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To raise an army of leaders who are an embodiment of God's Word with spiritual steel spine, who will restore their families, neighborhoods, communities, cities, nations and literally continents to God; Thus lays the foundation for many generations. We cooperate or plant churches and preventive medical clinics feast and run by the church. Then the church and medical clinics train to multiply with the foundation of practical Christian LOVE and HUMILITY. Do you sit on the fence and watch Lucifer and his cohorts destroy your home/root community with 80% of the world's preventable diseases that kill in the millions? We can work with you to fight this global evil giant! See what we do with Churches and Fellowship as shown above. In Christianity, the Greek word rhēma (ῥῆμα) is useful for distinguishing between two meanings of words. While both rhema and logos are translated into the English word, in the original Greek there was a significant difference. In some charismatic Christianity groups that promote the FiveFolding Ministry (including the Pentecostal movement, the Apostolic-Prophetic Movement, and the Words of the Faith Movement), the use of the term rhema has special meaning. Epistemology Some Christians, such as the Apostolic-Prophetic Movement Christian Priest and author Bill Hamon, laid out the position that rhema is a process of Christian epistemology. In this understanding, the logos are universal to all mankind, while any intellectual changes for a particular individual believer are categorized as rhema. Under this system, rhema is a broad term that includes many types of spiritual interaction; any method God uses to reveal His specific will to a person, whether by divinely managed desire, lighting, revelation, vision, or dream. ... rhema will be our general term for referring to all these means of God that communicate their specific will to an individual. [1] Hamon says that A rhema is an inspired word born in your own spirit, a whisper from the Holy Spirit like the quiet little voice that spoke to Elijah in the cave. It is a divinely inspired impression on your soul, a glimpse of thought or a creative idea from God. It is conceived in your spirit, but born into your natural understanding by divine illumination. A true rhema carries with it a deep inner assurance and testimony of the Spirit. [1] Referring to John 1:1,14 Hamon holds Jesus, the Eternal Word was revealed and manifested in earthly flesh and can be called by the personal name Logos. [1] Referring to Timothy 2:15, Hamon defines the less personal use logos as the scriptures as a whole. [1] He defines rhema as a specific word from the Lord that applies it to us individually. ... The logos are like a well with water, and rhema is a bucket of water from that well. ... The truth is truth, and logos and rhema are one with God. [1] Logos are the standard for rhema, [is it] that provides the exact word needed for the specific situation. All Christians must live by the logos and receive rhema as needed. [1] Under this definition, the method of receiving rhema can come in many ways. A rhema can come while reading the Bible, as God quickens a certain text, or it can come to us through spoken words from another person. [1] In support of this hamon, The Ephesians quote 6:17 take the sword of the Spirit, which is the word of God, and point to william edwy vines An Expository Dictionary of New Testament Words that explains the passage Here the reference is not to the entire Bible as such, but to the individual scripture that the Spirit brings to our remembrance for use in the moment of need, a prerequisite is the usual repository of the whole Bible with scripture. [1] Hamon, who explained to the Romans 10:17, goes on to say that a rhema is the day-to-day, Holy Spirit-inspired word from the logos that bring life, power, and faith to perform and fulfill it. [it] must be received with faith by the person who hears in order for it to fulfill its mission. [1] Pentecostal Minister and author Jack W. Hayford shares similar feelings that say Jesus are the living logos (John 1:1), the Bible is the written logos (Heb. 4:12), and the Holy Spirit pronounces the spoken logos (1 Cor. 2:13). [2] ... The meaning of rhema in difference to logos is illustrated in Ephesians 6:17, where the reference is not to the Scriptures as a whole, but to the part that the believer wields as a sword in the hour of need. [3] Reverend Watchman Nee wrote along the same lines wrote: In Matthew 4:4 Jesus said, 'It is written, 'Man shall not live on bread alone, but on every rhema that goes out through the mouth of God.' ... Can we say that man shall not live with bread alone, but by the Word of God written in the Bible? No. We are not saying that the written Word of God is not of use, but that logos—God's Word written down in the Bible—do not benefit us in themselves. ... Both logos and rhema are God's Word, but the former is God's Word objectively recorded in the Bible, while the latter is god's