only at the last trumpet, there will be a great manifestation of Christ to the whole world

Page 5

What could be hidden from the Lord, if He even saw the thoughts of Cain and warned him about them.

Page 9



Here I am knocking

Here I am standing
At the door of your heart,
Won't you let me come in
And flood light where there's dark?

For I have been knocking
For such a long time,
Don't leave it much longer
To become a child of mine

I just want you to know
That I love you so much
And can fill your heart within
That once was starved of love

So please don't delay
In responding to me,
For I may not keep knocking
And I have not a key

I will never force you
To open the door,
It's all up to you, my friend,
To receive me as Lord.

By M.S. Lowndes

Dear brothers and sisters in Jesus Christ !

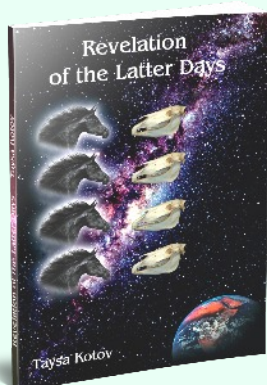
We would be very pleased to receive letters from you and any testimonies about how God is working in your lives, about any miracles and signs you have experienced on the path of following Christ, or while you were searching for Him. Please send your letters to us and we will be glad to publish them in 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.

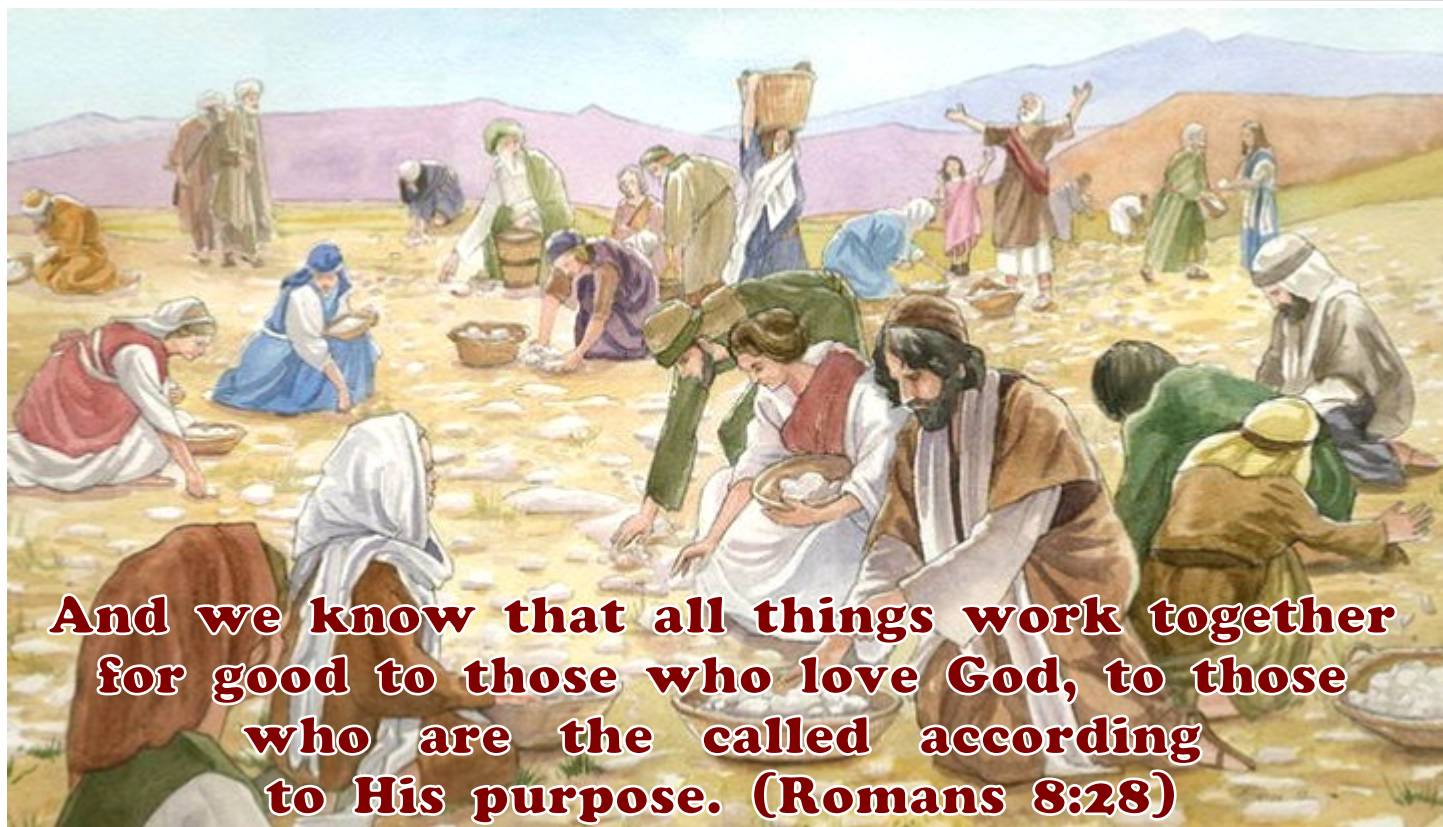
Attention!

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.





