

THE WORD OF GOD

Part II of III

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THE LOGOS AND THE RHEMA:

“In the beginning was the word (Logos), and the ‘logos’ was with God and the ‘logos’ was God. The same was in the beginning with God.”

It is not just sufficient to say that the Logos is Jesus Christ, because then it would be necessary to explain who is Jesus Christ.

In the beginning of man, when God made the first man Adam, it was God's intention that man should be the expression of God. This intention of Our Father God embodied two basic ideas. The first is that man should express God of his own free will and volition, otherwise that act would be meaningless. God does not want robots. Secondly He wanted us to have authority and dominion over all His works.

In view of this intention God could not make us perfected beings. WE had to willingly and freely choose to be what God wanted us to be in the first place. Adam fell, but not willingly. The fall was due from weakness and not from a position of strength. This of course, is why it is called a 'fall'. In view of this position, the responsibility fell upon God who made us weak and subject to falling, to place REDEMPTION within our reach. Here therefore, is the necessity for the coming of Jesus Christ our Saviour, and the reason He gave His life as a ransom for us.

THE WORD “LOGOS” THEN AS USED IN John 1:1 MEANS THE EXPRESSION OF THE FULNESS OF GOD HIMSELF. This brings us to understand that the Logos, is God manifested in the flesh. In John 14:8 Philip the apostle asked Jesus to show them the Father. The astounding answer came from Jesus – *“Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, show us the Father?”* The revelation set out here so simply by Jesus is one of very Great importance to those who would understand the very basics of God. God the Father wanted to express Himself; He chose a vehicle for this expression in Adam, but the vehicle was marred by sin and disobedience, therefore He sent out His Word, His Logos, to heal Adam, and vehicle the Logos, became flesh and dwelt among us in the person of Jesus Christ.

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We have been seeing partial expressions of the Father, but not the full expression of God. Phillip and the apostles were eating and drinking with God Himself, no more, no less, yet not knowing God, they did not know that He Jesus was the total expression of the God they desired to see.

The Godhead bodily incorporated in one man is an idea hard to conceive.

Colossians 1:19 "For it pleased the Father that in him should all fullness dwell."

Colossians 2:9 "For in him dwelleth all the fullness of the Godhead bodily."

When we speak of the Logos therefore, we are speaking of the image of the Father God being manifested through human vessels.

The final destination of the Church and the sons of God is to express God to the world. This will be achieved after we receive Christ and enter into Christ, and live in Christ. The truth here revealed is that the Body of Christ will one day become the LOGOS. How can this be? Are we saying that one day we will have no more use for Our Lord and Saviour Jesus Christ? No! God forbid such a thought. JESUS CHRIST IS THE HEAD OF THE BODY OF CHRIST. We will grow up in Him, not out of Him.

Ephesians 4:15 "But speaking the truth in love, may grow up into him in all things which is the head, even Christ."

Some of my readers might take exception to the thought that one day we shall be the Logos of God, but this is the expressed will of god. The Scriptures supporting this thought are:

I John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Romans 8:29 "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren."

I John 4:17 "By this love is perfected with us, that we may have confidence in the day of judgment, because AS HE IS SO ARE WE IN THIS WORLD."

Of course, there are many other scriptures which could be added to this list. The affirmed thought here is that "Christ became flesh and dwelt among us," John 1:14, in order that we might become like Him to dwell with God.

From the above we can understand that the Logos who in the beginning made everything that was made, creating the worlds and the constellations, willed to MULTIPLY HIMSELF through the sons of men.

I John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be....."

We know however, that we are heirs, joint heirs with Christ, and that God is multiplying himself through the human race.

Isaiah 53:10 "Yet it pleased the Lord to bruise Him: He hath put Him to grief; when thou shalt make his soul an offering for sin, he shall see HIS SEED, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

WE THEREFORE ARE THE 42nd GENERATION – The GENERATION OF JESUS CHRIST, the Son of David, the son of Abraham – Matthew 1:1.

Through Jesus Christ and through Him alone, we become Sons of God and the Israel of God.

At this point a pertinent question would be – By what means do I become this logos, and do I have anything to do with it, can I hinder or foster this development?

The most direct scriptural answer is found in the words of Jesus in:

John 6:53 "Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, ye have no life in you."

In simple terms this scripture is saying that in order to have the life of God within you, you must feed upon the logos. Consequently the more you feed upon this Word of God the more you become the word or in other words the expression of God in the earth.

This brings us to the question – Can man express God of himself, or can he just go out of his own desires to show to the people how much God he has? The expression of God only comes by the anointing of God. This anointing is called the RHEMA.

THE RHEMA:

When one has the logos, one needs to rhema or the inspiration to act upon the logos. This passage of scripture will adequately explain this idea.

Luke 12:11 "And when they bring you unto the synagogues and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say;

12:12 "For the Holy Ghost shall teach you in the same hour what ye ought to say."

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This unction from God when needed is the RHEMA, the word of power for the moment.

In I Kings 18:40 Elijah in one of his finest moments, commanded that the prophets of Baal be slain. He had just called down fire from heaven which burnt up the wood, the sacrifice, the water and the stones which made the altar. Israel which had turned away from God to Baalism had just repented and returned to God, because of the power of this Rhema, which had just come forth from Elijah.

Immediately after this Elijah prayed for rain and as the clouds began to gather Ahab the king fled post haste before the rain to get to his palace. Elijah gathered his skirt and outran Ahab's swift chariot-horses to the palace.

In the same sequence of events, Ahab went to the palace and told his wife Jezebel what Elijah had done that day. Jezebel who was a high priestess in the temple of Baal, immediately sent a threat to Elijah that she would have him dead within 24 hours.

The same Elijah who had just called fire from heaven, prayed seven times and brought rain when there was not even a cloud in the sky, outran speedy chariot horses; ran for his life.

Did Elijah lose faith in the word of God? Did he forget the promises of God? The answer to these is – No! He still had the word of God; he still believed God, but at the moment HE DID NOT HAVE THE RHEMA. The only thing that could make him act in the power of God at a given moment is the Rhema, or that anointed word for the moment. This he did not have, and so in the absence of a direct word of God at that given moment Elijah used the only power that was left to him – the power to run.

The scriptures (Hebrews 11:1) declare that “*faith is THE SUBSTANCE of things hoped for, THE EVIDENCE of things not seen.*” Hope and things not seen are intangibles, but substance and evidence are things which affect the senses. The rhema in the heart of the believer is substantive and though he cannot see or touch the thing hoped for, he can feel a certainty about it, because faith is a creative substance and faith is the Rhema that motivates the believer into action.

In II Samuel 5:17-25 David inquired of the Lord and received the word of the Lord to go up against the Philistines. David however, proceeded to a point and there stopped and asked the Lord a second time if he should go up then. God said no, do not go; but fetch a compass behind them; verse 24 “*And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.*”

This story parts the curtain slightly and gives us a glimpse into how God does His business. If David had not obeyed and had not waited for the stirring

in the mulberry trees, then he would be out of step with the heavenly host of warriors who were there waiting to break forth upon the Philistines.

In Christ we are not alone. We are not only involved with the seen but with the unseen. There is no isolated operation of the Church. This is the reason why it is such a crime before God when we go about doing our "own thing".

The Candlestick operation or working as a united whole in Christ, is not only a world wide movement but it involves God and His angels as well as the souls of just men made perfect in the Spirit.

It is not my intention to go into the depths of this thought at this time, but let me state this very clearly, that when the RHEMA of God comes to the believer, there is no lacking of power nor the agents of God to do the Job.

I am sure we will be able to handle this subject at greater length at another time.

God bless you all. Amen.