word spoken to us on a particular occasion. [4] According to Nee, a passage of the logos can move to become rhema if it is proved to apply to the specific person. As an example, Nee keeps the statement in the scriptures in John 3:16 that whoever believes in him shall not perish, but have eternal life is considered to have moved from logos to become rhema if the believer feels a realization that the passage says to them It is I who will not perish, and I am the one who himself now has eternal life. And at the same moment we have faith. ... This does not mean that logos are of no use ... for without logos, we could never have rhema. All of God's rhema is based on logos. [4] Christian author Raa Olson also claims that the only source of true knowledge of YHWH is by the work of the Holy Spirit. He argues that while the Bible says you will all be taught by God (Isaiah 54:13; Hebrews 8:11, John 6:45) is fulfilled using 1 Corinthians 2:9–16 what no human anger has conceived—what God has prepared for those who love Him—this is what God has revealed to us by His Spirit. The Spirit searches for all things, even God's deep things. For who knows a person's thoughts except their own spirit in them? Likewise, no one knows God's thoughts, except the Spirit of God. What we have received is not the spirit of the world, but the Spirit that is from God, so that we can understand what God has freely given us. This is what we speak, not with words taught by human wisdom, but with words taught by the Spirit, explaining spiritual realities with Spirit-taught words. ... We have the mind of Christ. Olson says you can go to college or Bible school to learn many different things, but you can't go to school to teach God. Either you learn from him, or you don't know him at all. Just as one person can not know the thoughts of another, whose spoken words do not always correspond to inner thoughts. In the same way no one can know what God means, but the Spirit of God. When the Spirit of God swells in us in the form of the Holy Ghost, you have the mind of Christ and understand His thoughts. [5] Possible link to the Hebrew term Memra Professor of Biblical Studies Shirley Christian links the Greek word Rhema to the use of the Hebrew word memra used in Rabbinical Judaism since before the advent of Christianity. She takes special account of the use of memra in Targum, where it is used when talking about God's expression for himself. ... [and] constantly shapes as the manifestation of the divine power. When God inspires a prophetic word, this Rhema cares with it, the power to produce the end result. [6] She quotes the Jewish lexicon on the matter, and it says that Memra often denotes the speech addressed to patriarch or prophet, but often also denotes the creative word. [7] This leads to a reading in which 'The Word', heard and announced by the prophet, was often, in the opinion of the viewer, an effective force except God, who was the angel of God or messenger: 'The Lord sent a word into Jacob, and it has searched for Israel'[Isaiah 9:8]; 'He sent his word and healed them' (Psalm 107:20); and compare 'his words runneth very quickly' (Psalm 147:15). [7] The lexicon also notes that Memra becomes more and more a personified agency in the biblical apocryphal and rabbinical literature, and in Targum it constantly depicts as the manifestation of the divine power, or as the messenger of God instead of God himself, wherever the predicate is not conforming to the dignity or spirituality of Bible events Bill Hamon believes that while the Bible has a lot of truth that is universally valid... the general word that is the eternal logos for all; there are also personal prophecies that were given to individuals or groups and are not universally valid – this is the rhema of personal prophecy in the Bible they are cases of messages to specific instructions [which] are not for everyone. [1] Examples he cites are YHWH's instructions for Noah to build an ark, for Abraham to sacrifice Isaac, for Hosea to marry one, for Isaiah to walk around naked for three years, and Jacob receives prophetic words about the descendants of his sons. [1] Watchman Nee uses several examples as the commandment in which Mary tells the angel May it happen to you rhema. [4] Nee also points to Simeon who had been allowed to live until he saw the birth of the Messiah, once when he saw the Baby Jesus, he says, Now you release your slave, Master, according to your rhema, in peace. [4] He points to John the Baptist's calling in Luke 3:2 The rhema of God came to John as the Son of Sakariah in the wilderness. [4] Nee also points to Peter's memory after his denial of Jesus as a rhema - Rhema was what was brought to his memory. While Peter told a lie, suddenly rhema came. The lord's judgment came to him. Rhema is the word spoken by the Lord, and now he speaks it again. [4] Nee points to where Simon Peter on the fishing boat says to Jesus Master, throughout the night we struggled and caught nothing; but based on your rhema I will let down the yarns. [4] Nee