

**Lucan:** It's time to begin. Bro. David, will you please offer an opening prayer?

**Zahakiel:** Almighty and loving Father in Heaven, we have come before your Throne to rejoice before you in the sacred hours you have provided for us. We have been blessed by our labors in the past week, and are blessed now in the rest that is ours in the Sabbath day, and we ask for your Spirit to guide our thoughts and words as we hear the message that has been prepared for us from the foundation of the world. May each receive the blessing intended according to your perfect will, we ask in Yahshua's name. Amen.

**Barb:** Amen

**Adriel777:** Amen

**daphna dee:** Amen

**Ruthline:** Amen

**Elyna:** Amen

**Lucan:** Amen

**Pastor Chick:** Amen.

**Lucan:** As Seventh-day Adventists in general, and Creation 7th Day Adventists specifically, we believe that life begins at conception rather than at birth. While the Scriptures indicate that the physical life begins at conception, there is another type of conception, and another type of life, that we will be looking at tonight. As it is written, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6)

Just as we may "conceive" a child, we may also "conceive" an idea or understanding. The life of a child begins as soon as it is conceived; for we who are born of the Spirit, the promises of Yahweh – our very life – also begin as soon as they are conceived. Yahweh has given us love; this is a fruit of the Spirit. He has given this gift to us in its fullness, the very fullness in which Yahweh and Yahshua have it, for it is by their Spirit that we have it.

As it is written:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:17-19)

It is the very "fullness of God" that we are filled with. How much of this fullness?

"ALL the fullness of God." In other words, we are filled with the full fullness; none left out.

**Adriel777:** Amen

**Lucan:** And how do we have this?

Because "Christ dwells in your hearts by faith," with the result being that we may be able to "comprehend" – to understand, to conceive – "the breadth, and length, and depth, and height."

As it is written, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:16)

Yet while we may speak of "love," the meaning of that word is subject to the understanding. The Scriptures themselves have several words for various types of love; in English we simply say "love" for all of them. Our Spanish-speaking brethren would say "Amor;" I understand that the Haitian phrase is "renmen," and the Ugandans have another set of words altogether. All that is to say that the sound of the word itself is variable and has little meaning; it is the concept that it represents that is important. We may say "love" or "agape" or "amor," but unless we know what love looks like – unless we conceive of the concept – it is just a sound. It is, as Paul says, "as sounding brass, or a tinkling cymbal." (1 Cor. 13:1)

We know that through the Spirit, the Father and Son themselves dwell in us in "all their fullness", and become part of us; we partake of their very divine nature. (2 Peter 1:4) Yet while the fullness of Christ is given to us, we are not instantly made entirely holy; sanctification is the work of a lifetime, not an instant. We never commit a known sin or neglect a known duty, and walk in all known righteousness. Yet "known" is the key term. What we know of sin, and of duty, and of righteousness may grow. And, in fact, it will grow - as Yahshua is infinite, so too is our study and growth eternal.

While the entirety of Yahshua's character is "imputed" to us legally, and we are declared just in all we know, we are also intelligent creatures with our own understanding. As that understanding of righteousness grows, Yahshua's character is "imparted" to us; we understand more of His love, and thus it is opened up to us to use consciously. We must and will ever grow in our understanding of "the breadth, and length, and depth, and height" of that which has already been fully and freely provided. We must and will ever comprehend the fullness of Christ within our hearts; we must have a conception of the principles of righteousness in order to live them.

As an example, I once had a strange tool in my kitchen drawer that came as part of a bundle of various items. It was quite some time later when someone told me what it was for; it was a jar opener for tight lids. Now in all the time I had that tool in my possession, I had quite a few difficult to open jars. I used a variety of methods to open them, from warming the lid, to denting it, to wrapping it in a towel. But of course I never used the tool made for that purpose, because I didn't know what it did. I had never conceived of using that device to open a lid, even though I had full ownership of the tool. I had a jar opener, but I had no idea about it. As soon as I understood what it was, of course, the situation changed. I now could both claim and use the thing which I already had in my possession. It was already given to me, but now it had real value to me; I understood what it was and how to use it.

Unlike my jar opener, we are blessed to know the names of the various gifts we are given; we know "joy," "love," "peace," etc. We have all that we know of these things, yet we may yet understand more; we may have a can opener, yet not realize it also opens bottles. And we are right to claim these things in their fullness, for Yahweh "hath given" them to us.

