

Distinguishing Logos from *Rhema* (Communication from Speech)

[Distinguishing Logos from *Rhema* \(Communication from Speech\) | Communion With God Ministries \(cwgministries.org\)](#)

Logos is a Greek word that includes the FULL communication process.

Rhema is a Greek word that stands for "spoken words," which is a part of FULL communication.

Parts of the process we call communication. It is like this. We all communicate, and one of the ways we communicate is through speech. However, there are many more ways to communicate other than speech. I can write, use sign language, draw a picture, paint a scene, smile, frown, or project a spirit of arrogance or meekness, to name a few.

When I first tried to sort out the distinction between logos and ***rhema***, I saw overlap and could not discern the difference. Well, if speech (***rhema***) is a sub-component of communication (**logos**), then of course there will be overlap.

However, if I want to be specific about the fact that I communicated to you through speech, then I may say, "I spoke to you about this." This means I communicated to you in a very specific way, through speech. So when the New Testament uses the Greek word ***rhema***, it is, "I specifically mean spoken words."

Principle: Speech (***rhema***) is a sub-component of the entire communication process (**logos**).
Principle: Some of God's promises are directly linked to ***rhema***: "If you abide in Me, and My words (***rhema***) abide in you, ask whatever you wish, and it will be done for you" (Jn. 15:7).

Logos verses

[John 1:1-4](#)

In the beginning was the Word, and the Word was with [God](#), and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men.

[Colossians 1:16](#)

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

[John 1:14](#)

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

[Hebrews 1:1-2](#)

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

[Hebrews 4:12-13](#)

For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

[Luke 24:17](#)

And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?"

Rhema verses 66 uses of *rhema* in the Greek New Testament according to the NASB

[All Uses of “*Rhema*” in the New Testament | Communion With God Ministries \(cwgministries.org\)](#)

- It is written: ‘Man shall not live on bread alone, but on every *rhema* that comes from the stoma of God’ (Mt 4:4).
- I tell you that everyone will have to give logos [account] on the day of judgment for every empty *rhema* they have spoken (Mt 12:36).
- But if they will not listen, take one or two others along, so that “every *rhema* may be established by the stoma of two or three witnesses”(Mt 18:16).
- Then Peter remembered the *rhema* Jesus had spoken: “Before the rooster crows, you will disown me three times.” And he went outside and wept bitterly (Mt 26:75).
- But Jesus made no reply, not even to a single *rhema* - to the great amazement of the governor (Mt 27:14).
- He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.” But they did not understand what He meant [this *rhema*] and were afraid to ask Him about it (Mk 9:31–32).
- Immediately the rooster crowed the second time. Then Peter remembered the *rhema* Jesus had spoken to him: “Before the rooster crows twice you will disown me three times.” And he broke down and wept (Mk 14:72).
- “Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no *rhema* from God will ever fail.” “I am the Lord’s servant,” Mary answered. “May your *rhema* to me be fulfilled.” Then the angel left her (Lk 1:36–38).
- All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about [this *rhema*] (Lk 1:65).
- When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this *rhema* that has happened, which the Lord has told us about.” So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the *rhema* concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. But Mary treasured up all these *rhema* and pondered them in her kardia [heart] (Lk 2:15–19).
- “Sovereign Lord, as you have promised [*rhema*], you may now dismiss your servant in peace” (Lk 2:29).
- “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand what he was saying [*rhema*] to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these *rhema* in her kardia [heart] (Lk 2:49–51).
- During the high-priesthood of Annas and Caiaphas, the *rhema* of God came to John son of Zechariah in the wilderness (Lk 3:2).
- Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so [of your *rhema*], I will let down the nets” (Lk 5:5).
- When Jesus had finished saying all this [*rhema*, the beatitudes in this case] to the people who were listening, he entered Capernaum (Lk 7:1).
- “Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men.” But they did not understand what this [*rhema*] meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about [this *rhema*] (Lk 9:44–45).
- “He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; they will flog him and kill him. On the third day he will rise again.” The disciples did not understand any of this [*rhema*]. Its meaning was hidden from them, and they did not know what he was talking about (Lk 18:32–34).
- They were unable to trap Him in what He had said [His *rhema*] there in public. And astonished by His answer, they became silent (Lk 20:26).

