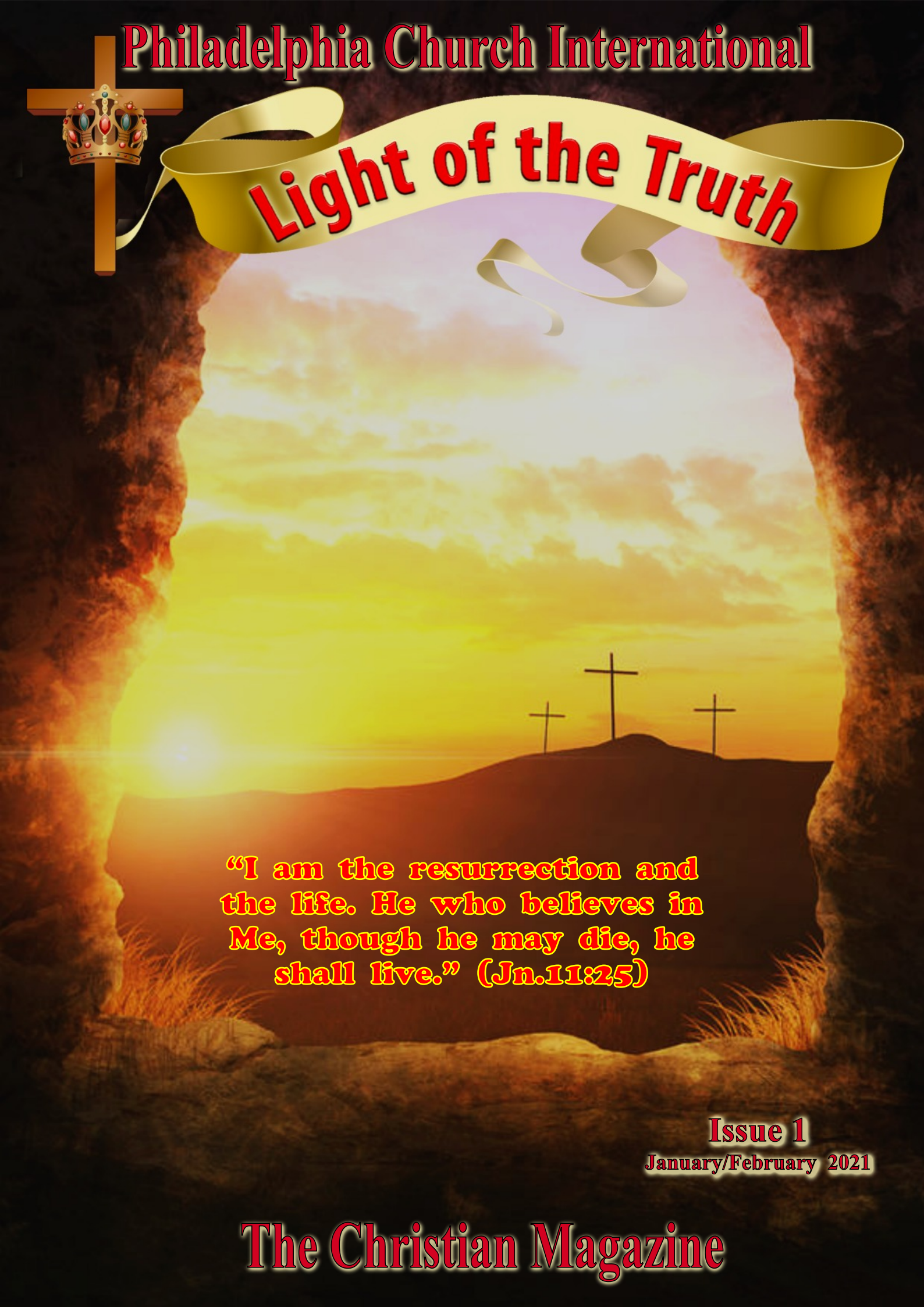




Philadelphia Church International

Light of the Truth



**"I am the resurrection and
the life. He who believes in
Me, though he may die, he
shall live." (Jn.11:25)**

Issue 1

January/February 2021

The Christian Magazine

Light of the Truth

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HAPPY EASTER

The Resurrection

We hold so close to our hearts
The cross where Jesus died,
But so much more than the blood-stained cross
Is that Jesus came back to life

The stone's been rolled away;
The tomb lay open and bare –
They looked for Him, and then the angel said
That He is no longer here

Oh what joy they must have felt
To see Him just once more,
To eat with Him, to drink with Him,
To receive Him back as Lord

So much did He accomplish
Through His death upon the cross
And in His rising from the dead,
He reconciled us back to God

Nothing else could bridge the gap
That sin had wrenched apart –
Now we can freely go to God
And receive Christ in our hearts.

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.

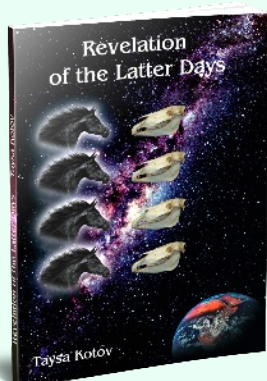
Dear Brothers and Sisters,

Be blessed in your walk with the Lord: *“Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.” (1 Thessalonians 5:16-18).*

When we go through difficult times in life, the last thing we may feel like doing is to say “thank you” to God or to be glad. Yet we are told in the above verse to give thanks in everything, which includes the difficult things; and that this is the will of God for us. By actively choosing to trust God, to thank Him, we are giving our situations, our worries and our fears into His faithful hands. Only then do we begin to see with our spiritual vision that *“...with God all things are possible.” (Matthew 19:26)* and trust Him to take control of our circumstances and do as He knows best. After some time, when we see what He does for us, we will feel like praising Him and thank Him even more!