says the Word in this verse was something the Lord spoke for that occasion. It was the Lord who personally spoke to Simon. [4] Nee points out when Peter is told Come of Jesus walking on the water If someone tried to go to sea because of Matthew 14:29, he would surely sink. This is not the word that the Lord speaks today, even though He spoke it that day. It is true that the word spoken by God in the past and the word he speaks today has the same authority. they have never changed. But the most important thing is this: Does God speak that word to us today? [4] Nee says that these events were not according to a specific chapter or verse in the Bible, but it was according to the word spoken to these individuals, and only the word that the Lord speaks to us is of every benefit. Rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleaned from. We must specifically search for this case, because our Christian life is based on this rhema. ... We must remember that today's Christianity is still the Christianity of personal revelation. If the Lord does not speak in man, it is not Christianity, nor is it the New Testament. [4] As needed for Some Christians, such as Bill Gothard, of the Institute of Basic Principles of Life, believe that rhema is an integral part of even being able to claim to be Christian. He says that as 'No one can say that Jesus is the Lord, but by the Holy Ghost (In Corinthians 12:3). Therefore, it is appropriate that the message of salvation should be a rhema. [8] He goes on to quote 'The word [rhema] is close to you, even in your mouth, and in your heart: that is, the word of faith, which we preach; That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved.... So faith comes from hearing and hearing by the word of God' (Romans 10:8–9, 17; see also Acts 5:20). ... [Jesus says] 'Man shall live not by bread alone, but by every word [rhema] that goes out of the mouth of God' (Matthew 4:4). Jesus also said, 'The words [rhema] which I speak unto you, they are spirit, and they are life' (John 6:63). [8] Gothard believes that you may by rhema is the believer able to apply the promise of John 15:7–8 and experience wonderful results from it.' If you stay in me, and my words [rhema] stay in you, ask what you want, and it shall be done to you. Here my Father is glorified, that you bear a lot of fruit. Then ye shall be my disciples.' [8] As needed for evangelism of Olson argues that evangelism can only be effective, not by reflection of hearer, but the Holy Ghost must take what was said and reveal the thought behind it. .... It puts all preachers on the same level. God is neither helped nor hindered by our vocabulary or eloquent speech. Paul said [in 1 Corinthians 2:1]: 'I did not come with the excellency of speech or wisdom, and declared the testimony of God.' We cannot receive anything unless it is given from above. [5] Overcoming language differences Questions about translation are also covered by this doctrine according to Olson. He argues that it is by the strength of the Holy Spirit that the truthfulness of the gospel overcomes any concern over problems of both evangelism through an interpreter and translations of texts, including the Bible. He argues that textual translators use rewrites, their attempts to convey the sense of a text instead of doing a literal translation, addition or removal of words (depending on manuscripts translated), changes to convey understanding due to changes in modern language, and a number of other concerns overcome by the Holy Spirit's experience in this way. By this then translators the addition of words to convey meaning is not violation of Revelation 22:18-19 because the prohibition it is not about only words but deeper spiritual truths. Olson says Ord is sometimes added because there is no English equivalent. The Bible is God's thoughts. and although the different translations different words we cannot add [divine thought]. Unless the Holy Ghost reveals it personally, we can never have... [divine thought] in the first place. [5] In support of this Olson points out that Jesus did not teach in the Greek language the Bible was written in, but in the common language of his audience (Aramaic). He believes this may be a concern for other texts But 'God watches over his word.' He watches over... [His divine thought]. [Regardless of what translation they heard] The... that was predetermined, captured the same thought and which came forth when Jesus preached it two thousand years ago. [5] As the hermeneutical inspiration Hamon distinguishes between the enlightening work of the Holy Spirit to bring out the deeper and greater importance of scripture [which] is a personal event and personal prophecy God's revelation of His thoughts and intentions to a particular person, family, or group of people. There is specific information that comes from God's mind for a particular situation, an inspired word aimed at a particular audience. a word from the Word. [1] Nevertheless, within his ontology that both of these spiritual encounters occur