- “He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’” Then they remembered His **rhema**.
- When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their **rhema** seemed to them like nonsense (Lk 24:6–11).
- For the one whom God has sent speaks the **rhema** of God, for God gives the Pneuma without limit (Jn 3:34).
- But since you do not believe what [John] wrote, how are you going to believe what I **rhema**? (Jn 5:47).
- The Pneuma gives life; the flesh counts for nothing. The **rhema** I have spoken to you - they are full of the Pneuma and life (Jn 6:63).
- Simon Peter answered him, “Lord, to whom shall we go? You have the **rhema** of eternal life” (Jn 6:68).
- Then they asked him, “Where is your father?” “You do not know me or my Father,” Jesus replied. “If you knew me, you would know my Father also.” He spoke these **rhema** while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come (Jn 8:19–20).
- Whoever belongs to God hears what God says [**rhema**]. The reason you do not hear is that you do not belong to God (Jn 8:47).
- Others said, “These are not the **rhema** of a man possessed by a demon. Can a demon open the eyes of the blind?” (Jn 10:21).
- If anyone hears my **rhema** but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. There is a judge for the one who rejects me and does not accept my **rhema**; the very logos I have spoken will condemn them at the last day. (Jn 12:47–48).
- Don’t you believe that I am in the Father, and that the Father is in me? The **rhema** I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work (Jn 14:10).
- If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you (Jn 15:7).
- For I gave them the **rhema** you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me (Jn 17:8).
- Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say [my **rhema**]” (Acts 2:14).
- “Go, stand in the temple courts,” he said, “and tell the people all about [the **rhema** of] this new life” (Acts 5:20).
- God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins. We are witnesses of [this **rhema**], and so is the Holy Pneuma, whom God has given to those who obey him” (Acts 5:31–32).
- Then they secretly persuaded some men to say, “We have heard Stephen speak blasphemous **rhema** against Moses and against God” (Acts 6:11).
- The men replied, “We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to ask you to come to his house so that he could hear what [the **rhema**] you have to say” (Acts 10:22).
- You know what has happened [the **rhema**] throughout the province of Judea, beginning in Galilee after the baptism that John preached (Acts 10:37).

- He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.” While Peter was still speaking these **rhema**, the Holy Pneuma came on all who heard the logos (Acts 10:42–44).
- He told us how he had seen an angel appear in his house and say, ‘Send to Joppa for Simon who is called Peter. He will bring you a **rhema** through which you and all your household will be saved.’ As I began to speak, the Holy Pneuma came on them as he had come on us at the beginning. Then I remembered what the Lord had said [His **rhema**]: ‘John baptized with water, but you will be baptized with the Holy Pneuma.’ (Acts 11:13–16).
- As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things [this **rhema**] on the next Sabbath (Acts 13:42).
- But Paul said to the officers: “They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out.” The officers reported this [**rhema**] to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed (Acts 16:37–38).
- “I am not insane, most excellent Festus,” Paul replied. “What I am saying [my **rhema**] is true and reasonable” (Acts 26:25).
- They disagreed among themselves and began to leave after Paul had made this final **rhema**: “The Holy Pneuma spoke the truth to your ancestors when he said through Isaiah the prophet: ‘Go to this people and say, “You will be ever hearing but never understanding; you will be ever seeing but never perceiving”’” (Acts 28:25–26).
- But what does [the righteousness that is by faith—pistis] say? “The **rhema** is near you; it is in your stoma and in your kardia [heart],” that is, the **rhema** concerning faith [pistis] that we proclaim (Ro 10:8).
- Consequently, faith [pistis] comes from hearing the message, and the message is heard through the **rhema** about Christ. But I ask: Did they not hear? Of course they did: “Their voice has gone out into all the earth, their **rhema** to the ends of the world” (Ro 10:17–18).
- And I know that this man - whether in the body or apart from the body I do not know, but God knows - was caught up to paradise and heard inexpressible **rhema, rhema** that no one is permitted to tell (2 Co 12:3–4).
- Every **rhema** must be established by the stoma of two or three witnesses (2 Co 13:1).
- Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the **rhema**, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless (Eph 5:25–27).
- In addition to all this, take up the shield of pistis, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Pneuma, which is the **rhema** of God. And pray in the Pneuma on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people. Pray also for me, that whenever I speak, logos may be given me so that I will fearlessly make known the mystery of the gospel (Eph 6:16–19).
- The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful **rhema**. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven (Heb 1:3).
- It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Pneuma, who have tasted the goodness of the **rhema** of God and the dynamis of the coming age and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace (Heb 6:4–6).
- By pistis we understand that the universe was formed at God’s **rhema**, so that what is seen was not made out of what was visible (Heb 11:3).