Paul calls us to give thanks for everything, because everything that happens to us is the will of God, if we are called according to His purpose: *...in everything give thanks; for this is the will of God in Christ Jesus for you. (1 Thess. 5:18)*. Nevertheless, if something happens to us that we do not understand, most often, instead of thanksgiving, the Lord hears murmuring and discontent from us. Immediately we see the schemes of the enemy in everything which is incomprehensible and seemingly terrible that happens to us, and consequently we begin to resist, oppose and be indignant to the fact that it has happened. I am not saying that the enemy is not involved in our troubles and sorrows, but this does not mean that he has been given unlimited rights over us. Whatever may happen to us, it is always within God's control and does not overstep the boundaries of what has been permitted. Also, whatever may happen to us will, in the end, work for our good. Not some things, but everything works together for our good. This includes that which is terrifying for us today, and a future that is shown to us by fear, but, in spite of it all, everything will work together for our good. This is God's will for us, or, as Paul said, works for our good. This is done by God Himself, because God not only saves and justifies the elect according to His will, but also glorifies in due time. This is how it was with Job, with David, with Moses, with Daniel, with Abednego, with Mishach, with Shadrach, with Jonah and with Jesus; and God works to the same principle today. Regardless of whether what happened to us today looks good or not, it will

always work together with all things for our good. Therefore, we must be thankful when we see good and also when we do not see any good, and have faith.

Everything that happens to us should be accepted in humility, as if received from the Lord, regardless of whether it looks sinister in our opinion or not.

Obedience is humility; there is no obedience without humility. Jonah humbled himself in the whale's belly, and it was from that place that he came out obedient. The sinister belly of the whale was a great blessing for him. Before that happened to him, he walked according to his own will in opposition to God, in complete disobedience and in the completely opposite direction. In truth, he decided to flee from God and His command, so the whale received permission to swallow Jonah. He found himself consumed by the darkness of the whale's belly. Jesus compared his being in the whale's belly to hell. But, even when being swallowed up by hell, God is able to work it all together for good to those who love Him and are chosen for His purpose. Jonah was released and glorified by the power of the Spirit of God that was present on him after he humbled himself: *"Then Jonah prayed to the LORD his God from the fish's belly. And he said: 'I cried out to the LORD because of my affliction, and He answered me. Out of the belly of Sheol I cried, and You heard my voice. For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your billows and Your waves passed over me. Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.' The waters*



surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head. I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O LORD, my God. When my soul fainted within me, I remembered the LORD; And my prayer went up to You, into Your holy temple. Those who regard worthless idols forsake their own Mercy. But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD." So the LORD spoke to the fish, and it vomited Jonah onto dry land." (Jonah 2:1-10).

Where there is indignation and discontent there is also murmuring, there is no longer obedience. We also know that because of the murmuring, the people of God could not enter the Promised Land. This is the inheritance of obedient, meek and humble people. Those who trust themselves into the hands of God will not resent and resist, but will accept everything in humility, as from the Lord.

To be in humility and obedience does not mean that one never grieves over situations. David wept and mourned many times and we can see in his psalms a lot of bitterness and pain, but there is no murmuring in them.

What is murmuring? Murmuring is discontent with God, disagreement with His actions, disagreement with His righteousness and justice, with His ways and His will. It is resentment against God and when this happens a person, in his resentment, unites with the Devil. The Devil is the first who rebelled and opposed God, and to this day he is called the adversary, that is, Satan.

There can be murmuring which is not aimed at God, but at the circumstances. This happens most often due to a lack of understanding of what is happening, as in the situation with Job. He could not understand what was happening to him, so he was crying out, or we can say that he was murmuring, at the circumstances: "Why did I not die at birth? Why did I not perish when I came from the womb? Why did the knees receive me? Or why the breasts, that I should nurse? For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest." (Job 3: 11-13), ".....Why is light given to him who is in misery, and life to the bitter of soul, who long for death, but it does not come, and search for it more than hidden treasures; Who rejoice exceedingly, and are glad when they can find the grave? Why is light given to a man whose way is hidden, and whom God has hedged in? For my sighing comes before I eat, and my groanings pour out like water. For the thing I greatly feared has come upon me, and what I dreaded has happened to

me. I am not at ease, nor am I quiet; I have no rest, for trouble comes." (Job 3:20-26). But for all his crying and lamentation, he did not accept any bad word about God. And when his wife suggested that he blaspheme God for what was happening to him and so die as a result, he replied: "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips." (Job 2:10). Both good and bad must be received from the Lord in humility - this is what Job said, because he recognized the sovereignty of God, He is always right, otherwise He would not be God. Taking this position of thought prevents a person from murmuring against God.

The people of Israel repeatedly murmured against the Lord in the wilderness because of their present circumstances, due to the lack of garlic and onions, fish and meat, cucumbers and melons, etc. They also accused God of taking them out into the wilderness in order to destroy them there: "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?" (Exodus 14:11) "...and all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, 'If only we had died in the land of Egypt! Or if only we had died in this wilderness! Why has the Lord brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?' So they said to one another, 'Let us select a leader and return to Egypt.' " (Numbers 14:2-4). Their discontent arose from the fact that they had obeyed, believed and followed God in a sort of obedience, but when they did not immediately receive that which they had followed Him for, they began to murmur against God. Clearly, in such circumstances, the corruptibility of the soul is manifested. They followed simply because they were promised the best, and not because God called them to Himself. They did not choose God as their Lord and did not accept their deliverance from Egyptian slavery as good for them. In their souls such people are slaves of wealth. They will sell themselves and their souls to whoever offers them more and better. The most important thing for them is their well-being: garlic, onions, melons and cucumbers, etc. It doesn't matter to them that they paid for all this with the souls of their children; Egypt had killed their children, drowning them in the Nile.

