NAR - Logos vs Rhema

The Logos/Rhema distinction used in the NAR and WoF (Word of Faith) circles introduces a dangerous theological loophole that directly undermines the sufficiency of Scripture.

By creating a hierarchy where the written text (Logos) is dead or powerless until a spiritual spark (Rhema) turns it on, they accidentally create a system where the believer's subjective experience becomes more important than God's objective Word.

Here is a breakdown of why this popular argument is deeply flawed, both linguistically and spiritually.

1. The Greek Language Doesn't Support It

In classical and New Testament Greek, Logos and Rhema are largely used as synonyms. They both mean "*word*," "*speech*," or "*saying*."

• The New Testament writers often swap them purely for stylistic variety, not to denote a "dead word" versus a "live word."

• For example, in **Ephesians 6:17**, the "*sword of the Spirit, which is the word of God*," uses *Rhema*. But in **Hebrews 4:12**, "*the word of God is living and powerful, and sharper than any two-edged sword*," uses *Logos*.

• If Logos were just a powerless "dead letter" until a Rhema came along, Hebrews 4:12 completely shatters that theory by declaring the Logos itself is already living, active, and powerful.

2. The Real Reason People Aren't Always Healed

This argument is a classic logical fallacy: "If just reading the Logos had power, everyone would be healed. Since they aren't, we must need a special Rhema."

This completely bypasses the sovereignty of God, the reality of a fallen world, and the purpose of suffering. It subtly shifts the blame onto the believer: if you didn't get healed or get your breakthrough, it's because you only had the "dead" Logos and failed to catch the "live" Rhema. In contrast, biblical faith trusts what God has already spoken in His written Word, resting in His character even when our immediate circumstances don't change.

3. The Danger of Weakening the Logos

When you weaken the Logos, you open the door to deception. If the written Bible is treated as a secondary baseline that needs to be "unlocked" or "illuminated" by fresh revelation, then the person delivering the "Rhema" becomes the ultimate authority.

If a speaker says, "I have a Rhema word for this church today," it implies their spoken word carries a fresh, urgent power that the written text of Romans or Revelation doesn't possess on its own. It creates an environment where people chase signs, wonders, and prophetic utterances instead of anchoring themselves in the absolute certainty of the Scriptures.

God's written Word does not need human spiritual gymnastics to "power it up."

The Holy Spirit absolutely illuminates Scripture to our hearts, but He does so by pointing us back to the immutable, already-powerful truth of what is written, not by bypassing it for a subjective "*now*" word.

It is a deeply frustrating and lonely position to be in when a community or a leadership structure shifts toward subjective "revelation," objective biblical and linguistic facts get sidelined. The moment someone counters a clear look at the original text with "*Well, that's just your opinion*," or a dismissive "*Who are you?*" they aren't engaging with the Word anymore - they are protecting an experience.

It is a classic defensive posture. When a group prioritizes the excitement of a "now word" (rhema), someone standing firmly on the written text (logos) suddenly looks like a legalist or a buzzkill, rather than what you actually are: a watchman trying to keep the foundation secure.

When you hit that wall where scripture and scholarship are dismissed as mere "opinion," here are a few ways to protect your own spirit and help steer you:

1. Shift the Focus from the Language to the Fruits

If they won't listen to the Greek definitions of logos and rhema, look at the practical fallout. You can ask gentle, diagnostic questions that expose the cracks in that system without arguing definitions:

- *"If the Logos is powerless without a Rhema, how did the early Christians survive when they only had fragments of letters?"*
- *"When someone gets a 'Rhema' word for healing that doesn't manifest, who takes the blame? Does God fail, or does the person just not have enough faith?"*

The pastoral danger of NAR theology is that it leaves wounded people in its wake when the "manifestation" fails to show up in the present tense.

2. Recognize the Spiritual Authority Play

The "Who are you?" response is a direct appeal to hierarchical authority. In NAR structures, specialized revelation-knowledge creates a spiritual class system. If you don't have the title of "Apostle" or "Prophet," or if you aren't the high-profile guest speaker, your discernment is treated as invalid. Remembering this helps you realize it isn't personal; it's a structural barrier built to keep out correction.

3. Let the Bible be the Anchor

If the environment in your local church has become closed off to this kind of systematic, Berean-style testing of the Word, don't waste all your spiritual energy fighting a system that doesn't want to change. Pour that passion your walk with the Lord. There is a massive, growing community of believers out there who are completely exhausted by the pressure to "manifest" things in the present, and who are desperately looking for someone to walk them through the objective text of Scripture.

When you run into that dismissive attitude from leadership, does it make you feel like you need to change how you approach them, or are you starting to feel like your time is better spent focusing entirely on building your ministry?