- You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; to a trumpet blast or to such a voice speaking **rhema** that those who heard it begged that no further logos be spoken to them (Heb 12:18–19).
- For, “All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the **rhema** of the Lord endures forever.” And this is the **rhema** that was preached to you (1 Pe 1:24–25).
- I want you to recall the **rhema** spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles (2 Pe 3:2).
- But, dear friends, remember what [**rhema**] the apostles of our Lord Jesus Christ foretold. They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” (Jude 1:17–18).

In the NASB **Rhema** appears:

- 3x with **pistis** (**faith** G4102):
- 4x with **stoma** (**mouth** G4750): Mt 4:4, 18:16; Rom 10:8; 2 Co 13:1.
- 4x with **logos** (G3056): Mt 12:36; Jn 12:48; Acts 10:44; Heb 12:19).
- 7x with **Pneuma** (**Spirit** G4151): Jn 3:34, 6:63; Acts 5:32, 10:44, 11:16, 28:25; Eph 6:17.

Graphi or γραφᾶς (**graphas**) - found in 9 Occurrences

graph-, root. Telecommunications-graph- comes from Greek, where it has the meaning "written down, printed, drawn.

What is the root word scripture mean?

Its root word is the Latin script, or "writing."

Definitions of scripture. any writing that is regarded as sacred by a religious group.

Matthew 22:29 N-AFP

GRK: εἰδότες τὰς **γραφᾶς** μηδὲ τὴν

NAS: not understanding *the Scriptures* nor

KJV: knowing *the scriptures*, nor

INT: knowing the *Scriptures* nor the

Mark 12:24 N-AFP

GRK: εἰδότες τὰς **γραφᾶς** μηδὲ τὴν

NAS: that you do not understand *the Scriptures* or

KJV: not *the scriptures*, neither

INT: knowing the *Scriptures* nor the

Luke 24:32 N-AFP

GRK: ἡμῖν τὰς **γραφᾶς**

NAS: He was explaining *the Scriptures* to us?

KJV: he opened to us *the scriptures*?

INT: to us the *Scriptures*

Luke 24:45 N-AFP

GRK: συνιέναι τὰς **γραφᾶς**

NAS: to understand *the Scriptures*,

KJV: that they might understand *the scriptures*,

INT: to understand the *Scriptures*

John 5:39 N-AFP

GRK: ἐραυνᾶτε τὰς **γραφᾶς** ὅτι ὑμεῖς

NAS: You search *the Scriptures* because

KJV: Search *the scriptures*; for in

INT: You search the *Scriptures* for you

Acts 17:11 N-AFP

GRK: ἀνακρίνοντες τὰς **γραφᾶς** εἰ ἔχοι

NAS: examining *the Scriptures* daily

KJV: and searched *the scriptures* daily,

INT: examining the *Scriptures* if were

1 Corinthians 15:3 N-AFP

GRK: κατὰ τὰς **γραφᾶς**

NAS: according *to the Scriptures*,

KJV: sins according *to the scriptures*;