with specific individuals their occurrence are both classified as receiving rhema. Hamon says God sometimes reveal his will by a rhema from out of the clear blue. But other times we receive it by lighting a particular font. When we read God sends a quickening rhema that says, 'This applies to you.' ... This type of divine directive can also be called 'revelation knowledge' or 'Lighting in the scriptures'. [1] Hamon has Jesus received guidance for his service in that way. He quotes Luke 4:16-21 was Jesus reading a roll of Isaiah in the Nazareth Synagogue and Rolling It, he found the place where it is written [the text of Isaiah 61:1–2:58:6]. Then he rolled up the roll... [and began] by saying to them, 'Today this scripture is fulfilled in your hearing.' [1] When it comes to receiving deeper understanding of scripture from the Holy Spirit Hamon says the Bible provides the actual knowledge of God, His word, will, and manner, his plan and purpose for mankind. The fact, however, is not faith. But fact (scripture) can become faith when it is faster of the Holy Spirit and mixed with heart faith. The Hebrew writer revealed this truth when he said, 'The word [logos] did not make them profit, not mixed with faith in those who heard it' (Heb. 4:2). The logos plus the faster and faith of the Holy Ghost are similar to a rhema from the Lord. [1] Hamon goes on to say there is a big difference between preaching and personal prophecy; between quoting the logos and talking a rhema; between making statements of faith based on the truth of the scriptures and speaking the Lord's specific mind to that person: between speaking god's Word and speaking a word from the Lord. [1] Hamon says Paul declared that faith in certain miracles not from our opinions, but rather from a rhema from the Logos: 'Faith comes from hearing and hearing by the rhema of God' (Romans 10:17). ... The fox spoken from our mouths must come from our hearts as rhema to be effective: 'Rhema is close to yourself in your heart and mouth, it is the rhema of faith' (Rom. 10:8). [1] Referring to Hebrews 4:2 Hamon says the Bible gives the actual knowledge of God, his words, will, and manner, his plan and purpose for mankind. The fact, however, is not faith. But fact (scripture) can become faith when it is faster of the Holy Spirit and mixed with heartthrust. [1] The logos plus the Holy Spirit that pre-emption and faith are similar to a rhema forming the Lord. As a priest, I preach the logos, but as a prophet prophet I prophesy the rhema. General biblical truth does not guarantee specific application and appropriation of this truth. A preacher speaks from the letter of the Word that applies to all people for all time, while the prophet speaks from the Spirit of the Word that is adapted to a particular person for a particular situation. [1] Along similar lines, Olson believes that unless the Holy Spirit brings to life your understanding, no amount of Bible study will do any good as 1 Corinthians 2:14 says the Person without the Spirit does not accept what comes from the Spirit of God, but considers them folly, and cannot understand them because they are discerned only through the Spirit. Olson points to 1 John 2:20–27 saying only by the deoetic act of the Holy Spirit do you have an anointing from the Holy, and all of you know the truth. ... [and] no lie comes from the truth. ... anointing you got from him remains in you, and you do not need anyone to teach you. But when His anointing teaches you about all things, and for which this anointing is real, not forged—just as it has taught you, remain in Him. [5] As the cleansing Pastor Nee wrote in God's eternal plan, the church is without sin. ... In what way will Christ bring the Church into perfection? He will do it by cleaning her with washing the water in the word - rhema. [4] Nee claims that Jesus used his physical life to redeem sin and Christ uses His life in his word, His rhema, to cleanse us. [4] Nee says that the church's fault is not that Christ whom she has received is too small, but that she has too many things other than Christ. The Church of God's will comes completely out of Christ, without sin, without flesh, and contains no natural life. ... Each of them truly belongs to Christ has a certain part that is exclusively and completely Christ. ... In addition to this section, we still have many things that are not of Christ. We need to be cleaned because of all these other things. .... Many times we do not know in what aspect we need to be cleaned. But one day life in us won't let us go. Soon rhema comes into us, indicating what needs to be dealt with. [4] Nee says that this being withheld can happen even when we are engaged in something that works quite well according to the doctrine, and our reason for doing so is also absolutely correct, but within it is something that continues to touch us and will not let us go. Finally, the Lord speaks to us. rhema comes, the mighty word of the Lord. It tells us that a particular case must be dealt with and cleaned. ... If we have