We read that we have been given the divine nature; a verse earlier, we may read:

"According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:" (2 Peter 1:3)

"Hath given" is past tense; in Greek it is the perfect tense, meaning fully completed in the past with no further action involved. "All things that pertain unto life and godliness" are what have been given, fully and completely, to each of us. Our spiritual drawers are thoroughly equipped; there is no principle, no characteristic, no tool that has anything to do with life or with godliness that we lack. Yet it is upon conception – the understanding of what it means to apply these principles – that the life of Christ is made manifest. We know that we have "love," yet what it means to "love" in various circumstances is something we must conceive of according to the correct pattern. We read of this walk of sanctification in Philippians:

"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:11-14)

Paul here uses a word for "perfect" meaning what we often understand it to mean in English; fully completed, finished, without any remaining development or changes. Neither Paul nor we may claim such a state, as we don't know what it is we don't know; Yah may have something more to reveal to us tomorrow. Yet it is the next verses that have bearing for our study tonight:

"Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Philippians 3:15, 16)

When Yahweh reveals anything in our mind that is not perfect, Satan may tempt us to shame, condemnation, or despair. Yet this is cause for rejoicing above all others. And why? Because the moment that Yahweh reveals it to us, we have conceived it; what is revealed is necessarily understood. We already had the righteousness given to us, but now it is ours to use intelligently; now it may be applied in the life. Now it has been "conceived," and nothing in earth or hell can prevent that life from coming forth.

Where we once had a sin registered, we now have the fullness of Yah's righteousness revealed. The moment Yahweh reveals to us a new facet of understanding of love, patience, joy, kindness, diligence, temperance, punctuality, honesty, self-denial, peace, or any other thing that "pertains to life and godliness," we know that we have the thing itself already; He "hath given" it.

Let us note the standard to be held here; it is not love, kindness, joy, peace, etc. as the world gives, or as the dictionary considers it, or as those around us display it. It is the fullest standard, the highest possible attainment, the greatest example that we are given to live. It is the very standard of Yahshua, as these things are reflected from Him through us. And this because we, "as many as be perfect," are thus minded.

This form of "perfect" is a different word than before; it does not mean "completed, without further change," for that is what we cannot claim to be. Rather, it means "perfect" in the sense of growth for our expected level; having all things necessary to perfection. It is in the understanding of a concept that we have the "attainment;" I must know what diligence looks like in order to be diligent; I must have an idea of it in my head. Once Yahweh has revealed an updated idea of what that is, I have conceived it; if I know what it looks like, I have it, and it has now been "attained."

And what is promised of those things we have attained?

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Philippians 3:16)

Now some will say, "You cannot say you have the thing until you have performed it, and proven it."

No; that is not how faith works. The proof is in Yahweh's Word. We have it because Yahweh has spoken it; we claim it when Yahweh has spoken it, even as Abraham was a father of many nations by promise before he ever brought forth a son. To allow any possibility of failure for the life of Christ in us between our receiving of it and our outworking of it in the flesh is to consider the life to begin at the physical birth, rather than at the conception. Just as the child, the truth is ours to claim and give thanks for in its fullness the moment the seed of Yah's Word is implanted and received in the soul.

Herein is joy, and peace; we may ask with Yahshua, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46)

If we are not convicted of sin, then we stand justified before Yah and man. If we are convicted of an unknown sin, then Yah be praised; to be convicted of sin is to conceive of righteousness that has not previously been understood. It is to have a way in which we "are otherwise minded" "revealed unto us." We thus still stand justified before Yah and man; "who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Romans 8:34)

We are blessed to see more of the "breadth, and length, and depth, and height" of what has been given to us. We are blessed to have attained a greater understanding of Yah's freely given righteousness, which by the promise of Yahweh we will always walk according to. Thus it is written, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord." (2 Cor. 3:18)

It is "from glory to glory" that we are changed, and that, "into the same image" as the glory of Yahshua, even as by the Spirit of Yahshua. We begin with Yahshua and we end with Yahshua; thus He is both "the author and finisher of our faith" (Hebrews 12:2), in whom we are "confident of this very thing, that he which hath begun a good work in you will perform [it] until the day of Jesus Christ." (Phil. 1:6)

It is only those who experience defeat that fear conflict; it is only those who are overcome that do not rejoice at further victory on the horizon.