INT: according to the *Scriptures*

1 Corinthians 15:4 N-AFP

GRK: κατὰ τὰς **γραφᾶς**

NAS: day according *to the Scriptures*,

KJV: day according *to the scriptures*:

INT: according to the *Scriptures*

2 Peter 3:16 N-AFP

GRK: τὰς λοιπὰς **γραφᾶς** πρὸς τὴν

NAS: the rest *of the Scriptures*, to their own

KJV: the other *scriptures*, unto

INT: the other *Scriptures* to the

Graphé: a writing, scripture γραφή (graphē) - 24 Occurrences

[Greek Concordance: γραφή \(graphē\) - 24 Occurrences \(biblehub.com\)](#)

[Strong's Greek #1124](#)

Original Word: γραφή, ἡς, ἡ

Part of Speech: Noun, Feminine

Transliteration: graphé

Phonetic Spelling: (graf-ay')

Definition: a writing, scripture

Usage: (a) a writing, (b) a passage of scripture;

Plural: the scriptures.

[Mark 15:28 Noun-NFS](#)

GRK: ἐπληρώθη ἡ γραφή ἢ λέγουσα

KJV: And *the scripture* was fulfilled, which

INT: was fulfilled the *Scripture* which says

[Luke 4:21 N-NFS](#)

GRK: πεπλήρωται ἡ γραφή αὕτη ἐν

NAS: this *Scripture* has been fulfilled

KJV: is this *scripture* fulfilled in

INT: is fulfilled the *Scripture* this in

[John 2:22 N-DFS](#)

GRK: ἐπίστευσαν τῇ γραφῇ καὶ τῷ

NAS: and they believed *the Scripture* and the word

KJV: they believed *the scripture*, and

INT: believed the *Scripture* and the

[John 7:38 N-NFS](#)

GRK: εἶπεν ἡ γραφή ποταμοὶ ἐκ

NAS: He who believes *in Me, as the Scripture* said,

KJV: me, as *the scripture* hath said, out of

INT: said the *Scripture* rivers out of

[John 7:42 N-NFS](#)

GRK: οὐχ ἡ γραφή εἶπεν ὅτι

NAS: *Has not the Scripture* said

KJV: Hath not *the scripture* said, That

INT: Not the *Scripture* has said that

[John 10:35 N-NFS](#)

GRK: λυθῆναι ἡ γραφή

NAS: came (*and the Scripture* cannot

KJV: and *the scripture* cannot

INT: be broken the *Scripture*

#1124 graphé – properly, writing. is used 57 times in the NT – always of holy Scripture, i.e. the inspired, inerrant writings of the Bible (the 66 books of Scripture, 39 in Hebrew, 27 in Greek).

[The NT generally uses 1124 (graphé) for the Hebrew Scriptures (the OT) – but see also 2 Tim 3:16 and 2 Pet 3:16. 1124 (graphé) was used for the Hebrew Scriptures as early as Aristeas (about 130 bc; so MM).]

[John 13:18 N-NFS](#)

GRK: ἵνα ἡ γραφή πληρωθῇ Ὁ

NAS: I have chosen; *but [it is] that the*

Scripture may be fulfilled,

KJV: that *the scripture* may be fulfilled,

INT: that the *Scripture* might be fulfilled He that

[John 17:12 N-NFS](#)

GRK: ἵνα ἡ γραφή πληρωθῇ

NAS: so *that the Scripture* would be fulfilled.

KJV: that *the scripture* might be fulfilled.

