

December 20, 2025

## **D'var in relation to Rhema and Logos**

A message with a Hanukkah bent to it.

In Greek, A Rhema word is a specific, spoken word from God that provides personal guidance or revelation, distinguishing it from the broader, written word of God known as Logos. It emphasizes immediate, direct communication from God to an individual, often in response to a particular situation or need.

Two worlds trying to operate and function as one. The Greek world and the Jewish World that is the world of God. Two words primarily used in Greek, whereas one primary word used in Hebrew used for "word"...

דָּבָר

dâbâr (D'avr)

*daw-bawr'*

From [H1696](#); **a word**; by implication **a matter (as spoken of)** of *thing*; adverbially a *cause*: - act, advice, affair, answer, X any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + judgment, **language**, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, **sentence**, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, **thing (concerning)**, **thought**, + thus, tidings, what [-soever], + wherewith, which, word, work.

It is written over 1400 times throughout the Tanakh.

אִמְרָה אִמְרָה

'imrâh 'emrâh

*im-raw', em-raw'*

The second form is the feminine of [H561](#), and meaning the same: - commandment, speech, word.

**Total KJV occurrences: 37**

In greek, there are two primary words used most.

λόγος

logos

log'-os

From [G3004](#); something *said* (including the *thought*); by implication a *topic* (subject of discourse), also *reasoning* (the mental faculty) or *motive*; by extension a *computation*; specifically (with the article in John) the Divine *Expression* (that is, *Christ*): - account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**Total KJV occurrences: 330**

Logos is a Greek term that translates to "word," "speech," or "reason." It is used in various contexts, including philosophy, religion, and rhetoric.

## Philosophical Context

- **Reason and Discourse:** In ancient Greek philosophy, logos refers to rational discourse and the principle of order and knowledge. It contrasts with mythos, which represents imaginative tales.
- **Key Philosophers:** Heraclitus first emphasized logos as a principle linking rational discourse to the universe's structure. Aristotle later systematized it as one of the three modes of persuasion in rhetoric, alongside ethos (credibility) and pathos (emotion).

## Religious Context

- **Christian Theology:** In Christianity, logos is often associated with Jesus Christ, particularly in the Gospel of John, where it states, "In the beginning was the Word (Logos), and the Word was with God, and the Word was God." Here, logos signifies the divine reason and creative order of the universe.

## Usage in Rhetoric

- **Rhetorical Device:** In rhetoric, logos refers to logical argumentation used to persuade an audience. It relies on facts, statistics, and logical reasoning to support claims.

# Summary

Logos encompasses a range of meanings, from a simple "word" to complex concepts of reason and divine order, playing a significant role in both philosophical discourse and religious texts.

ῥῆμα

rhēma

hray'-mah

From [G4483](#); an *utterance* (individually, collectively or specifically); by implication a *matter* or *topic* (especially of narration, command or dispute); with a negative *naught* whatever: - + evil, + nothing, saying, word.

**Total KJV occurrences: 70**

Rhema is a Greek term that translates to "utterance" or "spoken word." In Christian theology, it refers to a specific word from God that is revealed to an individual, often through the Holy Spirit. This contrasts with "logos," which denotes the written Word of God, such as the Bible.

So it is not as much about the word itself but the theology or man's understanding behind the word.

## Characteristics of Rhema

### Distinction from Logos

- **Logos:** Refers to the general, written Word of God found in Scripture.
- **Rhema:** Represents a personal, specific revelation or message from God that applies to an individual's situation.

### Purpose of Rhema

- **Guidance:** Provides direction in specific circumstances.
- **Encouragement:** Offers comfort and strength during challenges.
- **Life Impartation:** Rhema words can impart spiritual life and transfo

Within the Greek mindset comes about the aspect of Dualism...

Ethical or moral dualism is the view that reality is governed by two antagonistic principles: [good and evil](#). It holds that the world develops in the form of a struggle as these two forces battle for influence. The two forces are either conceived as impersonal principles or [personified](#) as rivaling [deities](#) embodying moral opposites. The opposing forces are sometimes assigned to different domains, such as [heaven](#) and [hell](#). Some religions regard the conflict as eternal and unresolvable, while others introduce an [eschatological](#) or [soteriological](#) dimension, predicting a final triumph of good over evil.[\[21\]](#)

Thus there is a type of dualism in the Greek mindset when it comes to the word... word.

Throughout the centuries there has been this attempt to assimilate the Jewish people into a culture foreign to theirs.

We first saw it in Genesis with Diana...

**Gen 34:8** But Hamor said to them, "My son Sh'khem's heart is set on your daughter. Please give her to him as his wife;

**Gen 34:9** and intermarry with us: give your daughters to us, and take our daughters for yourselves.

**Gen 34:10** You will live with us, and the land will be available to you—you'll live, do business and acquire possessions here."