The world today kills the children of God's people with its spirit, the teachings of the Nile, selling its affluence through the worship of its system. Many accept slavery as freedom, clinging with

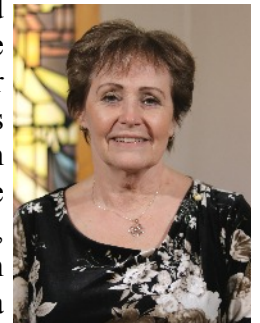
their hearts to the food of Egypt. They perceive life according to the commandments of God and the suffering of Christ as something imposed on them, with murmuring. They even think to say that when they were in Egypt, without God, they did not have the hardships of the desert. They do not accept the death of souls as a problem. However, Jesus said: *For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? (Matthew 16:26).* The soul of a human being is priceless, like eternity itself, and a foolish person sells it for temporary well-being and benefits.

It is written about Moses that he valued the affliction of Christ more than all the blessings of Egypt: *By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. (Hebrews 11:24-26).* Moses truly did have something to leave and something of value: he was in line to be the next pharaoh, with authority and power. He was to live in the luxury of Egypt with lots of treasure, but his soul was not up for sale. He chose the suffering of Christ as good, as the true treasure, more valuable than all Egyptian blessings.

What is this treasure and blessing? It is closeness to God, friendship with Him - what could be more valuable than this relationship? It is possible for a human being to become a friend of God, before Whom the heavens melt, and the whole creation bows down, before the glory of Whose face the Seraphim cover their faces with their wings: *Above it stood seraphim; each one had six wings: with two*

he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory!" (Isaiah 6:2-3). With Moses, God spoke face to face, as with His friend, because he valued God more than all Egyptian riches. The glory of God was even reflected in radiance on the face of Moses from communion with Him. Meanwhile, the people were regretting that they left the onions and garlic in Egypt, instead of thanking God for saving them from slavery and their children from death. They were no longer in danger of death and slavery.

What is the difference between Moses and the those who murmured among the people? The difference is in their view, in their interests. Moses accepted eternity as the reality, and that the life which he was presently living as passing, as temporary. The people accepted the temporary life as reality, and eternity was questionable for them. It is difficult to define the viewpoint of the people as faith. From this, there was constant murmuring both against Moses and against God for the fact that their temporary reality did not satisfy them. As a result, they lost both the temporary good and the eternal. If they had not grumbled, but thanked God for their release, they would have seen how God was caring for them in the desert: their clothes did not wear out, manna fell from the sky, water gushed out of the rock, and when they desired meat, God sent quail to fly to them in the desert. Murmuring makes a man blind.



Pastor Taysa Kotov
(translated from Russian)

Great sign of the wife Revelation of the latter days

Continued from issues 3 and 4

"She bore a male Child who was to rule all nations with a rod of iron..." (Rev.12:5)

So, the judgments of God over the beast and the antichrist, as well as over those who worshiped them and received the mark of the beast, will end in many plagues: *Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth." So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image. Then the second angel poured out his bowl on*

the sea, and it became blood as of a dead man; and every living creature in the sea died. Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. And I heard the angel of the waters saying: "You are righteous, O Lord, the One who is and who was and who is to be, because You have judged these things. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due." And I heard another from the altar saying, "Even so, Lord



God Almighty, true and righteous are Your judgments." Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory. Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds. (Rev.16:1-11). And they did not repent, but went to war against Israel, to their destruction: Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Rev.16:12-14).

But with the dragon, God will have a separate judgement, after the end of the thousand-year reign: Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (Rev.20:1-3).

What I want to draw attention to is what Paul says about the latter days, about the coming of the antichrist, that his coming does not mean the end of everything and our ascent to heaven. But he cannot come until the child is taken up to God, that is, the Spirit of revival, as John writes about that male child who must rule the nations with a rod of iron and then be caught up to God. Paul speaks about 'He who now restrains', this could be an Angel, or one of the Spirits of God, restraining the dragon until the time appointed by God: Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember

that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. (2Thes.2:1-12). The mystery of lawlessness is already in action and would like to come to pass, but there is one "but". It cannot come to pass until what was written by God takes place on the earth, until God seals His chosen.

The Lord Himself and the Apostle Paul have explained quite clearly concerning the rapture of the church, which is expected by all believers. This phenomenon awaits those believers who will live at the end of all times and events, which means that throughout all the trumpets and seals, as well as bowls, there will be believers on earth. And only at the last trumpet, when there will be a great manifestation of Christ to the whole world, and there will be a resurrection of the dead, those who remain alive will be raptured in the way Paul describes: Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed - in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. (1Cor.15:51-57).

Jesus testified about the rapture of the church, as about the latter days, about the very end, during His appearance: See, I have told you beforehand. "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. "Immediately after

the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. (Matt.24:25-31). He directly says that in times of tribulation the chosen will be on earth. The people of God will be on earth until the end of the earth's existence.

Luke also wrote down the words of Jesus about the end of time: *"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."* (Lk.21:25-28).

Matthew also recorded Jesus' words that this would happen at the coming of Jesus Christ, not earlier, as many had assumed: *"But of that day and hour no one knows, not even the angels of heaven, but My Father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."* (Matt.24:36-44).

I would like to deal with another question, which, as I now understand, was previously misinterpreted. It's about the salvation of the Gentiles. Paul said: *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. (Rom.11:25).* With reference to the 'fullness of the Gentiles', there has long been an understanding that the fullness will be reached once the one who

restrains is taken out of the way, which Paul writes about in his letter to the Thessalonians: *For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. (2Thes.2:7).* There is a common understanding that 'He who now restrains' is the Holy Spirit. However, if this is the case, we come to the conclusion that the Holy Spirit will be taken from the earth, but in this case no one will be saved and especially not the Gentiles.