INT: that the *Scripture* might be fulfilled

[John 19:24 N-NFS](#)

GRK: ἵνα ἡ γραφή πληρωθῇ ἡ

NAS: it shall be; [this was] to fulfill *the*

Scripture: THEY DIVIDED

KJV: that *the scripture* might be fulfilled,

INT: that the *Scripture* might be fulfilled which

[John 19:28 N-NFS](#)

GRK: τελειωθῇ ἡ γραφή λέγει Διψῶ

NAS: to fulfill *the Scripture*, said,

KJV: that *the scripture* might be fulfilled,

INT: might be fulfilled the *Scripture* he says I thirst

[John 19:36 N-NFS](#)

GRK: ἵνα ἡ γραφή πληρωθῇ Ὅστούν

NAS: to fulfill *the Scripture*, NOT A BONE

KJV: that *the scripture* should be fulfilled,

INT: that the *Scripture* might be fulfilled bone

[John 19:37 N-NFS](#)

GRK: πάλιν ἑτέρα γραφή λέγει Ὅψονται

NAS: another *Scripture* says,

KJV: another *scripture* saith,

INT: again another *Scripture* says They will look

Romans 4:3 N-NFS

GRK: γὰρ ἡ γραφή λέγει Ἐπίστευσεν

NAS: For what *does the Scripture* say?

KJV: what saith *the scripture?* Abraham

INT: indeed the *Scripture* says believed

Romans 9:17 N-NFS

GRK: γὰρ ἡ γραφή τῷ Φαραῶ

NAS: *For the Scripture* says to Pharaoh,

KJV: For *the scripture* saith unto Pharaoh,

INT: indeed the *Scripture* to Pharaoh

Romans 10:11 N-NFS

GRK: γὰρ ἡ γραφή Πᾶς ὁ

NAS: *For the Scripture* says, WHOEVER

KJV: For *the scripture* saith, Whosoever

INT: indeed the *Scripture* Everyone that

Romans 11:2 N-NFS

GRK: λέγει ἡ γραφή ὡς ἐντυγχάνει

NAS: what *the Scripture* says

KJV: not what *the scripture* saith of

INT: says the *Scripture* how he pleads

Galatians 3:8 N-NFS

GRK: δὲ ἡ γραφή ὅτι ἐκ

NAS: *The Scripture*, foreseeing that God

KJV: And *the scripture*, foreseeing that

INT: moreover the *Scripture* that by

Galatians 3:22 N-NFS

GRK: συνέκλεισεν ἡ γραφή τὰ πάντα

NAS: *But the Scripture* has shut up everyone

KJV: But *the scripture* hath concluded all

INT: imprisoned the *Scripture* the things all

Galatians 4:30 N-NFS

GRK: λέγει ἡ γραφή Ἐκβαλε τὴν

NAS: But what *does the Scripture* say? CAST

KJV: saith *the scripture?* Cast out

INT: says the *Scripture* Cast out the

1 Timothy 5:18 N-NFS

GRK: γὰρ ἡ γραφή Βοῦν ἀλοῶντα

NAS: *For the Scripture* says,

KJV: For *the scripture* saith, Thou shalt

INT: indeed the *Scripture* An ox treading out grain

2 Timothy 3:16 N-NFS

GRK: πᾶσα γραφή θεόπνευστος καὶ

NAS: All *Scripture* is inspired by God

KJV: All *scripture* [is] given by inspiration of God,

INT: Every *Scripture [is]* God-breathed and

James 2:23 N-NFS

GRK: ἐπληρώθη ἡ γραφή ἡ λέγουσα

NAS: *and the Scripture* was fulfilled

KJV: And *the scripture* was fulfilled

INT: was fulfilled the *Scripture* which says

James 4:5 N-NFS

GRK: κενῶς ἡ γραφή λέγει Πρὸς

NAS: do you think *that the Scripture* speaks

KJV: that *the scripture* saith

INT: in vain the *Scripture* speaks with

1 Peter 2:6 N-DFS

GRK: περιέχει ἐν γραφῇ Ἴδου τίθημι

NAS: For [this] is contained *in Scripture*: BEHOLD,

KJV: in *the scripture*, Behold,

INT: it is contained in *Scripture* Behold I place