

# Word Study G3050 *logikos* Logical comes from G3056 *Logos* Word

Intellectual Property of John Marsing - [www.MyHebrewBible.Com](http://www.MyHebrewBible.Com)

## Table of Contents

Word Study G3050 <i>logikos</i> Logical comes from G3056 <i>Logos</i> Word.....	1
Introduction.....	1
Etymology of Logic .....	1
The Etymology of Etymology .....	2
Related Verses .....	2
Rom 12:1 – ...reasonable service.....	2
1Pe 2:1-2 – ...desire the sincere milk of the word.....	3
Isa 1:17-18 ...pure religion & “let us reason together ( <i>venivvacheChah</i> H3198).....	3
WordStudy .....	3
G3050 <i>logikos</i> <sup>KJC:2</sup> reasonable <sup>Rom 12:1</sup> ; word <sup>1Pe 2:2</sup> .....	3
e-Sword Notes.....	4
Isa 1:17 - Learn to do well;.....	4
Isa 1:18.....	4
Rom 12:2 – ye may prove what is that good, acceptable, perfect will of God .....	4
G3339 <i>metamorphoo</i> <sup>KJC:4</sup> transfigured <sup>Mar 9:2</sup> , changed <sup>2Co 3:18</sup> , transformed <sup>Rom 12:2</sup> .....	5

## Introduction

What can I say, I like being logical. I like making logical arguments and I like computer programming which demands that your code be written in a logical way. To be logical is to embrace good critical thinking patterns...seems reasonable ☺. A great example of an anti patterns of thinking would be political correctness <sup>A</sup> where the meanings of words are not objective but subjective to one's emotions and feelings. To leverage logic means you must communicate through language and that means the study of words (etymology).

## Etymology of Logic

mid-14c., *logike*, "branch of philosophy that treats of forms of thinking, science of distinction of true from false reasoning," from Old French *logique* (13c.), from Latin (ars) *logica* "logic," from Greek (he) *logike* (*techne*) <sup>B</sup> "(the) reasoning (art)," from fem. of *logikos* "pertaining to speaking or reasoning" (also "of or pertaining to speech"), from **logos** "reason, idea, word" (see logos)<sup>C</sup>. Formerly also *logick*. Sometimes

<sup>A</sup> See Words-Definitions-Political-Correctness-and-Emotional-Arguments, #[281](#).

<sup>B</sup> See Strong's #**G5078** *techne*.

<sup>C</sup> See Strong's #**G3056** *logos*

formerly plural, as in ethics, but this is not usual. Meaning "logical argumentation" is from c. 1600.

Contemptuous **logic-chopper** "sophist, person who uses subtle distinctions in argument" is from 1846.

Source: <http://www.etymonline.com/index.php?term=logic>

## The Etymology of Etymology

Even the word etymology has the Greek route *log* in it.

### etymology (n.)

late 14c., *ethimologia* "facts of the origin and development of a word," from Old French *etimologie*, *ethimologie* (14c., Modern French *étymologie*), from Latin *etymologia*, from Greek **etymologia** "analysis of a word to find its true origin," properly "study of the true sense (of a word)," with -logia "study of, a speaking of" (see -logy) + *etymon* "true sense," neuter of *etymos* "true, real, actual," related to *eteos* "true," which perhaps is cognate with Sanskrit *satyah*, Gothic *sunjis*, Old English *soð* "true."

Source: [http://www.etymonline.com/index.php?allowed\\_in\\_frame=0&search=etymology](http://www.etymonline.com/index.php?allowed_in_frame=0&search=etymology)

I've added my own highlights to make my point. This document is a biblical word study, so let us continue with this verse in Romans (one of only two places this word occurs), and then I will comment further.

## Related Verses

### Rom 12:1 – ...reasonable service.

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,<sup>D</sup> holy, acceptable unto God, *which is* your reasonable (*logikos*<sup>G3050</sup>) service.<sup>E</sup>

My reasonable (*logikos*)<sup>G3050</sup> service implies that Elohim is a reasonable Elohim [\[Isa 1:18\]](#). It is interesting that *logikos* comes from *logos*<sup>G3056</sup> which is most often translated as word.

I love to write about the law especially the law form of Torah, but I'm not a lawyer / attorney as my profession is computer programming (*code slinger*). It turns out however that there is great similarity between these two professions. Logic. It's not just words (*logos*) in a legal brief or code in program, that have to be compiled into a logical, cohesive and reasonable way. If you don't do that, you don't win your case or your program crashes.

With that technique, a good programmer could easily transition into being a good lawyer (and vice-versa).

The second verse that uses this word...

---

<sup>D</sup> Exo 21:5:6 speaks of the bond servant and this is the way qualify as a living sacrifice.

<sup>E</sup> No Ham! ☺ With Two House One Covenant understanding, you know who Paul's target audience is i.e. the House of Israel. Ephraim is part of the kingdom of priests and kings/sovereigns. Therefore the reasonable service is to perform the functions of that office i.e. **temple service** (seems reasonable to me).

## 1Pe 2:1-2 – ...desire the sincere milk of the word....

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> As newborn babes, desire the sincere milk of the word (*logikos* <sup>G3050</sup>), that ye may grow thereby:

This is an awesome chapter <sup>F</sup> as it speaks of the holy priesthood. The translation for *logikos* is not the normal Greek word for word, that would be *logos*. This implies that we as priest can't interpret the scriptures into a "word salad", we have to make them be **logical**.

