

Logizomai

- A. The verb *logizomai* has the following cognates:
1. *Analogizo* (ἀναλογίζω) (verb), “to estimate, consider, contemplate, to take account of, think upon.”
 2. *Logismos* (λογισμός) (noun), “thoughts, imaginations, calculation.”
 3. *Sullogizomai* (συλλογίζομαι) (verb), “to reckon, reason, discuss.”
- B. Classical
1. The deponent verb *logizomai* occurs throughout the literature of antiquity, and it is attested as early as Aristophanes, Thucydides, Plato, Xenophon, and Herodotus.
 2. It is derived from the verb *lego* (λέγω), “count, collect, reckon.”
 3. The word’s root *log-*, “put together, collect, harvest” suggests a regulated perception and an acceptance of given facts.
 4. Hence, *logizomai* means:
 - a. Reckon, credit, rank with, calculate
 - b. Consider, deliberate, grasp, draw a logical conclusion, decide
 5. In one sense *logizomai* is a commercial technical term meaning “to charge to the account of, to credit.”
 6. Along with this are other business and numerical senses: “to calculate, compute, figure.”
 7. This is regularly the usage attested in the papyri.
 8. A second distinct definition of *logizomai* in classical and Hellenistic Greek does not concern business dealings.
 9. In this sense, it still means “to calculate, evaluate, consider” and adds the ideas of “to expect, to conclude (by reasoning), to infer.”
 10. So in secular usage *logizomai* refers, on the one hand, to objective “reckoning/account” of value and debit in commerce and on the other hand in classical philosophy it is used of objective “affirmation” of matters by the philosophers (cf. Plato Phd. 65c).
 11. In political contexts the verb could also take on a political significance.
 12. Liddell and Scott list the following classical meanings for the verb (page 1055):
 - a. Prop. Of numerical calculation, count, reckon
 - b. Calculate roughly, not by rule, but off-hand
 - c. Calculate the interest
 - d. Reckon or calculate that
 - e. Down to one’s account
 - f. Audit the accounts of a person
 - g. Without reference to numbers, take into account, calculate, consider
 - h. Reckon, consider that
 - i. Count, or reckon upon doing, calculate or expect that
 - j. Count upon
 - k. Conclude by reasoning, infer that
 - l. Abs. Has finished reasoning
 - m. Passive, counted or calculated in silver
 13. The word is found in the legal language of Demosthenes and Lysander, then especially in the papyri and inscriptions (Demosthenes Or., 27, 39; P. Oxy. XII, 1434, 8 (107-108 A.D.)).
 14. It was used for charging up a debt (Demosthenes Or. 27, 46).
 15. In classical literature *logizesthai* means to “deliberate, to conclude.”
 16. Especially in Plato it is the typical term for the non-emotional thinking of the philosopher seeking suprapersonal knowledge, in this case, the receptive apprehension of something objectively present.
 17. The term then takes on political significance in Demosthenes, whose speeches are an appeal to *logizesthai* as the only way to express the facts as they are (Or., 5, 12), but in later historical writing this whole sense becomes less important.
 18. Philo occasionally leans on Plato with his emphasis on the rational course of thought (Sacr. AC, 2; Spec. Leg. III, 194).
 19. The sense “to regard as” is rare (Aristophanes Vesp. 74:5).
 20. It is found with *hos* and particularly in Plato (Phileb. 18c; Ditt. Or., 665, 28).
 21. Eichler lists the following classical meanings (*The New International Dictionary of New Testament Theology*, volume 3, pages 822-823):