However, as it has been revealed to me, it is not the Holy Spirit but it is one of the Spirits of God who is given the name 'one who restrains' and who restrains the antichrist, or the dragon, within the framework of what is permitted to him. This Spirit is called 'one who restrains'. Maybe this is an Angel of God who has been given the power to restrain the devil for a time. And all the time this Angel, as the one restraining the antichrist, was and is still on earth, not giving him the opportunity to reveal himself at the wrong time. Perhaps this particular Angel will one day be given the power to chain the dragon for a thousand years, since throughout the entire existence of the earth, until the very end, salvation will be performed on earth, even if not in the power of revival.

Even when the revival is over and the child is taken up to God, as John testifies of the Spirit of revival, salvation will be accomplished, and everyone who calls on the name of Jesus will be saved: *I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved.'* (Acts 2:19-21). As Joel and the Apostle Peter prophesied about the end times. So salvation will continue to the very end.

We can see the same thing from Paul's words when he speaks of the Gentiles: *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. (Rom.11:25).* Even though God has determined a time for the salvation of the Gentiles, there are Jews who are also saved during this time, although not in large numbers. It will be the same when the time for Israel begins, during the thousand-year reign. The Gentiles will be saved, although not in the same number as during the revival. But as long as the earth exists, the name of Jesus, for the salvation of mankind, will not be taken from the earth.

So, it is a mistake to think that the rapture of the church will take place even before the second coming



of Jesus Christ and that the Holy Spirit will be taken from the earth. The church will be on earth to the end, as God's witnesses, and the Holy Spirit will always be on the church and with the saints of the Lord. And the opinion about the rapture of the church, as expected by everyone before the time of temptation, is mistaken. It will happen at the last trumpet, when everyone sees the Son of Man coming in the clouds: *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But*

thanks be to God, who gives us the victory through our Lord Jesus Christ. (1Cor.15:51-57).

I don't want to leave you in the dark about the rapture of the church, it will happen at the very end of the time allotted for those living on earth: *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words. (1Thes.4:13-18).*

Pastor Taysa Kotov (translated from Russian)

I Need Revival

**I need Your light to shine in me,
I need to meet you face to face.
I need the rocks to break within my heart,
I need You to fill their place.**

**So much talk about revival,
About many who will be saved.
But if it's happening around me, what's the point
If my heart remains unchanged?**

**Jesus, I need revival,
I am blind and cold and bound.
Although I have been close to You,
In this condition I am found.**

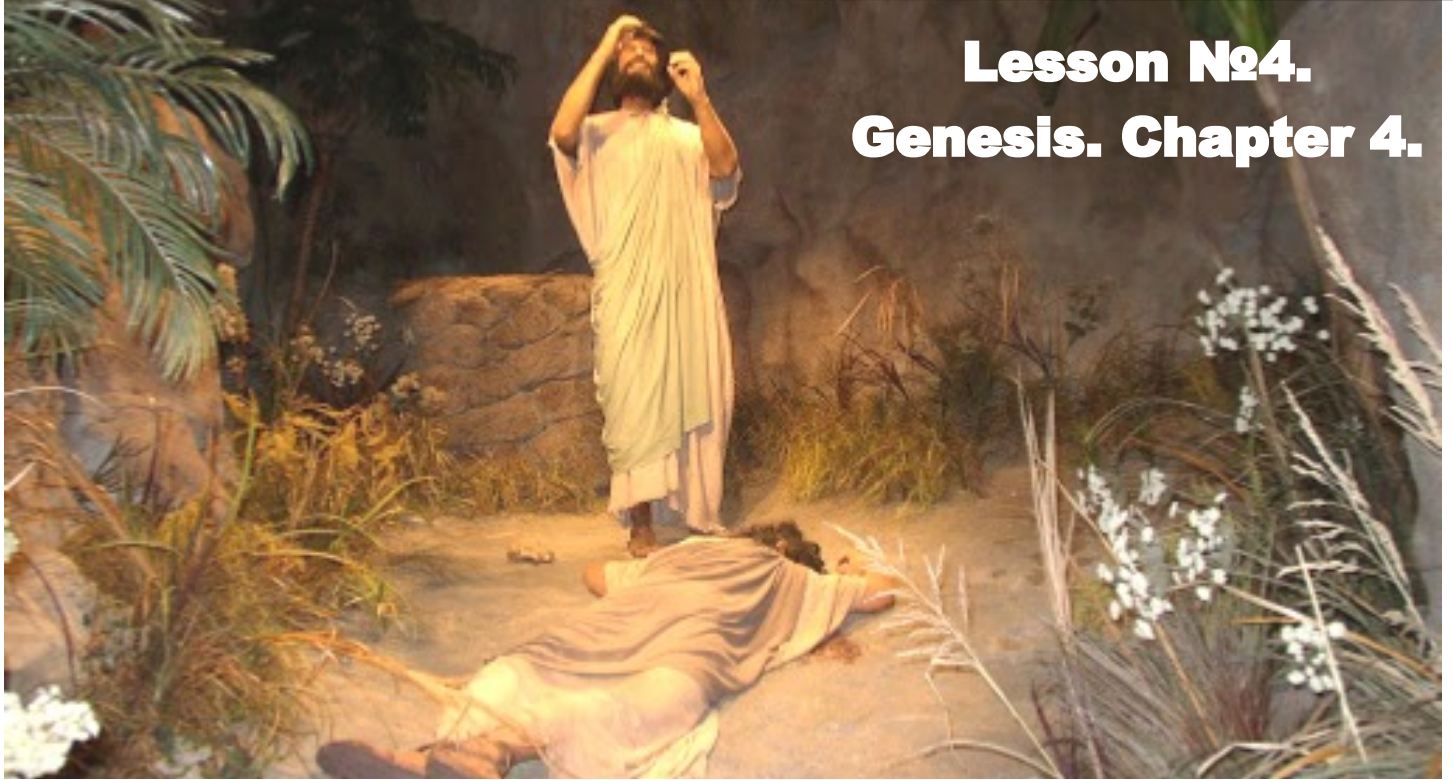
**My Lord, I need revival,
Have mercy, expose the sin and pride
Lurking in this darkened heart,
Give them no more place to hide.**

**If You choose to use an earthquake
To shake what's in my heart.
May my lips cry out that You are just
And ask for mercy on my part.**

**Jesus, I need revival.
Please – do not pass me by.
When you visit the lost and weary souls,
Please remember, among them, here am I.**

Katey Ignatovic (April 2020)





Lesson №4.