## Isa 1:17-18 ...pure religion & “let us reason together (venivvacheChah H3198)..

<sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. <sup>18</sup> Come now, and let us reason together (*בְּנֵי כָּחָה* <sup>ve-niv·va·che·Chah</sup>),<sup>G</sup> saith YHVH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

**ToDo:** Expand on this, see what Greek word is used in the LXX.

## WordStudy

G3050 *logikos* <sup>KJC:2</sup> reasonable <sup>Rom 12:1</sup>; word <sup>1Pe 2:2</sup>

*λογικός*

From G3056; *rational* ("logical"): - reasonable, of the word.

*logikós*, fem. *logike* <sup>ˊ</sup>, neut. *logikón*, adj. from *lógos* (G3056), reason, word. Pertaining to reason and therefore reasonable, or pertaining to speech as reasonable expression. In Rom 12:1, the "reasonable service" or worship is to be understood as that service to God which implies intelligent meditation or reflection without the kind of heathen practices intimated in 1Co 12:2 and without the obsolete system of OT worship (Isa 1:12-15).

In 1Pe 2:2, the phrase *logikón gála*, literally "logical milk," refers to the spiritual nourishment found in the Word of God. *Lógos*, from which *logikós* is derived, means reason, and is often used to describe God's intelligence expressed in human speech or form (Joh 1:1, Joh 1:14). Some reach this interpretation merely from the context of the passage, as a spiritual explanation of the words. Others reach this interpretation by recognizing that it is not only true but that it is reasonable that the Word of God is our nourishment (cf. Deu 8:3; Mat 4:4). The second adj. *ádolon* (G97), unadulterated, agrees with this, meaning that the Word of God, when not mixed with human error, is nourishing.

**Total KJV Occurrences: 2**

**reasonable, 1** Rom 12:1

**word, 1** 1Pe 2:2

<sup>F</sup> See the *brit* portion of Exo-37-1-to-38-20-Vayaas-Btzal-el-Betzalel-Made, article #1053.

<sup>G</sup> Strong's #H3198. Uri Harel says this means find out.

## e-Sword Notes

ToDo: Review this section

### Isa 1:17 - Learn to do well;...

Gen 18:19.

Jas 1:27. Pure Religion

How do we know what it means to do well, well (pun) the verse continues and tells us.

- "...seek<sup>H1875</sup> *darash* judgment, <sup>H4941</sup> *mishpat*
- "...relieve<sup>H833</sup> *asher* the oppressed, <sup>H2541</sup> *chamots* ..."
- "...judge<sup>H8199</sup> *shawphat* the fatherless."
- This seems a bit harsh because most people have a negative attitude about judging someone.
- "...plead<sup>H7378</sup> roob for the widow. <sup>H490</sup> almanah "

H490 almost always translated as widow, twice it's desolate (Isa 13:22, Eze 19:7) and once it's houses (Isa 13:22).

### Isa 1:18

YHVH is a reasonable Elohim...very cool.

Brad Scott, might be saying that it's YHVH and Y'shua to reason together sort of like Gen 15, the fire and smoke. need to think about this but I think it's more dealing with Israel and Elohim.

See maybe 2Ti 2:5, 1Co 9:25.

Yom-Kippur-Sacrifice-Rejection-4-ominous-events-occurring-40-years-before-Temples-Destruction,  
article#523

### Rom 12:2 – ye may prove what is that good, acceptable, perfect will of God

And be not conformed to this world: but be ye transformed (*metamorphoo*<sup>G3339</sup>)<sup>H</sup> by the renewing of your mind, that ye may prove <sup>I</sup> what *is* that good, and acceptable, and perfect, will of God.

The etymology of "renewing" leads you back to *chadash*<sup>H2319</sup> as in *brit chadasha*.

If, as Rom 11:29, says and means that Elohim is not a capricious Elohim, then what's pleasing to him now is what is pleasing to him them i.e. the Torah.

---

<sup>H</sup> See "We-are-in-the-World-not-of-the-World" article #[587](#) & "Word-Study-G558-apeleutheros-freeman-1Co-7-21-22" article #[689](#).

<sup>I</sup> *dokimazo*<sup>G1381</sup> Possible this is related ... "Fun-With-Words–Secre(t)(ary),-Diplom(at)(acy)(tics)" article #???

G3339 *metamorphoo*<sup>KJC:4</sup> transfigured<sup>Mar 9:2</sup>, changed<sup>2Co 3:18</sup>, transformed<sup>Rom 12:2</sup>

μεταμορφόω

From G3326 and G3445; to transform (literally or figuratively “metamorphose”): - change, transfigure, transform.

### WordStudy

*metamorphóō*; contracted *metamorphóō*, fut. *metamorphósō*, from *metá* ([G3326](#)), denoting change of place or condition, and *morphóō* ([G3445](#)), to form. To transform, transfigure, change one's form. In the NT, only in the mid., *metamorphóomai*, to be transfigured. Used of the Lord's transfiguration on the mount ([Mat 17:2](#); [Mar 9:2](#)) involving the miracle of transformation from an earthly form into a supernatural form which was externally denoted by the radiance of His garments and countenance. This suggests what the bodies of the righteous may be like as a result of the resurrection of our bodies ([1Co 15:51](#) f.). In [Rom 12:2](#) and [2Co 3:18](#), the idea of transformation refers to an invisible process in Christians which takes place or begins to take place during their life in this age.

Syn.: *metaschēmatízō* ([G3345](#)), to change one's outward form; *metastréphō* ([G3344](#)), to turn from; *schēma* ([G4976](#)), external condition, fashion; *metallásso* ([G3337](#)), to change one thing for another, exchange; *metabállo* ([G3328](#)) and *allásso* ([G236](#)), to change.