any inner feeling in life, we should never let it go. We must pray, 'Lord, give rhema so I may know the pick to deal with this situation.' ... If we take these matters into account and do not take them lightly, the Lord will cleanse us by washing the water in the word that we may be sanctified. ... The natural life and all that is not out of Christ must be cleansed. Sanctification can only come after purification, and the basis for purification is the word of the Lord, rhema. If we do not know the word of the Lord, there is no way for us to be cleansed and sanctified. [4] Nee believes that in order to be truly Christian, one cannot rely on an external source, but an inner one to understand God's will from within and not have His will still anything beyond us. [4] With the help of believers inward reception of rhema He [Jesus] intends to restore and restore them to what he proposed in the eternity past, so that he may have what fulfills His desire in the future of eternity. In His magnificent work, the Lord uses the words He speaks as an instrument to bring the church back to God's original purpose. [4] In this need, All doctrine, teaching, theology, and knowledge are of little use if they flow only from one person to another. True growth depends on us receiving the word directly from God. God uses His rhema to do His work, and He wants to speak to us. Therefore, if our purpose in reading the scripture is solely for knowledge, it is actually pitiful. If this is so, we're done. The real value of the scriptures is that God can talk to man through them. If we want to be useful in the lord's hands, we must be spoken to by the Lord. Whether our building is spiritual or not depends on whether the Lord has spoken to us. Knowledge and doctrine have no spiritual use. Only the Lord's talk in us is of spiritual value. ... Only the rhema is to any value. If we do something just because others ask us to do it, we keep the law; we are not in the New Testament. [4] Nee believes that knowledge of the scriptures and understanding of doctrine is not spirituality, Bible knowledge can never be a substitute for spirituality. Only God's speech to us is of any real value. ... We need to know what is dead and what lives, what is just knowledge and what is spiritual. What does not live has no spiritual value. If we rhema, the living word of God, we can be cleansed and sanctified. [4] Nee says that by this use of rhema Ephesians 5:25–27 will be fulfilled and Jesus will sanctify and cleanse it [the Church] with the washing of water by the word (rhema). That he can present it to himself as a glorious church, without having an eye or wrinkle or anything like that; but that it should be sacred and without blemish. Nee argues that by rhema Jesus will bring the Church to the stage where there is nothing old, where there is nothing from the past. He wants everything in the church to be new. ... it should be sacred and blameless. God will bring the Church to the place where nothing can be said against her in any way. [4] At that point, the world, Satan or even God himself will have nothing to say. On that day, when the Church is so glorious, she will become the bride of Christ. [4] Nee believes is the body of Christ. As His body cleanses and prepares us. Now we are about to be cleaned. Now is the time we need rhema. Dr. Shirley Christian says that sometimes when a priest preaches will result in the Spirit of God that quickening the logos and it becomes a rhema to the person... [which] brings healing. [6] She notes that Often a person with a service to quantities observes this kind of healing manifestation. The minister can then ask for all who were healed when the Word was proclaimed and anointed to come forward to testify. [6] Personal prophecies Hamon claims that personal prophecies are rhema and while the prophecy of the logos never fails, the Bible is full of rhemas given to people who failed to come to pass. Actually... It was not the Lord's rhema that failed, but rather those who heard it did not understand, interpreted, believe, obey, respond, wait, or act on it according to God's will and manner. This is the meaning of 1 Corinthians 13:8: 'Prophecies shall fail.' When God speaks directly or through a prophet to a person or nation, and they do not respond correctly, the prophecy cannot happen. [1] He also argues that when they come from the same divine sourceNo true rhema spoken by a current prophet will conflict with the spirit and context of the logos. ... Preaching proclaims the logos, while the prophecy provides rhema from the logos. Both are god's word. [1] Hamon argues that a believer who is willing to be an instrument of prophecy may fail if they focus on universal truths of logos, such as divine healing is a truth in the scriptures rather than waiting to receive a rhema. [1] In such a case if a believer claims that they have a personal prophecy to deliver to another saying'God showed me that you are going to be healed,' or 'Thus the Lord says I have healed you, and t you shall live and