Israel was instructed not to assimilate the nations,

**Deu 7:1** "Adonai your God is going to bring you into the land you will enter in order to take possession of it, and he will expel many nations ahead of you—the Hitti, Girgashi, Emori, Kena`ani, P'rizi, Hivi and Y'vusi, seven nations bigger and stronger than you.

**Deu 7:2** When he does this, when Adonai your God hands them over ahead of you, and you defeat them, you are to destroy them completely! Do not make any covenant with them. Show them no mercy.

**Deu 7:3** Don't intermarry with them—don't give your daughter to his son, and don't take his daughter for your son.

**Deu 7:4** For he will turn your children away from following me in order to serve other gods. If this happens, the anger of Adonai will flare up against you, and he will quickly destroy you.

**Deu 7:5** No, treat them this way: break down their altars, smash their standing-stones to pieces, cut down their sacred poles and burn up their carved images

completely.

**Deu 7:6** For you are a people set apart as holy for Adonai your God. Adonai your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure.

**Deu 7:7** Adonai didn't set his heart on you or choose you because you numbered more than any other people—on the contrary, you were the fewest of all peoples.

**Deu 7:8** Rather, it was because Adonai loved you, and because he wanted to keep the oath which he had sworn to your ancestors, that Adonai brought you out with a strong hand and redeemed you from a life of slavery under the hand of Pharaoh king of Egypt.

**Deu 7:9** From this you can know that Adonai your God is indeed God, the faithful God, who keeps his covenant and extends grace to those who love him and observe his mitzvot, to a thousand generations.

Yet Greek influence would creep its way into the culture of Israel, leading to dividing a kingdom and transforming King Messiah into a Greek god. This is the Greek Jesus vs. The Jewish Yeshua. The two are not the same by any means and it is foundational within church theology today.

Within the Tanakh there is no distinction made when Adonai spoke...

"Adonai said" and "God said") are seen 213 times in Torah and another 125 time throughout the rest of the Tanakh. When Adonai spoke, He spoke His Word there wasn't a different word used to differentiate...word was word...d'var was d'var. The distinction was who was doing the speaking.

All words, all d'varim originated from one place, one source...Adonai. One word for word from One God. A monotheistic mindset for a monotheistic God. The infusion of dualism into the Word of God, specifically the New Covenant writings is of Greek origin and is a Greek mindset.

Adonai spoke the world into existence through His Words, His D'varim. He breathed life into us that would become words resonating through us.

What was written, was once spoken...

**2Ti 3:14** But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

**2Ti 3:15** and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

2Ti 3:16 All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

2Ti 3:17 thus anyone who belongs to God may be fully equipped for every good work.

Every word, every d'var, is God breathed. There is no distinction regarding "word" in that Adonai is the creator of all words.

This dualistic mindset has followed Israel for centuries. When Israel was taken into captivity and were expected to assimilate into the kingdom of Bavel but Adonai wouldn't allow that to happen because their time in captivity was for a period of time.

A people without a land for nearly 2000 years would become part of a culture yet not lose their identity and assimilate completely.

Yet we see assimilation of Jewish people into the church where they have embraced the false narrative of "no longer being Jewish and thus becoming Christian.

There are those that have assimilated over the years, christian and not, yet the identity of a people never went away, it never died. But remained. I believe its strength is found in the Covenants. The promise of God is greater than anything man can do.

So there was this assimilation of the northern tribes into the Greek culture.

### Greek Hellenism Background

During the period of time between 469 – 323 BCE, three Greek philosophers laid the foundation for basic Greek thought.

The first was *Socrates* (469-399 BCE). He laid the foundations for basic Greek thought. He had a student named Plato (427-347BCE).

*Plato* took the teachings of Socrates and expanded them. He had a student named Aristotle (384-322BCE).

*Aristotle* expanded the Greek thought of both Socrates and Plato. He was the first to introduce "*Inductive Reasoning*" and became known as the "*Father of Western Greek Philosophy*." He had a student named Alexander the Great (July 20, 356 – June 11, 323 BCE).

*Alexander the Great* took this Western Greek Philosophy, known as "*Hellenism*," and spread it throughout the known world. This created two world views - *Hellenism* and *Hebrew*. This laid the groundwork for Chanukah.

## Story of Chanukah

Chanukah was prophesied in *Daniel 8:1-12* In Syria (North) - Antiochus Epiphanes was raised up as king (type of anti-Messiah).

He laid down harsh anti-Jewish laws, trying to impart the Hellenistic culture. In doing this, He laid down three major laws, which, if broken, would be punishable by death.

## The Three Commandments

Three Commandments were designed to destroy the Jewish people.

### *1) Sabbath*

This commandment states that the world already had a ruler whose words everything was created – The Creator rested on the seventh day.

Antiochus IV forbade worshipping the God of Israel and tried to make them worship him. He called himself a God by adding the name "*Epiphanies*" at this time [*"God Manifested"*].

### *2) Consecration of the New Moon*

God's Power acts in Time; if sanctified, its festivals are sanctified.