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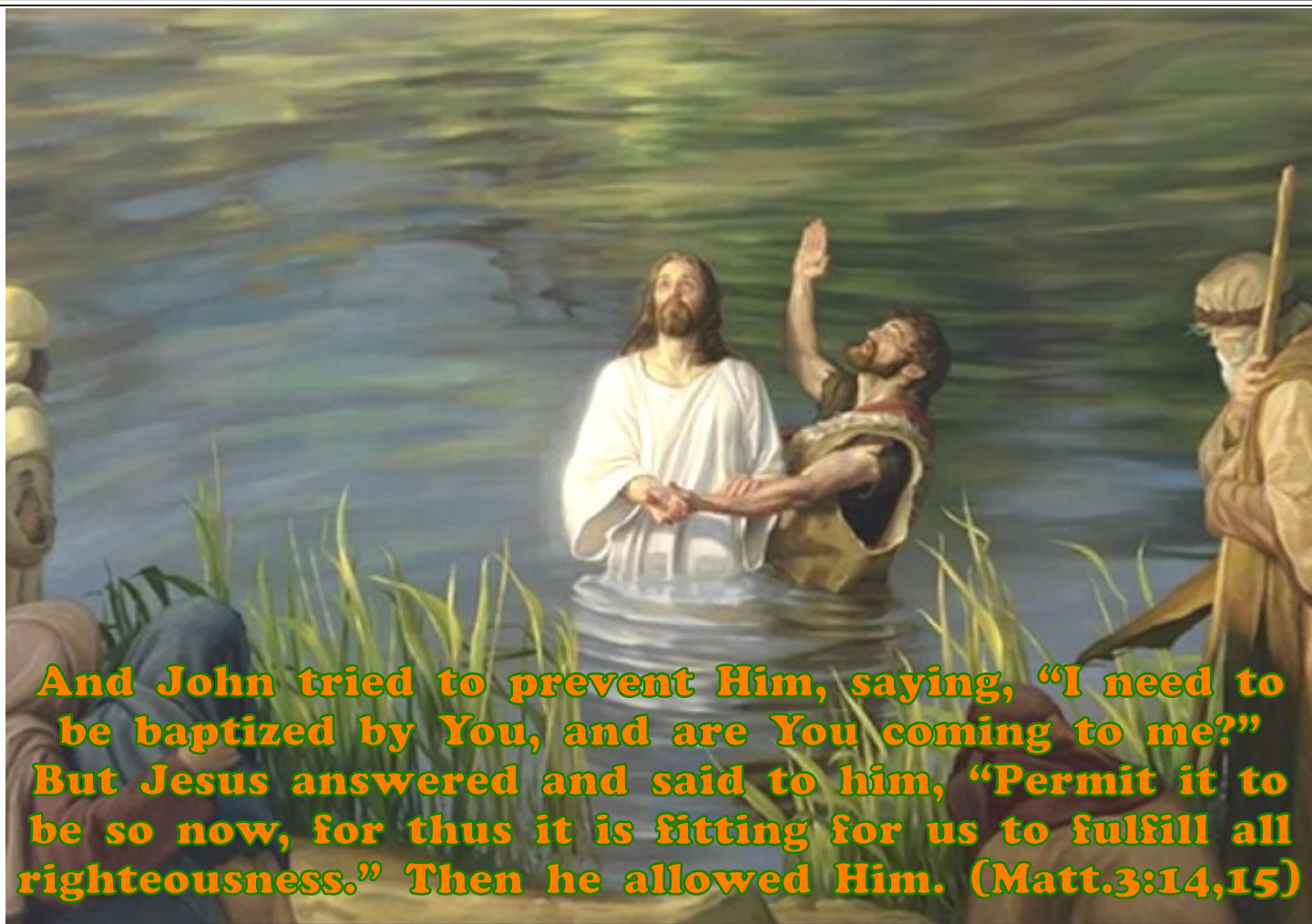


Attention!

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.



And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. (Matt.3:14,15)

Righteousness. What is righteousness, and how does one "fulfill all righteousness". A person's concept of righteousness is so relative that it turns out that there are as many forms of righteousness as there are people. Each person has their own idea of it and lives by their own principles, calling it righteousness. But a principle is a belief, a person's own outlook on things, own outlook on life, it is their worldview and, therefore, this is their own righteousness. But is this the righteousness that founded the world? On what righteousness does everything stand and by what righteousness is it preserved? There is a standard by which the righteousness of each person is judged - this is the righteousness of God. And whose righteousness can withstand its judgment and be acquitted?

Usually, an honest person is honest based on his own righteousness. He always chooses righteousness and acts according to it, but only according to the righteousness that he accepts. This is his personal righteousness, this is his understanding of righteousness. But if one is honest, then one can ask oneself: is it true righteousness? If a person does not reflect on this and does not seek the righteousness of God, one will only find out about it on the day of judgment, when the righteousness of everyone will be assessed. Only one who is too confident in one's own righteousness does not look for the righteousness of God.

Having a literal knowledge of God's commandments does not even mean that a person knows the righteousness of the Kingdom of God. The literal knowledge of the law crucified the Fulfiller of the law, Jesus Christ, because it did not know the righteousness of God. Therefore, it is necessary to seek knowledge of the righteousness of God, while denying one's own understanding: *But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (Matt.6:33)*, that is, only the Kingdom of God abides in righteousness, stands on righteousness, and all the works in the Kingdom of God are righteous. For a person, one's own righteousness is of extremely high value, therefore it is necessary to reassess the values in one's own soul, as Jesus, the son of Sirach, said: *I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my soul unto her (wisdom), and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. (Sir.51:19,20)*. Knowing the righteousness of the Kingdom of God is gaining wisdom. Our righteousness is of the soul, not spiritual. Righteousness of the soul is egotistic in nature. Even the fact that a person defends one's own righteousness is a manifestation of egoism and self-confidence. A person must make the decision to come out of the state of self-confidence in order to start



looking for the righteousness of God and live according to the principles of the Kingdom of God, that is, he must fulfil all righteousness.

Stubbornness is inherent in self-confidence, but in the righteousness of God there is firmness. Stubbornness is foolish because it is blind, but the firmness of God's righteousness can see, therefore it is wise. In the righteousness of God there is unconditional love, but in human righteousness there is self-love, that is why the righteousness of God does not offend or take offence, but the human righteousness both offends, and frequently takes offence. The righteousness of God is sacrificial, just as it appeared to us in the Sacrifice of Jesus, but human righteousness demands sacrifices from others. A person who lives in the righteousness of God fulfils it oneself, but a person who lives by one's own righteousness demands others to fulfil it, that is why Jesus came in order to fulfil all righteousness: *"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill."* (Matt.5:17). The Pharisees, teaching others, did not live like this, they did not fulfil the righteousness of God themselves, but strenuously demanded its fulfilment from the people: *"Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do."* (Matt.23:3). The Pharisees, knowing the commandments as the letter of the Law, pretended to be those who had knowledge of righteousness, but at the same time they did not know the righteousness of the Kingdom of God, and therefore did not fulfil it. The law is spiritual, not carnal, and the righteousness of God is not in the letter, but in His Spirit. Therefore, the one who lives by the righteousness of God seeks justification for others, or seeks mercy towards others, and the one who lives by one's own righteousness, condemns and blames. Human righteousness, like the law of God without the Spirit, only accuses and condemns, but the one who knows the law of love denounces the sin and pardons the man. Judgment and retribution are the rights of the True Judge, Father God.

