Logos

**G3056**
**Logos** *n.* (loh’-gos)

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 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV)) 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 are *thoughts* expressed in *writing* or *speech, i.e., words are thoughts, written or spoken, which must be interpreted by the one reading or hearing those words.***

**Logos** *n.* (*loh'-gos*) From Greek: word, reason, discourse, from *legein* to speak.

Signifies in classical Greek both "reason" and "word." The translation "**thought**" is probably the best equivalent for the Greek term since it denotes, on the one hand, the faculty of reason, or the thought **inwardly conceived** in the mind; and, on the other hand, **the thought outwardly expressed through the vehicle of language, written or spoken.**

A Greek philosopher named Heraclitus first used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in [John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV).

***Thoughts*** [logos] must be ***interpreted***:

**Hermeneutics** *n.* (hur-m*uh*-noo'-tiks) (used with a singular or plural verb). The theory and methodology of **interpretation**, especially of scriptural text. The branch of theology that deals with **principles** of **interpretation** of words, using **exegesis** while keeping in mind words are an outward expression of **thoughts** (**logos**)!

**Exegesis** *n.* (ek-si-jee' seez) Gk. An explanation or **critical analysis** of text (especially text [scripture] of the Bible) using **hermeneutics**.

**Eisegesis** *n.* (ahy-si-jee'-seez) Gk. An interpretation of a text (as of the Bible) by reading into it one's **own** ideas (*adj.* eisegetical).

**Theology** *n.* (thee-ol'-*uh*-jee) From Greek theology: *theo* [God] + *logy* [**logo**]. The study of the nature of God and religious truth; rational inquiry into religious questions. Theology is a set of intellectual and emotional commitments with regard to God and man which dictate one’s beliefs and actions. It's intellectual in that it provides for a reasoned study and defense of one’s beliefs about God. It's emotional in that it approaches the subject as humans with deep subjective commitments to personal experiences and feelings about God.

**Apologetics** *n.* (*uh*-pol-*uh*-jet'-iks) (used with a singular verb). The branch of theology that is concerned with defending or proving the truth of Christian doctrines by the systematic use of reason. Religious apologetics is the effort to show that the preferred faith is not irrational, that believing in it is not against human reason and that in fact the religion contains values and promotes ways of life more in accord with human nature than other faiths or beliefs.