Genesis. Chapter 4.

Verses 1,2. *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. (Gen.4: 1,2).*

From these verses, it is clear that the marital relationship between Adam and Eve began from the moment they were exiled from paradise. However, this should not be understood to mean that prior to the Fall, such a relationship was not assigned for them. God told them, 'be fruitful and multiply' as soon as He created them, male and female. Their stay in paradise, which means: in God's presence and in communion with Him, as well as the task entrusted to them to name all the animals, completely absorbed them, and to that point they had not had any intimacy with each other, since the natural instinct did not yet prevail over the spiritual.

Eve's words, 'I have acquired a man from the Lord', show that she understood that the ability given to her to give life is nothing more than a gift from the Lord. This was the first person born in the union of a man and a woman. Maybe Eve saw the promised victory over the serpent in the birth of Cain, so he was called 'Cain', which means, "acquired," and in essence, hope was acquired. Eve's hope appears in his name. He, indeed, was for both of them an acquisition, since he was the first person born from them.

But now, after some time, she gives birth to another son and here she names him Abel, which in translation means "breath, steam", or in another translation - "vanity", that is, something that will soon pass. Was his name given as a revelation? Most likely,

yes, knowing that his life was quickly passing, short-lived, like a breath of wind, like steam – because at that time they were still close to God and had conversations with Him - although Eve could probably not imagine what would happen with her sons.

'Now Abel was a keeper of sheep, but Cain was a tiller of the ground'. From this we see that agriculture and cattle breeding were an early occupation of man, even at the very beginning.

Verses 3-5. *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. (Gen.4:3-5).*

After some time, Cain and Abel, for some reason, decide to offer a sacrifice to God. Until this moment, there is no mention that a sacrifice has been offered to God by Adam or Eve. From this we can understand that this was the first time. How did the idea come to the mind of Cain and Abel? Did they decide to do it themselves or was it prompted by God? The Book of Hebrews says: *By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks. (Heb.11:4).*

Faith is always from hearing, and hearing is from the word of God. Consequently, they both heard that a sacrifice was necessary for a deeper relationship with God - a sacrifice of reconciliation. And they knew that death had come for the sin committed by their parents, and that only blood, a soul, could be a



ransom for a soul. So, believing what he heard, Abel acts in humility and obedience, for which he receives a testimony that he is righteous. It is through the sacrifice that he receives from the Lord such a testimony: *'By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous...'*

Cain, on the other hand, does not act by faith, he makes his own sacrifice: not in obedience, but according to his own, independently made, decision. He decides to offer a sacrifice of the fruits of the earth, which, in fact, is his disobedience. We can say that his sacrifice - in disbelief and disobedience - is self-willed. *'...Cain brought an offering of the fruit of the ground to the Lord...'*, which is the fruit of the cursed land. If the sacrifice of the lamb for sins symbolizes the offered soul of the sinless, and this is the image of Jesus Christ who shed His innocent and holy blood for us, then the fruits of the earth in the same way also symbolize what the flesh produces. The works of the flesh are known: *Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (Gal.5:19-21).* That is, a person wants to achieve forgiveness and reconciliation with his own righteousness, and hopes to do it without the sacrifice of Jesus Christ, deciding that it is enough that he forsakes the works of the flesh and keeps himself pure. The prophet Isaiah testified about this: *But we are all like an unclean thing, and all our righteousnesses are like filthy rags; We all fade as a leaf, and our iniquities, like the wind, have taken us away. (Is.64:6).* Here it is, Cain's sacrifice: *For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. (Rom.10:3,4).* In this verse, Paul describes the sacrifice of Cain. With his sacrifice, he said that, being ignorant of the righteousness of God, he tried to establish his own righteousness, and thus did not submit to the righteousness of God. Is it possible to convey the meaning and content of the sacrifice of Cain more accurately? Unfortunately, even today many people prefer to bring a sacrifice of Cain, being ignorant of the righteousness of God.

It says that, *'...the Lord respected Abel and his offering, but He did not respect Cain and his offering.'* It is impossible to bribe God with any offering, only one sacrifice is pleasing to Him - the sacrifice of

obedience. It will be received from a heart that is humble before His will. Later, God also repeatedly turned to His people, explaining that He disliked self-willed sacrifices made in disobedience and without humility. Here is one of the warnings explaining why Abel's sacrifice was accepted, but Cain's was not: *Thus says the Lord: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist," says the Lord. "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word. He who kills a bull is as if he slays a man; he who sacrifices a lamb, as if he breaks a dog's neck; he who offers a grain offering, as if he offers swine's blood; he who burns incense, as if he blesses an idol. Just as they have chosen their own ways, and their soul delights in their abominations, so will I choose their delusions, and bring their fears on them; because, when I called, no one answered, when I spoke they did not hear; but they did evil before My eyes, and chose that in which I do not delight."* (Is.66:1-4).