All one's life one can search for righteousness in order to justify oneself, and it will be revealed that one was looking for one's own righteousness, and not the righteousness of the Kingdom of God. A person's own righteousness will never be satisfied in God. Only those who seek the righteousness of the Kingdom of God, and not their own, will be filled and satisfied with it: *Blessed are those who hunger and thirst for righteousness, for they shall be filled.* (Matt.5:6), it does not say, "Seek your own righteousness," but the righteousness of the Kingdom of God. It is not those who seek and prove their own righteousness that are blessed, but those who seek the righteousness of the Kingdom of God.

And yet, what is righteousness? What is its definition? How can one do it or fulfil it? Righteousness manifests itself in deeds, and truth manifests in words. God speaks the truth, and righteousness is fulfilled. And only those who know the truth do righteousness. Jesus came as truth; truth came down from Heaven in order to perfect and fulfil all the righteousness of God. *Your righteousness is an everlasting righteousness, and Your law is truth.* (Ps.119:142), this is David's explanation, dividing the concepts of righteousness and truth: everlasting righteousness is God's works, they are eternal, and His truth is in His law, on which His righteousness rests. The fulfilment of His law is righteousness, that is, the fulfilment of the truth is the righteousness of God: *Your demands are just and right.* (Ps.119:138 - *The Living Bible Translation*).

Keeping the commandments of God is righteousness and perfect truth. But the fulfilment of the law takes place in the spirit of love. If there is no unconditional love, there is no fulfilment of the commandments. It is in love that a person receives the revelation of the commandments, and not so much with the mind as with the spirit, since the law of love is spiritual. Paul says that spiritual knowledge of the law freed him from another law - the law of sin and death: *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.* (Rom.8:2). This knowledge of the truth makes a person free from the law of sin and death, from the law based on pride and selfishness: *And you shall know the truth, and the truth shall make you free.* (Jn.8:32).

A person who is free from the law of sin and death becomes a fulfiller of the righteousness of God, because that one knows love and mercy: *Mercy and truth have met together; righteousness and peace have kissed. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yes, the Lord will give what is good; and our land will yield its increase. Righteousness will go before Him, and shall make His footsteps our pathway.* (Ps.85:10-13). Here David is prophesying about Jesus, as the truth, that came in Jesus, born of the earth, that is, about the Son of Man, in whom the righteousness from Heaven will descend to earth, and will be fulfilled, therefore Jesus said that the Kingdom of God is within us. Those who accept Jesus accept His righteousness: *Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.* (Is.11:5). Isaiah's prophecy about Jesus says that He will do deeds of righteousness and walk in truth: *For He put on righteousness as a breastplate...* (Is.59:17). The righteous life, or life in the perfect righteousness of God, was Jesus' garment. This is a breastplate that is not pierced by the forces of the enemy of all God's righteousness, that is, the

devil. Therefore the New Testament says to put on the breastplate of righteousness, that is, to put on the works of God's righteousness, to do all God's righteousness, and not one's own. Our sanctification is in the knowledge of the truth, through which the righteousness of the Kingdom of God is known: *Sanctify them by Your truth. Your word is truth. (Jn.17:17)*. Not the letter of the law, but the Spirit of the law is the truth. However, one must not only learn the truth and righteousness of the Kingdom of God, but live according to its righteousness. Righteousness must be performed in all matters, in all decisions made, in all actions. We must dress in righteousness, it must envelop us like a garment. And it does not say that God will clothe us in righteousness, no, it is we who must put on the breastplate of righteousness. It is our deeds of righteousness that clothe us. In order not to be naked when we are clothed, we must dress in the righteousness of Christ, that is, do His works in His righteousness. If we dress with our own righteousness, then at the moment when we part with our earthly body, we will find ourselves naked, unclothed, because only the deeds of the righteousness of the Kingdom of God cover us, but the deeds of darkness, being burnt in the fire of God's righteousness and holiness, will bare the inner man: *...if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. (2Cor.5:3,4)*.

Jesus is Truth and Grace, like Word and Love, which is Light. The righteousness of God is a judgment; therefore, everyone will be judged according to their deeds, according to their life in righteousness. Jesus brought the truth and through Himself fulfilled righteousness. He did not come as judgment, as righteousness, but accomplished every righteousness of God. If He had come as righteousness, then judgment would have come to Earth. However, He said: *I have come as a light into the world, that whoever believes in Me should not abide in darkness. And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him - the word that I have spoken will judge him in the last day. (Jn.12:46-48)*. From these words we see that those who do not accept the truth will not be able to do the works of righteousness. Truth, like light, reveals those who do not do the righteousness of God, and subjects them to judgment: *And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and*

does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." (Jn.3:19-21). Therefore, a person who does not choose truth and life in righteousness for oneself chooses judgment.

However, righteousness without love is only a partial righteousness, it can look harsh, therefore even the letter that is truth must be filled with love, otherwise it kills. The Spirit of God is love, this is righteousness, therefore He gives life. To choose life according to the righteousness of God is to choose life itself. Everything that is not in love, outside the Spirit of God, is not the righteousness of the Kingdom of God: *Mercy and truth have met together; Righteousness and peace have kissed. (Ps.85:10)*. Mercy and truth are cognised through love. A person who does not have unconditional love does not know mercy. One can know the truth, but one cannot know mercy if one does not know love. And this knowledge will only be partial righteousness, since righteousness is in love and mercy. In this case, the righteousness in the mouth of such a person will be a murder weapon. This will not be the fullness of the righteousness, but a part of the righteousness of God.

Some use the form of righteousness to cover themselves. But the form of righteousness is not the righteousness of the Kingdom of God, just as the physical form of the Son of Man is not the image of the eternal God. God was in Him with His Spirit. It is not the body of Jesus that is God, but the Spirit who lives in Him. The righteousness of God is in the law of eternal life. The tree of the knowledge of good and evil is not the righteousness of the Kingdom of God, but the tree of life. The righteousness of the Kingdom of God is all-encompassing, just like His love, therefore it must be constantly cognised and is impossible to completely know until the end of one's days, that is why Jesus said: "seek" the righteousness of the Kingdom of God, that is, constantly turn to the Lord in search of knowledge of it. Just as the walker constantly monitors his steps and watches the road he steps on and where he turns into, so the one walking after the Lord constantly watches one's own paths: *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."* (Jn.14:6). Since life is the righteousness of the Kingdom of God, it could be understood that Jesus said about Himself in this verse that He is the way, the truth and the righteousness, and no one can come to the Father through a different way of life. Since the tree of life is the tree of righteousness of the Kingdom of God, those who eat of it will live forever: *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree*



of life, which is in the midst of the Paradise of God.” (Rev.2:7). It is not about the one who overcame, but about the one who overcomes, that is, while still living in the flesh one can eat the fruits of righteousness from the tree of life. In this case, a person is filled with righteousness and life, just like those who eat the fruits of the tree of the knowledge of good and evil are filled with the deceit and deception of the devil and consequently carry death in themselves. Jesus said: *“...it is fitting for us to fulfill all righteousness.”* (Matt.3:15), and He fulfilled it. Does everyone who ought to fulfil the righteousness of God, actually fulfil it? You need to think about whether you are looking for it at all, or do you live in your own righteousness, convinced of your own righteousness?