not die.' [1] But if this person prophesied to die this presumptuous prophecy will also bring about the gift of prophecy, the ministry of prophecy, and the prophet's office because they are doctrinally directed, rather than divinely inspired prophecies. [1] Along these lines, Reverend Nee wrote that We will always appreciate the fact that the Lord still speaks today. He not only spoke in the scriptures, He not only spoke with Paul and John, he also speaks to us today. When someone who works for the Lord stands up to speak for Him, he must expect the rhema. If the Lord does not speak to us today, we are really wrong. How many times have we preached, but did the Lord not speak a word? It's not that there was anything wrong with the message, but it was all the Lord's general words. there was no rhema in it. The problem with the church today is that it lacks the lord's living words. Instead, there are only dead teachings. It's just a continuation of man's preaching. ... Only when we have rhema can we move on and have live water to deliver to others. What we need is rhema. Dr. Shirley Christian also argues that The prophetic word will bring healing, miracles, deliverance, and wholeness. [6] She has so-called prophecy spoken from knowledge of the Word. is assumption and what is required is rather a true prophetic word filled with his Spirit and life – one directly from God. When God gives a word of knowledge, words of wisdom, or a prophetic word about healing, it becomes rhema filled with Spirit and life. The Rhema word has in it, the spiritual seed that frees faith, life, and power. Its fulfillment is achieved by the operation of the Holy Spirit. ... The Lord's will is clear on healing, and we preach and teach it from the scriptures. A priest can believe strongly and speak from his faith using a scripture — this word, if not prophetic, can miss the mark if not united by the faith of the sick. But when such receives a personal prophecy, a true prophetic Word forms the Lord, it contains the life-giving power to achieve the miraculous. [6] She has a Rhema word is to receive a download from God for a person or spirit of God directly. [6] She claims that Elisha sent such a rhema to Naaman in 2 Kings 5:10, and when he obeyed this word happened. [6] She goes on to say , in the New Testament, prophets are also active in speaking a rhema and performing healing — and this continues today. [6] She argues that by rhema, prophets today are able to fulfill the mission Jesus laid out in Luke 4:18, including restoring vision for the blind. [6] Referring to Isaiah 50:4, she believes that prophets today can have the Spirit of the Council come upon them, and they can speak a word of deliverance prophetically for some, resulting in inner healing beginning to manifest itself in the person. [6] She encourages believers to follow 2 Chronicles 20:20 and Trust in His prophets and Hamon argues that in cases where statements of healing were believed to be rhema, but fail it was because personal conviction of scripture the truth of divine healing has disturbed receiving actual rhema for the sick person and this is the main reason why so many words given as a personal prophecy or rhema fail to come to pass. The main problems are thinking, soul-blocking and doctrinal domination that keep us from being Holy Spirit-directed. [1] A believer who wants to be a conduit for prophecy must be sincerely and sincerely seeks God for the cause and be skeptical of their own wishful thinking and imagination. [1] To overcome these obstacles that Hamon has, there is a need for prophets to be trained and during the apprenticeship of an older mature prophet—as Elisha was to Elijah. [1] Failed rhema allows a prophet to rightly be judged and proclaimed a false representative of God's mind in the case; But it does not automatically mean that the person is a false prophet it is rather his immaturity, zeal and biblical conviction had motivated him to give a presumptuous prophecy and should be a humiliating, learning process to prepare him to be a mature prophet. [1] Quoting Deuteronomy 17:6; 19:15 and 2 Corinthians 13:1, Hamon believes that scripture the requirement that everything must be confirmed in the mouth of two or three witnesses before accepting the fact. can be applied to a word of counsel, a word of prophecy, or a rhema word. Just as God's general will cannot be established by a single verse, nor can God's specific will be established by a prophecy, a rhema, a counselor, or something else. ... He [YHWH] insists that in all serious cases there are at least two and preferably three witnesses before accepting a prophetic word. [1] Finding rhema in some Christian groups (such as Daybreak Resources), rhema is defined as the word of God spoken to you. [9] One of the methods for finding rhema is for the believers to look over lists of scriptures grouped by themes and choose one that stands out from the list for you. [9] The believer is than to read it slowly and quietly (as in hagah mediation). [9] The believer is to