Cain's sacrifice is compared in this prophecy to swine's blood: *'...he who offers a grain offering, as if he offers swine's blood...'*. This is what self-willed sacrifices look like in God's eyes. Can God be propitiated with it?

Verses 6,7. We see that God addresses Cain with a question: *So the Lord said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."* (Gen.4:6,7).

It can be seen that God does not even try to explain Cain's mistake to him. It is obvious that the action was done on purpose. He actually asks Cain: *'...why are you angry?'*, which in the literal translation means "hardened, angry." If a person was sure that they were doing good, they would raise their face to the Lord and begin to ask Him: "What is my mistake, Lord?" But if a person is fully aware that they are not doing good, that is, not fulfilling God's command, then sin lies at the door of their heart.

If a person does not overcome sin by repentance, then the sin will draw the person to itself, which is what happened later with Cain. It is also interesting that the Hebrew word "rabats" is used that for the text that sin 'lies'. This word is used in relation to animals, that is, here the Lord turns to Cain with the words that near the door of his heart and consciousness lies an animalistic passion, a desire to commit a sin of an inhuman nature. But Cain did not heed the warning and did not overcome envy and anger towards his brother and against God, as a result of which sin began to dominate him. Sin led him to an even more terrible

sin, to murder, and Cain, in his bitterness, commits the deliberate murder of his own brother.

Verse 8. *Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. (Gen.4:8).*

The words (let's go into the field) are absent in the Hebrew text, but they are in the Septuagint and the Samaritan Pentateuch.

So, Cain's hatred for his brother did not arise by chance, but judging even by the nature of their names, we can say that Cain, whose name is translated as "acquired", comes from the Hebrew word "qanah", which means "to acquire property", and can characterize him by the nature of his occupation. He, engaging in agriculture, gave thanks not so much to God as to the earth. He saw his well-being in the laws of nature, meaning he was fleshly. Therefore, the dislike and misunderstanding of his brother, who lived by spiritual aspirations, was always present in his heart.

The name "Abel", as we considered earlier, meaning "breath, steam", characterizes him as a person who lives by the spirit, not tied to the earth. The nature of his occupation also suggests that he completely relied on God and he thanked God for every soul born, and not the earth. Therefore, the spirituality of Abel could not but irritate Cain. This is the kind of war described in Paul's letter: *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1Cor.2:14).*

We know that Jesus was crucified out of envy, and not for the sake of a high goal or ideal.

Verse 9. *Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" (Gen.4:9).*

What could be hidden from the Lord, if He even saw the thoughts of Cain and warned him about them? Of course, the question asked by God was not intended to find out from Cain where his brother was. Whenever God asks a question, He does it so that a person thinks about it himself. Similarly, at one time, God asked Adam a question: "Where are you?" (Gen 3:9) This was not because He could not see him, but so that Adam could define his position in relationship with God at that moment.

So here the question is asked: "Where is your brother?" We can take a deeper look at this question: "Where is your righteous brother now? You killed him, and he shed his blood innocently, became the first martyr for faith and for obedience to God, he is now in the place of the righteous, but where will you be? " But Cain replies in his self-confidence and hardness of heart: '...am I my brother's keeper?' In this we can even see a mockery of God that He, who

keeps the righteous, did not safeguard Abel, as David sang: *He will not allow your foot to be moved; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. The Lord is your keeper; the Lord is your shade at your right hand. The sun shall not strike you by day, nor the moon by night. The Lord shall preserve you from all evil; He shall preserve your soul. The Lord shall preserve your going out and your coming in from this time forth, and even forevermore.' (Ps.121:3-8).*

How often one can hear reproaches against God that He did not protect, He did not keep safe the one who hopes in Him. Abel had trusted in God and served Him righteously. So where was his watchman, where was the guardian when the murder was committed? This is what sounded from the mouth of Cain, and the children of Cain, committing iniquity, continue to ask: "Where is he who guards?" Perhaps this is the most tricky question, which is difficult to answer, because there is no single answer. But we know that for the righteous and those who trust in the Lord, their hope does not put them to shame, because temporary life is not their goal, but eternal, and their reward in Heaven is so immeasurably great in comparison with the suffering they endured, that the life that has been taken is not a mistake by God but a reward for righteousness and an eternal crown.

Verses 10,11. *And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. (Gen.4:10,11).*

The blood of Abel speaks of vengeance, the earth took the blood, that is, the living soul of the murdered Abel, and for this, as a result, it curses Cain as a murderer. The earth accepted the life of the first murdered person, which produced the first curse on a person. Before that, mankind was not cursed. God pronounced a curse on the serpent and announced punishment to mankind. The earth was cursed for man's sin. But now we see that God declares a curse on man, which comes from the earth. The blood of the murdered Abel cries out for vengeance for murder. Not only for the murder of Abel himself, but for murder in general, committed on earth during the entire existence of the earth, therefore it is written that the blood cries out under the altar until the judgment and until the end of the age. If it were not for the Blood of Jesus Christ on the altar, forgiving and interceding for a person, then everyone would be condemned for murder, along with Cain, because even one who hates his brother is a murderer.

But we have come '...to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.' (Heb.12:24).



How could the curse from the earth be expressed? Job describes in his lamentation: *"If my land cries out against me, and its furrows weep together; if I have eaten its fruit without money, or caused its owners to lose their lives; then let thistles grow instead of wheat, and weeds instead of barley."* (Job 31:38-40). That is, wheat will be sown, and thistles will grow, and instead of barley - weeds.

Micah describes the curse of the earth as follows: *"...I will also make you sick by striking you, by making you desolate because of your sins. You shall eat, but not be satisfied; hunger shall be in your midst. You may carry some away, but shall not save them; and what you do rescue I will give over to the sword. You shall sow, but not reap; you shall tread the olives, but not anoint yourselves with oil; and make sweet wine, but not drink wine."* (Mic.6:13-15).