Righteousness without love says that man is a sinner.

Righteousness in God's love says: but he is forgiven.

Righteousness without love says: all are condemned because they have sinned and are deprived of God's glory.

Righteousness in love says: justified by the Blood of Christ.

Righteousness without love says that no flesh will be saved.

Righteousness in love says what is impossible for people, is possible for the Lord.

Righteousness without love says that whoever breaks one commandment of God, breaks the whole law and is a breaker of the law.

Righteousness in love says that whoever has the

love of God fulfils the law.

Righteousness without love - condemnation and death.

Righteousness in love - justification and life.

Righteousness in the mouth of the devil is deadly.

Righteousness in the mouth of God gives life.

Everything that is said without love is only a part of righteousness.

That which is said in love, is the fullness of righteousness.

The letter of the law is righteousness without love, but the Spirit of the law is love.

That is why the letter kills, but the Spirit gives life.

The letter came first in order to condemn and convict sin.

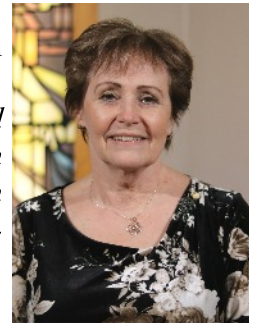
But the letter wasn't with God first, the Spirit was.

The righteousness of God's love is that the One Who condemned sin, also freed and justified the person who hated sin.

The same One Who gave the law, also gave mercy that transcends the law.

God's righteousness is in His love!

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (Jn.3:16).



Pastor Taysa Kotov (translated from Russian)

Prophetic Word:

2021 Will Be Marked by A Single-Minded Focus on Jesus!

Distractions, distractions, distractions! Distractions have drawn the hearts and focus of My people away from Me. Rather than walking close with Me, many are giving their attention to other meaningless things while excluding Me.

They are occupied from the time they rise in the morning until the time they sleep at night. I wait and they do not come. They offer a prayer here and a prayer there, they read a scripture here and a scripture there, and worship a little here and a little there, but their hearts are far from Me. Many would rather watch a movie than spend time with Me. They would rather check their social media than engage with Me. They are more disciplined with their exercise routines and diets than they are interested in carving out time in their schedules for Me. They prefer the mundane to

the holy because their hearts are distracted. They say they know Me, but where do their affections lie?

Many who serve Me in ministry have become distracted by their ministries and the assignments within them - assignments that I have not ordained but have been created due to the growth and expansion of their ministries as well as personal vision. It is time to walk away from the things that distract and return to Me.

In this hour I am addressing My people as I addressed the Church at Ephesus:

To the angel of the church of Ephesus write, *“These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: ‘I know your works, your labour, your patience, and that you cannot bear those who are*

evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have laboured for My name's sake and have not become weary. Nevertheless, I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place - unless you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God'" (Revelation 2:1-7 NKJV).

Have you left your first love? Have you lost sight of My presence in your midst? Have you become distracted? I love you deeply and am calling you close to My heart in this hour, for when you make Me the centre of all things in your life, you will know peace and fulfilment. It all comes from Me. I am grooming you as My beautiful Bride, but the Bride makes herself ready. She is not engaged in the distractions of the world or the enticements of the flesh. My Bride is smitten by My love and responds. My Bride has one primary, undistracted affection - Me. When she arises, I am on her mind and she seeks Me. Throughout her day, I am foremost in her thoughts, and at night when she lays to rest, I am her final meditation. My Bride is always filled with fresh oil and does not neglect the most important part of her life - Me.

What can worldly possessions offer you? Only fading pleasure. What can man's efforts produce? Only temporary satisfaction. What can money buy? Only things that rust and moth destroy and thieves break in and steal (see Matt.6:19). Why do you focus on things that do not satisfy? Why are you distracted?

The enemy has launched an assault of distraction upon My people in order to hinder them from coming to Me, but in this hour My Spirit will call My people back into divine order, keeping Me as their central focus in all things. They will return to Me in response to My love. A fresh and deepened revelation of My love will be granted them so that they will return - they will come.

A company of believers will be raised up in this hour whose passion is completely Mine. They will know Me and desire nothing but Me. They will love Me because they understand and know through experience the love I have for them. They will seek Me all their days without giving in to distraction, and I will fill them and bless them. Their love for Me will cause them to focus without effort.

There will also be many who will realize that their hearts are far from Me and they will return to

their first love in fasting and prayer. They will cry out for grace to return for they are dissatisfied. I will answer them and grant them the desires of their heart. Once again, they will love Me and serve Me with uninstructed focus.

Ministries will emerge in this era to teach, mentor, and train My people to love Me with all their hearts. I will be the focus of these ministries. Even though they will teach life skills, spiritual gifts, and biblical principles, and be committed to the great commission, their main focus is Me - Jesus! Their message will carry one theme: Me - Jesus. Many of these ministries will be led by younger generation leaders who only want Me. They do not long for title, attention, possessions, or promotion - they simply long for Me. They will be humble before Me and truly embrace the cross, taking it up daily as they follow Me.

Many will tell them, "Lighten up - you are too intense! You are too radical! People need more than just Jesus - your life needs more than just Jesus." But they will follow Me in fullness of focus, in purity of heart, and in outrageous love, for they know My love and have received My love. They will not be distracted. As a result of these Jesus-focused believers, I will emerge in the earth to be seen by the masses, for they will not simply present programs, teachings, and events to attract people - they will present Me. I will be the focus and they will hide themselves in Me.

Many leaders in this era will dismantle the very things in their ministries that bring distraction. I will lead them to simplify so that their attention will not be absorbed by the mundane. The shackles of distraction will fall from them and they will once again gaze upon Me and seek My face. They will be renewed in their faith and I will increase their effectiveness for they will be led by My Spirit. They will return to prayer, worship, and the study of the Word and will be free again to obey My leading in simple faith. This is how I obeyed My Father's leading when I walked on the earth. The very things I saw My Father do, I did. The things I heard Him say, I spoke. I walked in close relationship with Him, obeying His voice and following His lead. I did not allow meaningless distractions to take My focus.

Many will come to Me in this era. Many will follow Me. Many will serve Me well - for I am their focus.

Insights

Life is full of distractions, but there is only one thing that is important. We see this in the story of Martha and Mary of Bethany:

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister



called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, *"Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."* And Jesus answered and said to her, *"Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her"* (Luke 10:38-42 NKJV).