read the prayer repeatedly until a few lines keep their attention, and then slowly and quietly repeat these lines with closed eyes until this passage will root for you and other words will begin to rise from your heart and interact with scripture. [9] Which is taken to mean God speaks to you, and you speak to Him. [9] The believer is said to experience the confidence of this communication. [9] In this way, the believer is held to experience that the Word has been torn in your heart, and you pray a scripture that is alive and active in you. [9] Any spontaneous prayers should be recorded for future use. Along these lines Pastor Nee writes that Luke Saying, 'They remembered His word (rhema)' in the same way in Acts 11:16, Peter said, 'And I remembered the word of the Lord, how he said, John baptized in water, but t you shall be baptized in the Holy Spirit.' While Peter preached to Cornelius's household, the Spirit of the Lord fell upon them, and the word of the Lord came to Peter. It was not that Peter tried to remember the word from his memory [of acts 1:5], but it was the Lord who spoke to him, 'John baptized with water, but t you shall be baptized in the Holy Spirit.' Nee believes that this is because Rhema is something the Lord has spoken before as he now speaks again. In other words, rhema is the word that the Lord speaks the second time. This is something alive. [4] Jamee Rae at Sharefaith echoes these feelings Through daily reading of God's Word, which is referred to as the logos, Christians will have knowledge of God and be able to remember scripture and to offer non-believers the truth that is written. But in addition to that, God wants to talk to his people and provide insight beyond human understanding. With the help of the Holy Spirit, parts of scripture that were once words on one side will be torn. They will be of great importance and offer supernatural guidance, comfort, answers, and assurances. Intermittent rhema from scripture is good, but daily rhema will guide a Christian's steps and move them toward greater understanding, revelation, and joy. [10] Other Christian groups also believe that reading the Bible can bring rhemas to the believer, such as the Advanced Training Institute International, which teaches the regular course of our daily reading of God's Word (logos), we must ask God to speak to us through His Word and give us insight into it. The Holy Spirit can make certain scriptures stand out with significant significance or application to our lives. These are the remas of scripture and should become part of our daily thoughts and actions. [11] Criticism Non-charismatic Christian groups may address the problem of the charismatic Christians who have rhema doctrines. Pastor James Patrick Holding of the Tectonic Education and Apologetics Ministry argues that it is clear that those who accept this doctrine have only started with a legitimate dichotomy (spoken [rhema] vs. written [logos] words) and created out of the whole cloth extra dichotomies to attach to each. In this case, the idea that 'spoken' revelation is in effect now is written revelation is not. [12] Holding argues that the probable cause of the use of rhema is that most of Paul's audience is illiterate (the letter must be read to them), at least 90% of them, and thus for the vast majority, hearing and transfer of the gospel, will be by spoken means. There is nothing here to suggest that rhema will be as a kind of special communication that we can (or will) receive Messages. [12] He argues that scriptures were words held to have power (such as Proverbs 18:21 & James 3) is about moral and not supernatural effect (contrary to the divine words that created the universe Hebrews 11:3). He argues that the believers in the rhema doctrine did not adequately respond to how the assertion of modern prophetic statements is not a violation of Revelation 22:18-19 that forbids adding anything to the Bible. Holding also points out that there is little or no emphasis on testing a prophet among those who advocate the rhema doctrine, and agrees that rhema believers reduce the role of education in the knowledge of Christian scriptures. He points out that some believers in this doctrine put the value of knowledge of scripture into question. As an example, Holding points to the writing of Alfred Raa Olson in his defense of William M. Branham who said Education is an accumulation of knowledge without faith. [12] Holding argues that this is to despise education, open himself to reject conflicting evidence, and to commit to self-deception. [12] The fundamentalist evangelical GotQuestions.org speaks dismissively of the rhema doctrine that categorizes the experience in non-mystical terms inner feelings, impressions and experiences. [13] They believe that rhema is mainly synonymous with logos. In other words, the specific guidance we receive from the Holy Spirit at all times can only be discerned by the general principles established in the Bible. [13] This ministry argues that instead of seeking prophecy about a