Likewise, Moses recounted the curse that awaits the people who have turned away from the Lord: *"But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: 'Cursed shall you be in the city, and cursed shall you be in the country. Cursed shall be your basket and your kneading bowl. Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks. Cursed shall you be when you come in, and cursed shall you be when you go out. (Deut.28:16-19), 'And your heavens which are over your head shall be bronze, and the earth which is under you shall be iron....' (Deut.28:23).*

Verse 12. *"...When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."* (Gen.4:12).

Thus the Lord testified to Cain about the curse of the earth.

However, another terrible punishment awaited Cain, he became an exile and a wanderer on earth.

Verses 13-16. *And Cain said to the Lord, "My punishment is greater than I can bear! Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me." And the Lord said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark on Cain, lest anyone finding him should kill him. Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. (Gen.4:13-16).*

The most terrible punishment for Cain was that he was exiled from the face of the earth and from the presence of God. What does this tell us? First, that

although Adam and Eve were exiled from from paradise, they were not exiled from Eden, that is, they were still on the plane of Eden, and God continued to communicate with them, albeit not in such close contact. But now Cain was exiled both from Eden, which at that time was the face of the earth, and from the presence of God, that is, from the communion with Him, which he had before. The exile from Eden meant that he was deprived of those promises that were given to Adam, Eve and their descendants. From that moment on, Cain became a wanderer and an exile on earth.

First of all, the feeling of guilt always causes a person await punishment, and therefore he lives in fear and a desire to hide. *"The wicked flee when no one pursues, but the righteous are bold as a lion."* (Prov.28:1), this is written in Proverbs, and something similar is written in Leviticus, when the curse was pronounced: *"...I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you."* (Lev.26:17).

But who could Cain fear, about whom did he say: *"...anyone who finds me will kill me"*? Of course, he feared the alleged revenge on the part of his father's family. During the two hundred and thirty years of his life on earth, Adam did not only have Abel and Cain, but also other sons and daughters. But in consolation to Cain, God said that for the murder of Cain He would take vengeance sevenfold and gave him a mark so that no one would kill him when they met him: *And the Lord said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark on Cain, lest anyone finding him should kill him. (Gen.4:15).*

God, in His promise to keep Cain alive, uses the number "seven" as a guarantee as the number "seven" means fullness and perfection. By this, God shows that He does not want the death of the sinner, but wants to give him the opportunity to atone for his sin with further life. As for the mark that God gave to Cain, it remains, of course, a mystery. One can only assume that it was not so much external as a spiritual mark on him, as God imprints His mark on the foreheads of His people, and no one sees this, except the spiritual world, but it is reflected on the life of a person in the material world. The spirit that induces murder had no right to Cain, because there was a mark from God on him.

Verses 16,17. *Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son - Enoch. (Gen.4:16,17).*

Many are confused by this Scripture because it does not say that Adam and Eve had more children. Therefore, based upon their doubts people build assumptions that there were other people on earth besides those mentioned. But this is a delusion. In the Bible we see that not all people were written about, and not all names are mentioned in this Book, but only those that have played a role in the history of Israel.

According to some interpreters of the Bible, the land of Nod, to which Cain was exiled, is not the actual name of any country, but a general term for the land of the nomadic camps of the Kenites, a land of exile and a country of calamity, located, indeed, to the east of Eden, in the opposite direction to the "land of bliss".

'And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son - Enoch.' It is from here that the genealogy of the Kenites begins. We see that the list continues of those who were born, and only rarely is their occupation described. However, given the peculiarities of the ancient biblical names, you can learn much more that is hidden in their meaning. For example, the name Enoch (Hanoch) means "Trainee". Most likely, it was given to him as a pupil of Cain, in his own spirit.

The first city is built by a murderer: *'And he built a city, and called the name of the city after the name of his son - Enoch'*. The literal translation from Hebrew reads: "... and he was building the city, the initiator, the educator, the sanctifier." His birth was marked by a very important event in the life of the Kenites: they began to build a city. The city was built in order to protect themselves from both people and animals. Even if we take into account the fact that animals before the Fall did not attack humans, then now they were dangerous.

Verse 18. *To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. (Gen.4:18).*

Here is the history of Cain's descendants in names. *'To Enoch was born Irad'*, – the name 'Irad' means "awake in the descent", which indicates that he does not cease to descend, bringing more and more evil.

'Irad begot Mehujael', – according to the Hebrew word production, this name means "the one whom God has removed, destroyed, forgotten by God."

Later it says that, *'Mehujael begot Methushael'*. Methushael translates as "asking for death. / Smitten of God (biblehub)"

'Methushael begot Lamech', – this name has the meaning "strong, sturdy" and another meaning "destroyer, enemy, falling into decay." We see that he is

described in a little more detail.

Verses 19-24. *Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal. He was the father of all those who play the harp and flute. And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah. Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold." (Gen.4:19-24).*

This is the first case to describe polygamy: *'...Lamech took for himself two wives...'*. The names of both wives speak of their physical attractiveness. The first name is translated as "decoration, attraction", and the second wife "shadow, screen".

'Adah bore Jabal. He was the father of those who dwell in tents and have livestock'. "Jabal" – the name itself explains his occupation, his name is translated as "nomad, leading the herd." He is called the father of those living in tents and have livestock, that is, he is the ancestor of shepherds who lead a nomadic life with herds. The second son, born of Adah, is Jubal: *'His brother's name was Jubal. He was the father of all those who play the harp and flute'*, his name also determines his occupation. It translates as "jubilee, the lingering sound of a trumpet." He became the inventor of strings and wind instruments.