"But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57)

There is no retreat in the life of Christ; there is no backsliding, or losing of the understanding He has given us, for He has sworn: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." (Hosea 14:4)

There is only the gaining of ground, an ever-Heavenward advance. This is to be the experience of every CSDA, else we have nothing of value whatsoever to give to the world. It is only the gospel – Yahshua Himself in you, the hope of glory – that gives our work, our message, our very lives their value and purpose. And this fullness of God, being given freely to every one who will receive Him, is the experience that binds together His people on the earth.

What other outcome may there be?

If you and I both have the fullness of God, if we both have been given all things pertaining to life and godliness, do we not have all things in common through our common experience, and common Spirit?

All that may differ is the understanding – the conception, the view of just what those various gifts are, what they mean, and how they are to be applied.

The world rejects and treats with suspicion those who do not understand just the way they do, as the world has the spirit of Satan; self-exaltation, self-worship, and self-esteem. The world does not understand the concept of the "covenant," made between Yahweh and His people, and between His people and one another.

Yet in the covenant experience, there is joy unending. In the fellowship of brethren, there is joy in our shared understanding. In the fellowship of brethren, there is joy in unshared understanding; there may be perplexities to be worked through, yet we are blessed to know that the promises of Yahweh are to others as well as ourselves. Even as we have a new heart filled with the Spirit, so too do our brethren who receive the same promises.

At worst, Satan is a tool in Yah's hands for the sanctification of His people. At worst, disagreement is an opportunity to either learn or share understanding of the gifts Yahweh has given freely to us all.

As it is written, "And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose." (Romans 8:28)

If all things work together for good, do we not then give thanks for all things?

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18)

And if we give thanks in ALL things, do we not then give thanks for one another?

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13)

And if we give thanks – are bound to give thanks, and always - for one another, do we not then rejoice in one another?

"For what [is] our hope, or joy, or crown of rejoicing? [Are] not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (1 Thess. 2:19, 20)

And if we rejoice in one another's presence with the Lord, do we not then rejoice in our presence with one another?

"If [there be] therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind. [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:1-3)

Thus it is that we "fulfill the joy" of one another, by serving one another.

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." (2 Cor. 1:24)

Thus it is that we "fulfil the joy" of Yahshua:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." (John 17:11-13)

May we who stand by faith in Christ rejoice in Christ and in one another. May we who walk in the Spirit walk according to that which we have attained, and rejoice in that irrevocable progress. May we who are helpers of one another's joy assist in conceiving "with all saints what [is] the breadth, and length, and depth, and height;" and, having seen Yahshua formed within, reveal Him perfectly to the world "from glory to glory."

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20-23)

Are there any comments on the study tonight?

**Adriel777:** Amen. C

**Lucan:** Go ahead

**Adriel777:** I am always blessed by these studies and have thought for some time what a blessing it has been to us to have both Bro David's and your unique way of bringing Yah's word to us. 😊 End.

**Pastor Chick:** C

**Lucan:** Go ahead

**Marie:** Perfect God bless

**Pastor Chick:** I perceived multiple themes woven into this study. Can you present one sentence or short paragraph to summarize your primary burden for our conception? END

**Lucan:** We have the fullest possible meaning of all gifts of the Spirit given to us; as soon as we understanding something of one of them, it is ours forever. This includes joy, and is itself a cause for joy. It is a cause for joy in ourselves relating to Yahshua in us, and a cause for joy in our brethren for Yahshua's revealing in them. There is joy in fellowship because of this unity; the only possible outcome of interaction between saints is harmony, or growth and then harmony. <End.>

**Pastor Chick:** (Thank you.)

**Lucan:** Are there any other comments? If not, I'll ask Pastor to offer a closing prayer.

**Pastor Chick:** Dear Father in Heaven. We thank You for your gift of Yah's fullness. For all things pertaining to life and Godliness. For the perfect unity of Father with His Son. For the Atmosphere of Heaven that surrounds the saints and for the divine ability to conceive of Your Holy Gift. Bless us this Sabbath with the ever increasing joy of our salvation. In Yahshua's holy name, Amen.

**Elyna:** Amen.

**Barb:** Amen

**Adriel777:** Amen

**Naraiel:** Amen

**Zahakiel:** Amen.

**Lucan:** Amen

**daphna dee:** Amen

**Ruthline:** Amen