#### *Why?*

It is the New Moon that starts the count of the festivals. Remove it, and the dates of the festivals will be unknown. That was Antiochus' purpose.

This commandment teaches the Presence of God and the Fulfillment of His aims in History, thereby teaching the Holiness of Time and the Holiness of History.

### *3) Circumcision*

Circumcision, for the Jewish person, teaches that the Body and Soul are One and both together come from one source. It places holiness in the Body [8th Day].

**Major problem:** Greek Hellenism taught that there are two worlds. In these two worlds, the body is NOT subject to the soul, and the soul is NOT subject to the body.

Antiochus forbade circumcision, eliminating the Jewish connection to God through the Abrahamic Covenant. Mothers caught with newly circumcised babies were paraded through the streets with the babies hung by their necks, then thrown over the city walls.

### *What did these three commandments do?*

It produced a world without a Creator, time without sanctification, and people without connection to the Divine. This is the spiritual ghetto that Antiochus wanted to place on the Jews.

After the decrees were enacted, the Greek Hellenists erected an Idol on the Altar on the 15th of Kislev. They waited until the 25th of Kislev before sacrificing upon it. On the same day, they began killing women who circumcised their children. The Hellenists intentionally selected the 25th Day of Kislev, being aware of its

"*religious*" significance.

*Why?*

What is Hanukkah but the second Sukkot. It was modelled after Sukkot in terms of structure. From 1 Maccabees chapter 4...

54On the anniversary of the day on which the Gentiles had desecrated it, on that very day it was rededicated with songs, harps, lyres, and cymbals.

55All the people prostrated themselves and adored and praised Heaven, who had given them success.

56For eight days they celebrated the dedication of the altar and joyfully offered burnt offerings and sacrifices of deliverance and praise.

57They ornamented the facade of the temple with gold crowns and shields; they repaired the gates and the priests' chambers and furnished them with doors.

58There was great joy among the people now that the disgrace brought by the Gentiles was removed.

59Then Judas and his brothers and the entire assembly of Israel decreed that every year for eight days, from the twenty-fifth day of the month Kislev,<sup>n</sup> the days of the dedication<sup>\*</sup> of the altar should be observed with joy and gladness on the anniversary.

Of the festivities incorporated during Sukkot was that of light. A time at which Yeshua would use, on the last day of the Moad, to offer one of His most powerful teachings...

**Joh 8:12** Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

**Joh 8:13** So the P'rushim said to him, "Now you're testifying on your own behalf; your testimony is not valid."

**Joh 8:14** Yeshua answered them, "Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I'm going; but you do not know where I came from or where I'm going.

**Joh 8:15** You judge by merely human standards. As for me, I pass judgment on no one;

**Joh 8:16** but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the One who sent me.

I am sharing all of this with you because we are talking about a mindset.



We see Word – D'var as being all encompassing. It is spoken by God, it is spoken by us because of God and it is written.

Yet, it is suprising how the terms Rhema and logos differentiate the manner by which God speaks.

**Matthew 4:4:** Jesus states, "Man shall not live by bread alone, but by every rhema that proceeds out of the mouth of God," indicating the importance of receiving specific words from God.

- **Ephesians 6:17:** Refers to the "sword of the Spirit, which is the rhema of God," emphasizing its role in spiritual warfare.

Other examples where Rhema is being use are found in...

Luke 1:38

Acts 10:37

Acts 11:16

Ephesians 5:26

Luke 4:4

Matthew 4:4, 12:36, 18:16, 26:75, 27:14

While some examples of Logos being used are found in...

John 17:14, 17, 6

Yet a passage such as John 1:1 uses the term logos and not rhema.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

And

**Joh 1:14** The Word became a human being and lived with us, and we saw his Sh'kinah, the Sh'kinah of the Father's only Son, full of grace and truth.

The very power of God becoming a living being and specifically the one who was promised by the D'var of Adonai throughout the Tanakh.

The logos word of God is all Rhema because it was first spoken, it was first enacted by God and according to the understanding of Rhema...

- **Guidance:** Provides direction in specific circumstances.
- **Encouragement:** Offers comfort and strength during challenges.
- **Life Impartation:** Rhema words can impart spiritual life and transformation.

Does this not embody all of the Tanakh.

- **Logos:** Refers to the general, written Word of God found in Scripture.
- **Rhema:** Represents a personal, specific revelation or message from God that applies to an individual's situation.

Is there really any true distinction?

The written Word of God was first spoken and lived. It is dynamic, then and it is dynamic now.

**Psa 90:1** [*A prayer of Moshe the man of God:*] Adonai, you have been our dwelling place in every generation.

**Psa 90:2** Before the mountains were born, before you had formed the earth and the world, from eternity past to eternity future you are God.

**Psa 90:3** You bring frail mortals to the point of being crushed, then say, "People, repent!"

**Psa 90:4** For from your viewpoint a thousand years are merely like yesterday or a night watch.