When Martha met Jesus, she had a heart to serve Him and welcomed Him into her family home. Her sister Mary was present also, and Mary appears to have immediately positioned herself at the feet of Jesus, hearing His Word. I can clearly imagine the scenario: Mary was totally captured by Jesus and engaged in His very presence with nothing distracting her while Martha was agitated because her sister wasn't helping with the meal prep or performing the outward tasks at hand.

When Martha brought up the subject to Jesus, inviting Him to set Mary straight, His answer was not what she expected: *"Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."*

That was probably a very hard thing for Martha to hear, but it was necessary. Martha had a good heart and desired Jesus to be in the midst of her household. She also wanted to serve Him well, but she didn't realize the most important thing: being positioned in His presence to receive the Word that comes forth from His mouth - the Word that you can only receive while your attention is completely fixed on Him.

Jesus was Mary's focus while Martha's focus was accomplishing all the tasks needed to serve Him well. There is nothing wrong with engaging in tasks, but there needs to be right order and perspective. Jesus is first. When our focus is upon Him, then it is carried into the tasks and assignments at hand. When Jesus is first in our affections, He fills everything else with His grace, love, wisdom, and presence.

I love, the song "Jesus at the Center" by Adam Ranney, Israel Hoiurgton, and Micah Massey.

Jesus be the center of my life
Jesus be the center of my life
From beginning to the end
It will always be, it's always been You
Jesus, Jesus
Nothing else matters
Nothing in this world will do
'Cause Jesus You're the center
Everything revolves around You
Jesus

Some of you reading this article might feel conflicted because your heart wants to focus on Jesus, but you find yourself constantly giving in to distraction. Paul describes this battle in the Book of Romans:

For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity (Romans 7:22,23 NKJV).

He goes on to teach us that it is Jesus Christ Himself who sets us free from this conflict and:

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death (Romans 8:1,2 NKJV).

You do not need to walk in condemnation, fear, or shame when you are distracted; you simply need to turn away from the distraction and look to Jesus. He knows your heart's deepest desires and will fulfill them. You might be wondering how you could possibly keep your mind centered on Jesus every moment of every day. Being focused on Jesus relates more to your heart's position and passion rather than moment-by-moment mental focus and acknowledgment, but when you grow in your focus you will also grow in precious grace to have Jesus become everything to you in every part of your day and in all you do.



Written By Patricia King

Message from the Holy Spirit

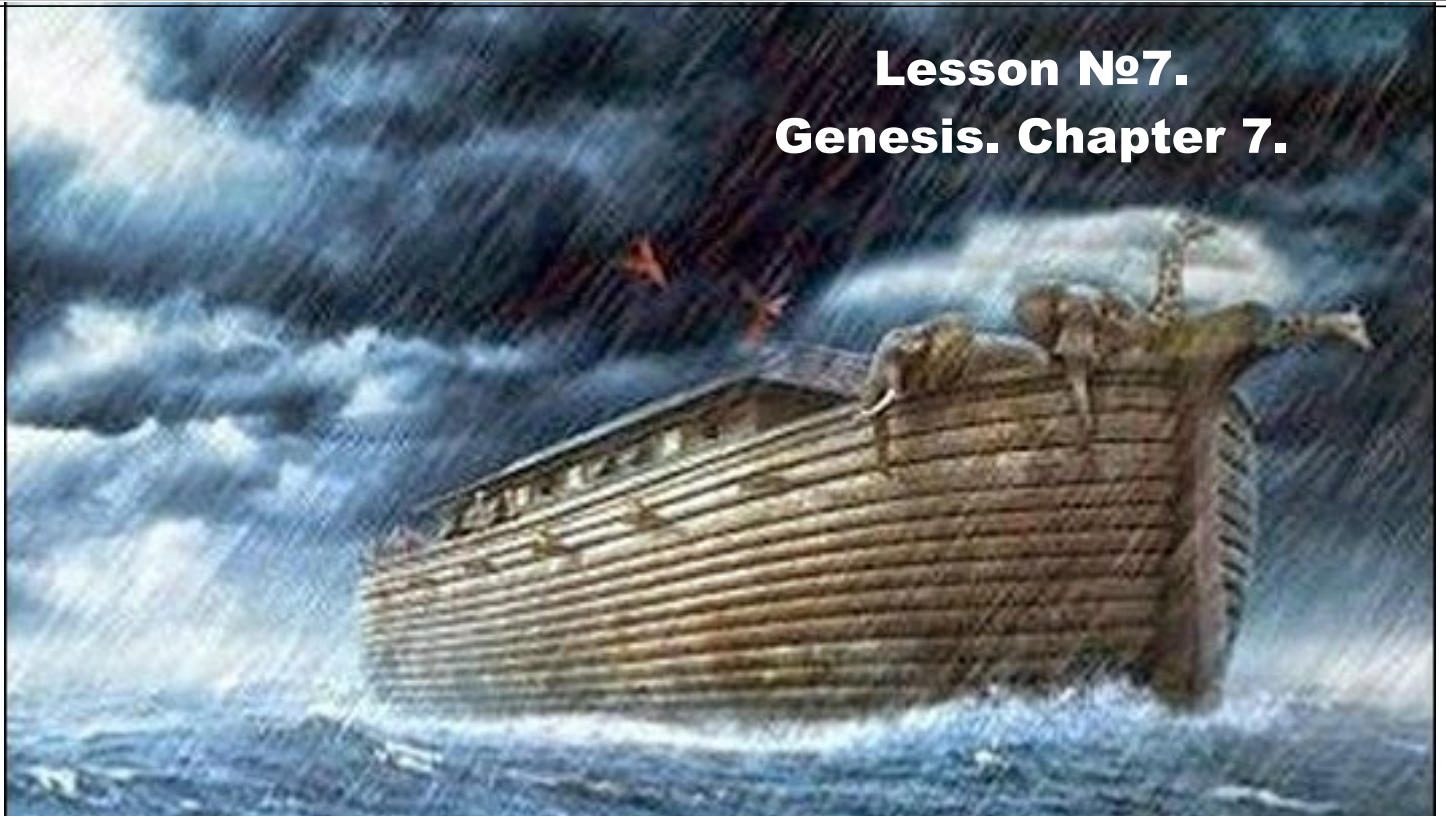
If a person is righteous, he will always act righteously, no matter the circumstances. If a person is honest, he will always act honestly, regardless of the circumstances. If a person is decent, then he will act in the same way at any time and under any circumstances.

But if a person is wicked, he will manifest himself depending on the circumstances, that is, he will act according to the circumstances. If he needs to show himself righteous, he will act righteously; if he needs to show himself honest, he will put on an honest act for people so that people will see him like that. If the circumstances change not in his favour, he will use his wickedness according to the circumstances.

Pastor Taysa Kotov (translated from Russian)

Lesson №7.