- a. Reckon, credit, rank with, calculate
 - b. Consider, deliberate, grasp, draw a logical conclusion, decide
- C. LXX
1. The LXX used *logizomai* frequently, it occurs over a hundred times.
 2. The following is a list of Hebrew terms which are translated in the LXX by the verb *logizomai*:
 - a. *Hayah* (הָיָה), “be; were” (2 Sm. 19:43).
 - b. *Chashav* (חָשַׁב), Qal: “reckon” (Gn. 15:6); “plan, devise” (2 Sm. 14:13; Jer. 11:19); niphal: “be reckoned, be considered” (Nm. 18:27; Ps. 106:31 [105:31]; Is. 32:15); piel: “calculate, plan” (Lv. 27:23; Prv. 16:9 [16:1]; Na. 1:9).
 - c. *Manah* (מָנָה), “count”; niphal: “be counted, be numbered” (2 Chr. 5:6; Is. 53:12).
 - d. *Qara* (קָרָא), “call”; niphal: “be called” (Dt. 3:13).
 - e. *Shuv* (שׁוּב), “return; remember” (Is. 44:19).
 3. The Hebrew word that it primarily translates is the word *chashav* “to think, account,” and is found in many passages (Gen. 15:6; 2 Sam. 14:13; Jer. 11:19; Num. 18:17; Psa. 106:31) just to name a few.
 4. It was also used to translate four other Hebrew words.
 5. *Hayah* “to be” (2 Sam. 19:44), *manah* “to count” (Isa. 53:12), *qara* “call” (Deut. 3:13), and lastly, *shuv* “return, consider” (Isa. 44:19).
 6. J. Eichler writes of the word’s LXX usage, “While *logizomai* originally denoted a non-religious, human activity, in the LXX, consistently with Hebrew *chashav*, it is sometimes used for man’s relationship to God, and very often for God’s purposes with men, whether they are thoughts of peace; or punitive judgements, or whether He will change them, if His people will only repent. The Hebrew word brought about an entirely new meaning to the word that it did not have in classical Greek writings. *Logizomai* now involved personal feelings as well as objective reckoning” (*New International Dictionary of New Testament Theology*, volume 3, page 822-826).
 7. In the LXX *logizomai* involves greater subjectivity and is used of personal opinion (eg. Gn. 31:15; 1 Kgs. 1:13), but also in an objective sense, especially in regards to the doctrine of imputation (Gen. 15:6).
- D. NT
1. The verb *logizomai* appears 42 times in the Greek NT.
 2. It is found primarily in the Pauline corpus.
 3. *Logizomai* occurs 19 times in Romans, 3 times in 1 Corinthians (4:1; 13:5, 11), 8 times in 2 Corinthians, once in Galatians (3:6), once in 2 Timothy (4:16) and twice in Philipians (3:13; 4:7).
 4. The word appears only 4 times in the Gospels (Mk. 11:31; 15:28; Lk. 22:37; Jo. 11:50) and only once in Acts (19:27); Hebrews (11:19); James (2:23) and 1 Peter (5:12).
 5. Interestingly, of the 42 occurrences of the verb, about half are in direct citations of the LXX or formulations influenced by OT citations.
 6. This is the case especially in the Pauline epistles.
 7. Vine’s Expository Dictionary of Biblical Words, “*logizomai*, “to reckon,” is rendered “to think,” in (Rom. 2:3), KJV (RV, “reckonest”); (1 Cor. 13:5), KJV, RV, “taketh (not) account of,” i. e., love does not reckon up or calculatingly consider the evil done to it (something more than refraining from imputing motives); (13:11), “I thought”; in the following, for the KJV, “to think,” in (2 Cor. 3:5), RV, “to account”; (10:2) (twice), “count”; (10:7), “consider”; (10:11), “reckon”; (12:6), “account.” In (Phil. 4:8), “think on (these things),” it signifies “make those things the subjects of your thoughtful consideration,” or “carefully reflect on them” (RV marg., “take account of”).”
 8. The Analytical Greek Lexicon Revised (page 249):
 - a. To count, calculate; to count, enumerate
 - b. To set down as a matter of account
 - c. To impute
 - d. To account
 - e. To be set at nought, despised
 - f. To regard, deem, consider
 - g. To infer, conclude, presume
 - h. To think upon, ponder
 - i. Absolutely, to reason
 9. The New Thayer’s Greek-English lists the following meanings for the verb in the NT (page 379):
 - a. To reckon, count, compute, calculate, count over

- (1) To take into account, to make account of; metaphorically, to pass to one's account, to impute
 - (2) To number among, reckon with
 - (3) To reckon or account, and treat accordingly
 - b. To reckon inwardly, count up or weigh the reasons, to deliberate
 - c. By reckoning up all the reasons to gather or infer
 - (1) To consider, take account, weigh, meditate on
 - (2) To suppose, deem, judge
 - (3) To determine, purpose, decide
10. Bauer, Gingrich and Danker list the following (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, pages 475-476):
- a. Reckon, calculate
 - (1) Count, take into account
 - (2) As a result of a calculation evaluate, estimate, look upon as, consider
 - b. Think (about), consider, ponder, let one's mind dwell on
 - c. Think, believe, be of the opinion
11. Louw and Nida list the following (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 2):
- a. To think about something in a detailed and logical manner – ‘to think about, to reason about, to ponder, reasoning’ (page 351).
 - b. To keep a mental record of events for the sake of some future action – ‘to keep a record, to remember, to bear in mind’ (page 346).
 - c. To hold a view or have an opinion with regard to something – ‘to hold a view, to have an opinion, to consider, to regard’ (page 366).
 - d. To keep records of commercial accounts, involving both debits and credits – ‘to put into one's account, to charge one's account, to regard as an account’ (page 583).
12. Paul uses the word in close connection with the LXX and in the Abraham midrash in Romans 4, he cites Gen. 15:6 3 times (4:3, 9, 22; Gal. 3:6).
13. The verb is used in dependence on LXX usage where it is followed by the accusative with the infinitive in Romans 3:28; 6:11; 14:14; Phlp. 3:13.
14. The verb has the same meaning with a connecting *hoti* in Romans 8:18; Hebrews 11:19, where it is equivalent to *pisteuo*, “trusted, believed.”
15. While in these passages the sense suppose, think is present, the verb is used absolutely with the meaning think (something) only in 2 Co. 3:5 and in 2 Corinthians 10:7, 11 and Philippians 4:8 thinking as a reasoning process comes more clearly into focus.