The second wife, Zillah, gave birth to a son, and they named him Tubal-Cain, which translates as "weapons manufacturer": *'And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron'*. He became the inventor of all kinds of tools made of iron and copper: for agriculture, hunting, war and music. It is also interesting that the Bible, as well as the history of culture, indicates that copper was first developed, and then iron was made.

And finally, for the first time, there is a specific indication of the birth of a daughter and her name is mentioned. A daughter was born from Zillah, and she was named Naamah: *'And the sister of Tubal-Cain was Naamah'*. This name is translated as "pleasant, beautiful". What role she played in the history of the Kenites is unknown, but if her name was mentioned and has a certain meaning, then she was also an inventor. St. John Chrysostom says about it this way: "The blessed prophet did not act so simply and not without reason, but to prove something secret to us."

'Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me,



even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.' (Gen.4:23,24).

Further, in poetic form, Lamech's address to his wives is described. This is one of the oldest monuments of poetic lines, when the same expression is used in different words. The famous philosopher-theologian V.S. Solovyev describes this place as follows: "The most ancient of the surviving monuments of poetry - the bloody Song of Cain's grandson Lamech reproduced in the Bible, breathes not with material need, but with wild anger and ferocious arrogance." It is difficult to understand whether the words are about a murder already committed or as an intention, such as: "I will kill everyone who stands in my way, regardless of whether he is a mature man or a boy." This is the way most commentators tend to understand this song about the sword and the power of the sword. He, as it were, received power through the invention of his son and threatens despotically, imperiously and boastfully. He is absolutely sure that if God promised to pay seven times for the murder of Cain, then for his murder there will be repayment of seventy seven times, that is, armed with a formidable weapon, he himself will be able to stand up for himself. This is how his boastful song looks in front of his wives. This is one of the assumptions.

However, according to legend, the exact opposite assumption is made. Lamech was blind, and the boy always served him. He led him and guided his bow while hunting. Cain was alive at the time, but the constant fear that was present in him turned his life into one of constant flight. He dressed in animal skins in order to be unnoticed in the thickets, and hid in the forests. His own words: *'...anyone who finds me will kill me'* pursued him in thought. One day, Lamech went hunting with the lad and heard rustling in the bushes. The youth directed Lamech's bow towards the bushes and he accidentally killed Cain. When the boy announced the murder to Lamech, Lamech in anger shot at the boy and struck him, which is why it is said: *'...I have killed a man for wounding me, even a young man for hurting me...'*. That is, the death of the man, Cain, as his parent, is as an ulcer for him, and the death of a youth is as a wound, because Lamech would not have spoken and lamented about enemies like that. This is the story according to the legend, but this description has no specific explanation and can only be assumed.

When Lamech said that he would avenged seventy-seven times, a very interesting fact emerged. It looks like Lamech predicted about the seventy-seventh generation, in which Lamech's guilt was redeemed. God told Cain that *"...whoever kills Cain, vengeance shall be taken on him sevenfold."*, and so,

in the seventh generation, Cain was unintentionally killed. It turns out that the prophecy about him came true. But Lamech's guilt was redeemed as an unintentionally committed sin of murder.

The Gospel of Luke contains the genealogy of Jesus Christ, ascending from Adam, and there are exactly seventy-seven names in it (Lk.3:23-38). According to the amazing prediction of Lamech, in the seventy-seventh generation from Adam, the sin of an involuntary killer was atoned for by Jesus Christ. It was Jesus Christ who brought the sacrifice on Golgotha to atone for the sins of every person who repents of them before God: *'...she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.'* (Matt.1:21).

Verse 25. *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."* (Gen.4:25).

Adam was 130 years old when Seth was born, whose name translates as "laid, approved." He was, as it were, laid as the foundation for the formation of future humanity instead of Abel. Through him, righteous descendants appeared so that not only the descendants of Cain would populate the land.

The Scripture describes, as it were, three main sons, although besides them Adam had many daughters and sons, as is written: *After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.* (Gen.5:4).

Three sons are three types of future people. Cain is a carnal man, with all the sins of the flesh. Abel is a spiritual person, and Seth is a person of the soul. Tradition attributes the invention of writing, mathematics and astrology to Seth. *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.* (Gen.5:3). It is written here that Adam begot a son in his own likeness and in his own image. From this it can be inferred that Seth, like his father, was a souly person, not particularly distinguished in anything. He lived with earthly interests, not falling under the power of evil forces, but also without spiritual interests, but it was through him that offspring were born who worship God.

Verse 26. Only when Seth had a son, Enosh, did they begin to call on the name of the Lord again: *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).

The name "Enosh" means "a man, but weak", prone to diseases and dangers.

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)



Postal address:

Philadelphia Church International
PO Box 1405, Ilford, Essex
IG2 7GR, UK
Telephone: 020 8590 7854

E-mail:
info@PhiladelphiaChurch.co.uk

Website:
www.PhiladelphiaChurch.co.uk

Our Branches:

Israel:

Philadelphia Church
Pastor Albert Solodkin
Sderot Dgania 77/29
Kiriath Haim, Haifa
26217 ISRAEL
(00972) (0)50-571-3068
(00972) (0)722125791
www.philadelphia.ucoz.com

Belgium:

Philadelphia Church
Pastor Violetta Bagdasarian
1020 Laeken, rue Emile Wauters 110,
Bruxelles
BELGIUM
Bus 240,241,242,243,245,250,251
Tram 19, 51
Metro Stuyvenbergh
(0032) 2424-3307, (0032) 486-389-907