



Influence from the Dark Side: Rational Spiritual Worship; Stop Being Molded but Transform & Renovate; Stop Being Self-Centered, Rom 12:1-3a

- (8) *Logikos* is a derivative of the noun **λόγος, *logos*** which refers to “reason.” How this concept developed in the Greek language is described by:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:77-81 passim; 142:

The Logos in the Greek and Hellenistic World. Λόγος (*logos*) achieved a comprehensive and varied significance with the process of rationalization which characterized the Greek spirit.

Figuratively, λόγος has the original sense of “counting,” “reckoning,” “explaining.” The use of λόγος embraces the following senses:

- a. “Counting up,” “reckoning,” “account,” the sum of individual words to form ... “speech” or “language,” “sentence” or “saying.”
- d. From the second half of the 5th century it is used subjectively for man’s ability to think, “reason,” the human “mind” or “spirit,” “thought.”

Concrete utterance is part of its content, as in human words of command, divine or oracular sayings, or philosophical dialogue. But there is implied the connected rational element in speech. The essential thing is not the saying, but the meaning.

It is presupposed as self-evident by the Greek that there is in things, in the world and its course, a primary λόγος, an intelligible and recognisable law, which then makes possible knowledge and understanding in the human λόγος. The λόγος is thus the norm. For the Greek, knowledge is always recognition of the law. (pp. 77-81 passim)

λογικός, *logikos*. “Belonging to speech”; “belonging to reason,” “rational.” “Belonging to the sphere of the λόγος or reason,” “spiritual.”

λογικός can be a term to express the spiritualizing of the cultic [religious belief, ritual, and worship]. As in pre-Christian θυσία [*thusia*: sacrifice] and λατερία [*lateria*: worship], the σώματα [*sōmata*: bodies] of beasts are brought to the hecatombs [\he'ka-tōms]: the ancient Greek or Roman sacrifice of 100 oxen or cattle; (or) the sacrifice or slaughter of many victims. (*Merriam-Webster's Collegiate Dictionary*, 11th ed.], so the bodies of Christians are now that which is sacrificed to God, i.e., given to Him to be His possession. (p. 142)

- (9) The concept here is service. We sacrifice our bodies in the sense that learning the *Logos* of God becomes our top priority and as it becomes facilitated in our souls and neural pathways then our thoughts, decisions, and actions become the result of a divinely defined rational process. Therefore the translation of Romans 12:1 reads:

Romans 12:1 - I urge you therefore fellow believers by the mercies of God to present your bodies under orders as a living holy sacrifice, this is well-pleasing to God—our rational spiritual worship.

- (10) Thus the translation “rational spiritual” to define our worship of God brings out the meaning of *logikos*—we are to develop a form of worship that is both logical and spiritual based on our intake of *the Logos*: the Word of God or the “primary” law. It is self-evident, intelligible, and recognizable.
- (11) This sacrifice is hindered, compromised, or eliminated by the influence of human viewpoint, human good, and evil that is taught by the Progressive philosophies of the Devil’s world.



Romans 12:2 - Also, stop being molded [present middle imperative of συσχηματίζω, *suschēmatizō*: to conform to a pattern, plus the negative particle μή, *mē*: stop being brainwashed by the current propaganda (imper. mood)] to this age [αἰών, *aīōn*: the conditions prevalent among people at the present time: the Zeitgeist: includes the passing fads, trends, viewpoints, behaviors, language, or philosophies of the day], but [ἀλλά, *alla*: conjunction of opposition] be transformed [μεταμορφόω, *metamorphoō*: the invisible change in the soul and brain by the inhibition of human viewpoint & the facilitation of divine viewpoint] by the renovation [ἀνακαίνωσις, *anakainōsis*: the renewal of the soul through spiritual growth] of your mind [νοῦς, *nous*: this renovation must begin with volition and its positive response to the doctrine presented by the Holy Spirit for its consideration at academic understanding], that you may prove [δοκιμάζω, *dokimazō*: to put to the test for the purpose of approval or confirmation] what the will [θέλημα, *thelēma*: divine pleasure that results from the believer's transformation of thought] of God is, namely, the good [ἀγαθός, *agathos*: divine good production that results from divine viewpoint thinking], the well-pleasing [εὐάρεστος, *euarestos*: conformity to the plan & purpose of God through the execution of His divine viewpoint] and the perfect [τέλειος, *teleios*: that which is complete: experiential sanctification; spiritual maturity, cognitive invincibility].

- (12) Separation from the Dark Side and those who communicate its message is a battle that goes on in the soul. The artillery for fighting this Invisible War is thought but the power to engage aggressors effectively is provided by the Holy Spirit.
- (13) Transformation of thought by the renovation of the soul is in effect the strategy by which separation is accomplished not only from others but also from one's carnal self.
- (14) Such individuals are recommended to stop being manipulated by propaganda in verse 2 and to end their self-centeredness in verse 3:

Romans 12:3 - [NASB] For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think objectively so as to have sound judgment, as God has allotted to each a measure of faith.

- (16) We will arrive at the following corrected translation:

Romans 12:3 - [Corrected and expanded translation] I say through the grace that has been given to me to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think but think objectively in terms of sanity for the purpose of being rational without illusion as God has assigned to each one a standard of thinking from doctrine.

- (1) Paul begins this verse by reminding the members of the Roman church of the importance of grace orientation. If they are to recover it will be by means of grace through grace.
- (2) Paul received through the grace process of inspiration the information that he is communicating in this epistle.
- (3) The believers in Rome will learn through Paul's grace teaching how to transform their souls by this same grace.
- (4) This cannot be accomplished unless they respond to the mandate to "stop thinking of themselves in terms of arrogance." This translation conveys the thought found in just two Greek words in the text:



μή, *mē* - the negative particle which indicates that the verb to which it is associated will be in the subjunctive or optative mood, an infinitive, or a participle. Here it is the present active infinitive of:

ὑπερφρονέω, *hyperphroneō* - “stop thinking in terms of arrogance”