Genesis. Chapter 7.



Verses 1-3: *"Then the Lord said to Noah, 'Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation. You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.'" (Genesis 7:1-3).*

Once the ark had been built, God commanded Noah to enter the ark with his family, because the time that had been allotted for preaching about repentance had finished. When the Flood begins, which is God's punishment, it is too late for repentance for salvation, because those who are running to salvation are doing so out of fear; these are the ones that John the Baptist characterized as a "brood of vipers". The rest come to salvation through the preaching of the truth, by accepting it for themselves and agreeing with it: *"But when he [John] saw many of the Pharisees and Sadducees coming to his baptism, he said to them, 'Brood of vipers! Who warned you to flee from the wrath to come? ...'" (Matthew 3:7).* It is already fear that takes possession of them and not a desire to forsake their sins and live righteously. Such will not enter the ark of salvation. Therefore, even today, there has been an allotted time set for preaching and calling to salvation, which will not be used by everyone: *"...but exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin."* (Hebrews 3:13), *"Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it."* (Hebrews 4:1).

The next thing I would like to draw your attention to is that a concept of clean and unclean animals was already present in Noah's time *"... You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female..."*. But at that time it applied to sacrifices - there was already a division of animals which were considered clean or unclean for offering sacrifices to God. Only later this concept was applied to human consumption. The number of animals brought into the ark is also different for clean and unclean animals: with seven of every clean animal and two of the unclean animals. This is also symbolic, as, for example, the ratio of good to evil: good exceeds evil sevenfold. The number seven expresses the idea of the domination of spirit over matter, and the idea of perfection and completeness.

Verses 4-10: *"For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." And Noah did according to all that the Lord commanded him. Noah was six hundred years old when the floodwaters were on the earth. So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they went into the ark to Noah, male and female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were on the earth."* (Genesis 7:4-10).

God commands Noah to enter the ark with all his family and with all the animals that He sent him.



The door of salvation is locked from the outside, and for another seven days no rain is sent to the Earth. Why did God set this period of time? I think this is the heaviest time of the waiting for the promise. It is when nothing more depends on a person, except perhaps to expect that which has been promised - that it is the most difficult for him. As long as a person is doing something: building an ark, preaching to the lost, he can more easily endure the wait. But just before the fulfilment, a person begins to feel that he has already done everything possible and it seems that God is tarrying with the promise. This is a time of testing patience and affirming what a person preached himself. Perhaps this is the most difficult state of waiting in patience: *"Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise: 'For yet a little while, and He who is coming will come and will not tarry. Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul'."* (Hebrews 10:35-39). Abraham wavered and brought forth Ishmael, but God did not approve of his action. Noah too passed through the time of waiting for the promise in obedience, and *"after seven days...the waters of the flood were on the earth"*.

We can also say that these were seven days of mourning for the righteous Methuselah, who died seven days before the flood. God took him away from the evil and from the retribution for evil that he had been preaching about for years.

Verses 11-17: *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights. On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark - they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in. Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth."* (Genesis 7:11-17).

In order to have an idea of what month the Flood took place, one must understand the Hebrew months: *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month"*.

After God's command to Moses to celebrate Passover, the Hebrews had, as it were, two calendars: one was considered sacred and the other was a civilian one. The sacred calendar year began with the month of Nisan (March, April): *"Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 'This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.'" (Exodus 12:1-3)*, and the civilian one began from the month of Tishri (September, October). Until the command for the sacred calendar year which was to begin at a different time - close to our March and April today - there was only one understanding of a calendar year, which began close to our September and October today. Therefore, we can consider that the second month, when the flood began, was close to our month November, that is, the seventeenth of Cheshvan, which, according to our calculations, falls on the early days of November: *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month..."*. This is when the Flood began and lasted exactly five months.

It began on the seventeenth day of the second month and ended on the seventeenth day of the seventh month. All the springs of the great abyss were opened, and the windows of heaven were opened, this is how the Flood is described: *"...all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights."* From this, one can imagine how a heavy downpour began to flow out onto the Earth from the sky, and at the same time the waters began to rise from the ocean. All springs flooded the Earth for forty days and nights: *"...and the Lord shut him in. Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth."* The door of the ark was closed by God Himself, He alone has the right to shut the door of salvation, He has the keys to His Kingdom, which He will later give to His Son: *"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.'" (Revelation 3:7).*

The Flood continued on the Earth for forty days and forty nights and then the waters remained on the surface of the Earth for a long time. However, the ark with those who were saved rose above the Earth, which means that those who enter into salvation, who rise above the wickedness of the Earth, who rise up above the Earth by faith, will be saved from God's

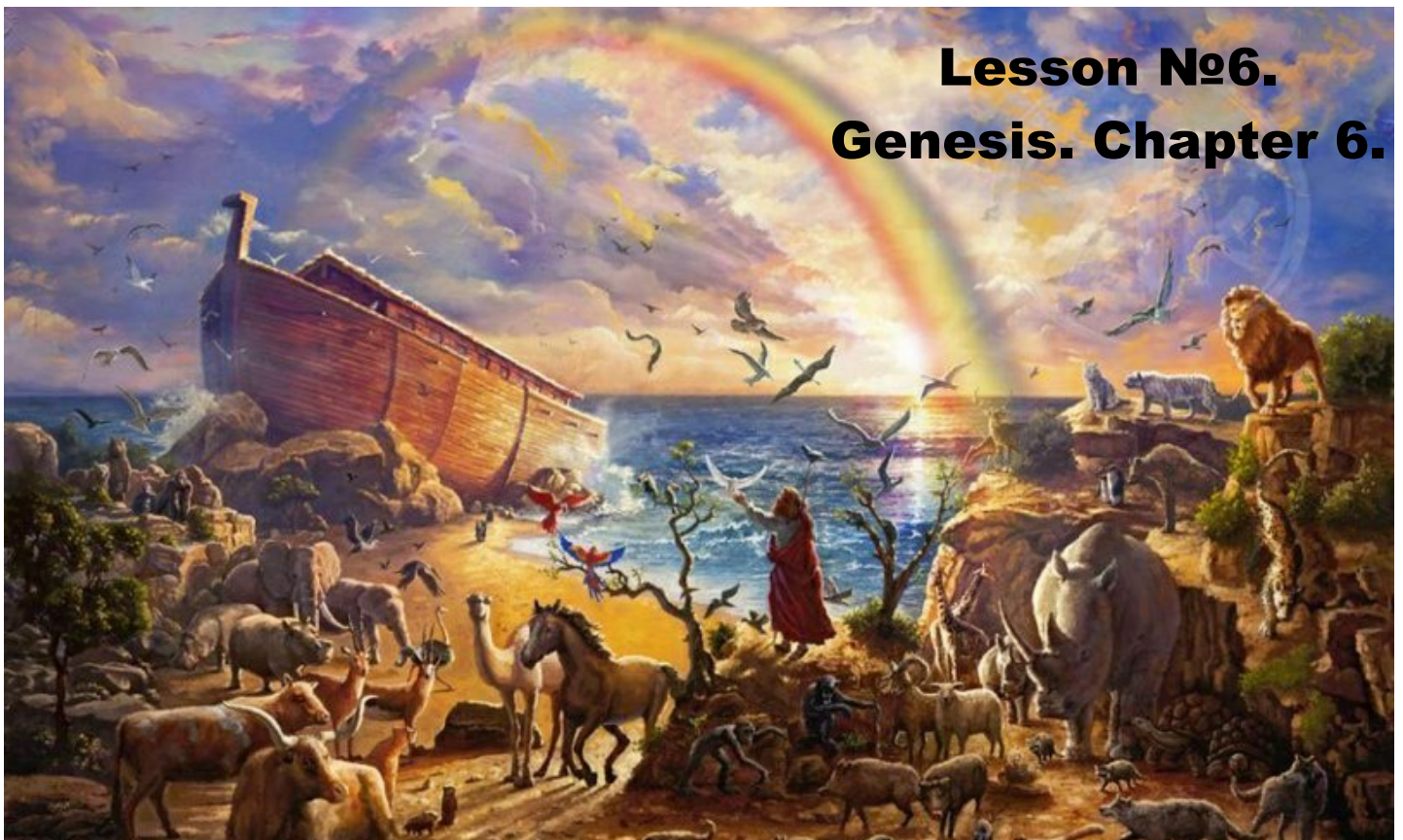
wrath flooding the whole Earth.