person's daily details the Christian applies biblical principles to the situation and thus comes to a decision. [13] They address the question that God's direct word to the individual can also be conveyed through the words of others, such as a preacher in a church service or a friend who counsels them. [13] They argue that implicitly in the doctrine There is also the belief that the spoken word has more power than the written word, but there is no biblical basis for such faith. They warn The obvious danger is that someone who is not familiar with the logos can misinterpret or misunderstand what he or she perceives as a rhema. [13] By examining the claim that a scripture can become a rhema word from YHWH for a specific application for a believer, Holding says we have no way of telling if this rhema word is any better at all than Mormon's inner witness - other than by epistemic means that make the obvious aspect of no relevance. Validation of this practice in the scriptures is almost nonexistent. ... There is nothing here [at Ephesians 6:17] to suggest at least that the word of the Spirit is associated with continued revelation. [12] Holding returns to his position that rhema as a personal prophecy is no better than the Mormons without epistemic tests (such as Deuteronomy clearly). [12] When those with revmadoctrins proclaim that Jesus said, 'My sheep hear my voice [John 10:27]' or the bride of Christ will not be deceived. She hears his logos and knows [reference songs 5:2-4, Revelation 3:2, Luke 12:36; John 10:3]; Holding says this is simple beg of the question. [12] Holding rejects the position that rhema can be used as a measure of truth when considering competing biblical interpretations or competing statements by religious leaders — and sees this rhema doctrine as an appeal to only feeling, emotion, and emotion. He says the question of why Christians should accept Rhema [as a measure of epistemological truth] over a Mormon burning breast is never explained. Nothing is offered, but implied consequences for not believing that beg the question of authority. [12] He has this is a logical circle where believers know who to follow because that person has the true rhema, and they know that the person has a true rhema because they say it. [12] Holding argues that the main problem with the doctrine is its clear that the epistemic center of the circle rests rather in the subjectivity of experience rather than the validator being the Bible interpreted correctly. [12] Arise My Love Ministries also questions the rhema doctrine at this point. They say that according to the doctrine, the fulfillment of a statement that is declared to be a rhema and spoken to a receiving believer must be accepted in absolute faith in order for it to be a possibility that it will happen, and that teaches that failed, false, or unfulfilled modern prophecy is due to the lack of faith of the recipient of prophecy. [14] At the same time, another aspect of the doctrine is that there is always the possibility that the person held to speak a rhema to this believer can be presumptuous and confusing doctrine with rhema. [14] They concluded that this means that under this system, modern prophecy was actually 'conditional': And yet the person prophesied above had to receive the conditional word as if it were factual and true as the word of God. ... [this] teaches that untested prophecy of our time must be received as true and in 'faith'. This corresponds to having faith in something unfounded by the Bible: It is equivalent to having blind faith in the blind faith set in established prophets. [and] learning all modern prophecy is conditional, even if these conditions are not given in the time of prophecy! This makes God seem to be a lying trickster who doesn't love us enough to tell us what He expects us to do. [14] They keep the rhema doctrine redefining the rhema word as a distinct category of (untested) modern prophecy, separate from Logo's written words. ... [and] commits the cursed sin to raise modern prophetic words to the level of God's written word. ... [teaching] that modern prophecy must be received as God's engrafted Word. ... [this is] the sin of adding god's Word without untested modern revelations. It changes God's contract with us. You can't add a contract or covenant without changing it. [14] They concluded that this was to learn that God was like a magic eight ball in the sky where we can retreat at will and on request 'prophecies' that are 'false' but also 'true' at the same time. [14] They also claimed that this placed too much emphasis on the actions and conditions of people, and rebbed YHWH of His sovereignty. They were also tormented by the light consequences for prophesying erroneously (which is worthy of death according to Deuteronomy 13:1-10). To say that the idea prophets of our day are on a learning curve is unscripted, and compared the idea to those chastened by Jesus in Revelation 2:20 for tolerating the Jezebel of the prophets. 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