Verses 18-24 *"The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. The waters prevailed fifteen cubits upward, and the mountains were covered. And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. And the waters prevailed on the earth one hundred and fifty days."* (Genesis 7:18-24).

This passage speaks of how the water covered the Earth, prevailing exceedingly. The word "prevailed" means "beyond the ordinary, due to exceptional circumstances." The water covered all the mountains that are under the sky by 15 cubits - that's 25 feet or 7-8 metres. Some scholars and interpreters believe that these words should not be taken literally,

as if the water covered only that piece of land on which the primitive population was settled. However, this is contradicted by the Scriptures: *"The waters prevailed fifteen cubits upward, and the mountains were covered. And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth."* Also, the New Testament speaks of a worldwide flood and the complete destruction of living creatures on earth, except for those that were saved in the ark with Noah.

"And the waters prevailed on the earth one hundred and fifty days." Water continued to cover the ground, starting with forty days of rain, for about five more months. If we consider that the beginning of the Flood was in our month of November, then its end fell on the month of April. In April the water stopped prevailing, but this does not mean that it no longer covered the ground, and that dry land became visible. There was still a long process of the water lessening from the surface of the Earth.



Lesson №6. Genesis. Chapter 6.

Verse 1: *"Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided."* (Genesis 8:1).

When we read that "God remembered Noah", these words cannot be understood in such a way that

God forgot about him. This expression only indicates that the time has come for the fulfilment of the promise. When it is said that God has remembered, it means that the waiting period has ended and another begins, which God once spoke of as a promise. For the person waiting for a promise, it always seems that



God is tarrying with the fulfilment or has forgotten about it for some reason, therefore, the expression "God remembered" is used as it is inherent to man, but not God.

An episode from the life of the Apostles also testifies to this. When sailing in a boat with Jesus, a strong storm arose and began to flood the boat. They also felt that Jesus, Who was asleep, had forgotten, but their anxiety was defined as unbelief. A person always perceives the time of fulfilment of a promise in the way that God has remembered about him. However, God is not a man to forget and remember anything or anyone, and Noah was constantly before His all-seeing eye, and at the end of the time God had set for anger and destruction, the time came for Noah to be delivered from his suffering. So it was that day after day, from 17 November to 17 April, all was completed and the restoration process began. It is also interesting that it was on 17 April, that is, in the month of Nisan, that Jesus resurrected. He was crucified on 14 Nisan, and on the third day he was resurrected, that is, on that day, the salvation of mankind took place. As Noah was saved in the ark, and in it all mankind was saved for the earth, so in Jesus all mankind was saved, but for eternal life. God in this also showed an image of salvation and made a covenant with man in this day.

The words: "God made a wind to pass over the earth, and the waters subsided", can be literally translated from the Hebrew as follows: "... and God led the spirit (consolation) on the earth, and the waters were comforted." Since "spirit" and "wind" in Hebrew are defined by the same word "ruach", this word is translated as wind. But the wind could not stop the fountains of the deep, this is still the work of the spirit sent by God, and, moreover, it is interesting that it is called consolation. Jesus also calls the Holy Spirit, Whom God has sent to us, the Comforter. By Him the wicked is restrained, and by Him the waters of the Flood are comforted.

Verses 2,3: "The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. (Genesis 8:2,3).

This place describes how, by the will of God, by the Spirit of Consolation, the fountains of the deep were stopped and closed, and the water began to return to its limits. Likewise, the heavenly openings - as they are called in a literal translation - were closed, and the rain stopped pouring from the sky. Recovery began at the end of one hundred and fifty days, and it was not instantaneous, but gradual.

Verses 4,5: "Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually

until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen." (Genesis 8:4,5).

Around the middle of our July, the tenth month of Tammuz, the peaks of the Ararat mountains appeared, as the water gradually decreased. The ark stopped at one of its peaks.

Verses 6,7: "So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth." (Genesis 8:6,7)

Noah waited another forty days before he opened the ark window. Forty days of complete suspense. It can be understood that for this he was waiting for a command from God, otherwise it would not have been written that at the end of the Flood he did not open the window for another forty days. But now, the window of hope was opened, and the first bird was released in order to inform Noah regarding the decline of the water. It was a raven, a resourceful, quick-witted and adventurous bird. The raven flew in and out several times, seeking a place for himself. Since the raven feeds on meat and does not disdain anything, but is practically omnivorous, and usually finds its food in rubbish dumps, it was the first to be released and did not return to the ark, showing by this that the land had already appeared, and that the raven had found something to live on there. However, this does not mean that bushes, trees and grass had already appeared on the Earth. The Earth was still lifeless, and so Noah continued to wait.

Verses 8,9: He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself." (Genesis 8:8,9).

After a while, Noah releases a dove, for which it is important to find for himself not just a piece of land with meat, but bushes or trees. The dove returns to the ark, showing that the Earth is mostly still under water, and partly in slush.

Verses 10-12: "And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. So he waited yet another seven days and sent out the dove, which did not return again to him any more." (Genesis 8:10-12).

The tenth verse begins with Noah waiting for seven more days before releasing the dove once more. From this we can conclude that after the raven, Noah

waited seven days and released the dove for the first time. So Noah released the birds every seven days - three times, seven days apart - and on the twenty-first day he received the answer that the Earth was drained.

When Noah released the dove a second time, the dove returned with a sprig of an olive tree. This, of course, is very symbolic. The dove itself is a symbol of peace, and the olive branch in its beak is reconciliation with God in spirit. Noah learned that waters had receded from the earth, and this also shows God's reconciliation with man. However, the dove returned as a confirmation of what was promised, therefore, Noah had to wait until the promise of reconciliation was fulfilled, and he waited another seven days and released the dove again, which flew away and never returned to him. The waters had receded from the earth and signs of life had begun to appear on it.

Verses 13,14: *"And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. And in the second month, on the twenty-seventh day of the month, the earth was dried."* (Genesis 8:13,14).

Here are the chronological dates for the end of the Flood, which falls on the first day of the new year, that is, at the beginning of the month of Tishri (September-October). However, the land completely dried in the second month, by the twenty-seventh day. Exactly one year and ten days after the beginning of the Flood, *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.* (Genesis 7:11), and *"...in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth"*. This is 364 days, which is a whole solar year. It is very likely that the solar calendar was used before Abraham and Moses. We see that when the dove did not return, Noah opened the roof of the ark in order to look, since he could not leave the ark without the command of God. Noah did not shut the ark, and it was not up to him to open it. Noah had to wait for God's command, because just as all the animals entered into the ark by the Spirit of God, so the exit from the ark had to be carried out by Him. No person, even while in the ark of salvation, can voluntarily go out and enter the promise without God's call and His command. Noah waited for the door of the ark to open at the word of God.

Verses 15-19: *"Then God spoke to Noah, saying, 'Go out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps*

on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.'" So Noah went out, and his sons and his wife and his sons' wives with him. Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark." (Genesis 8:15-19).

We see that Noah receives the same blessing that Adam once received: *"... be fruitful and multiply on the earth."* since Noah became the root of post-Flood humanity, just as Adam was the root of antediluvian humanity. In obedience, Noah entered the ark, and in obedience came out of the ark.

Verses 20-22: *"Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the Lord smelled a soothing aroma. Then the Lord said in His heart, 'I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.'" (Genesis 8:20-22).*

The first thing that Noah did when he left the ark was to set up an altar on which he offered a burnt offering. From this we see that Noah already then had the concept of an altar and a division into types of sacrifices. He offered a burnt offering of clean animals.

The burnt offering was burned on the altar completely, without a trace, which served as a symbol of the complete, perfect consciousness of sinfulness, deep repentance from the heart. Noah's sacrifice was made in repentance for the past sins of mankind, which caused the Flood, and at the same time was in gratitude to God for salvation and expressed complete obedience to His holy will. Such a sacrifice from a pure heart was accepted by God: *"And the Lord smelled a soothing aroma."* It was the sweet aroma of Noah's heart that God smelled, not from the smoke of the sacrifice. David wrote: *"For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, A broken and a contrite heart - These, O God, You will not despise."* (Psalms 51:16,17).

One can imagine the heart of Noah, how much it was broken before God's majesty after the experience of the Flood. After the fact that before his eyes all human kind and the animal world were destroyed, and he and his house were saved and left by God to preserve the human race on Earth, one can only imagine how great the brokenness and gratitude must have been in his prayer.

So, the literal translation of the word *"soothing aroma"* is "the smell of satisfaction, tranquillity", which is inherent in the name of Noah himself -



"tranquillity." And God promises Noah that He will no longer allow such destruction of all mankind and the animal world, seeing that the thoughts in the heart of man are evil from his youth, that is, from the beginning. However, there is a sincere regret in man about this and unwillingness to accept evil as the

norm for one's life. Therefore, during all the days of the Earth, this will not happen again. This is God's promise to Noah at the altar of burnt offering.

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

The Man in Glory ...the man Christ Jesus. 1 Timothy 2:5

I wake in the morning with thoughts of His love
Who is living for me in the glory above,
Ev'ry minute expecting He'll call me away,
And that keeps me bright all the rest of the day.

But the moments speed forward, and on comes the noon
Yet still I am singing: "He'll come very soon;"
And thus I am watching from morning till night
And pluming my wings to be ready for flight.

There's a Man in the glory I know very well
I have known Him for years, and His goodness can tell:
One day in His mercy He knock'd at my door,
And seeking admission, knock'd many times o'er.

But when I went to Him, and stood face to face,
And listen'd awhile to His story of grace,
How He suffer'd for sinners, and put away sin,
I heartily, thankfully welcomed Him in.

We have lived on together a number of years,
And that's why I neither have doubtings nor fears,
For my sins are all hid in the depths of the sea,
They were carried down there by the Man on the tree.

I am often surprised why the lip should be curl'd,
When I speak of my Lord to the man of the world;
And notice with sorrow his look of disdain,
When I tell him that Jesus is coming again.

He seems so content with his houses and gold,
While despising the ark, like the people of old,
And yet at His coming I'm sure he would flee,
Like the man in the garden, who ate of the tree.

I cannot but think it is foolish of souls
To put all their money "in bags which have holes",
To find in the day that is coming apace,
How lightly they valued the "riches of grace".

As fond as I am of His work in the field,
I would let go the plough, I would lay down the shield:
The weapons of service I'd put on the shelf,
And the sword in its scabbard, to be with Himself.

But I'll work on with pleasure, while keeping my eyes
On the end of the field where standeth the prize.
I would work for His glory, that when we shall meet
I may have a large sheaf to lay down at His feet;

That He too, with pleasure His fruit may review:
Is the Man in the glory a stranger to you?
A stranger to Jesus, what, do you know
He is washing poor sinners much whiter than snow?

Have you lived in a land where the Bible's unknown,
That you don't know the Man who is now on the throne?
Ah, did you but know half His beauty and power
You would not be a stranger another half-hour.

I have known Him so long that I'm able to say,
The very worst sinner He'll not turn away.
The question of sin, I adoringly see,
The Man in the glory has settled for me.

And as to my footsteps whatever the scene,
The Man in the glory is keeping me clean;
And therefore I'm singing from morning till night
The Man in the glory is all my delight.

— George Cutting

About our Church



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

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

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

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

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

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



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

Dear brothers & sisters in Christ!

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

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

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

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



Our Services:

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



How to find us:

We meet at Seven Kings United Free Church which can be found on the corner of Meads Lane and Norfolk Road, Seven Kings, Ilford, Essex IG3 8NU

Nearest underground station:
Newbury Park (Central Line)

Nearest mainline station:
Seven Kings

Buses:
364 (stops on request on Meads Lane)
86 (stop at Seven Kings station)



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