

# Worship:

## A Study of the Word προσκυνέω (*proskuneo*)

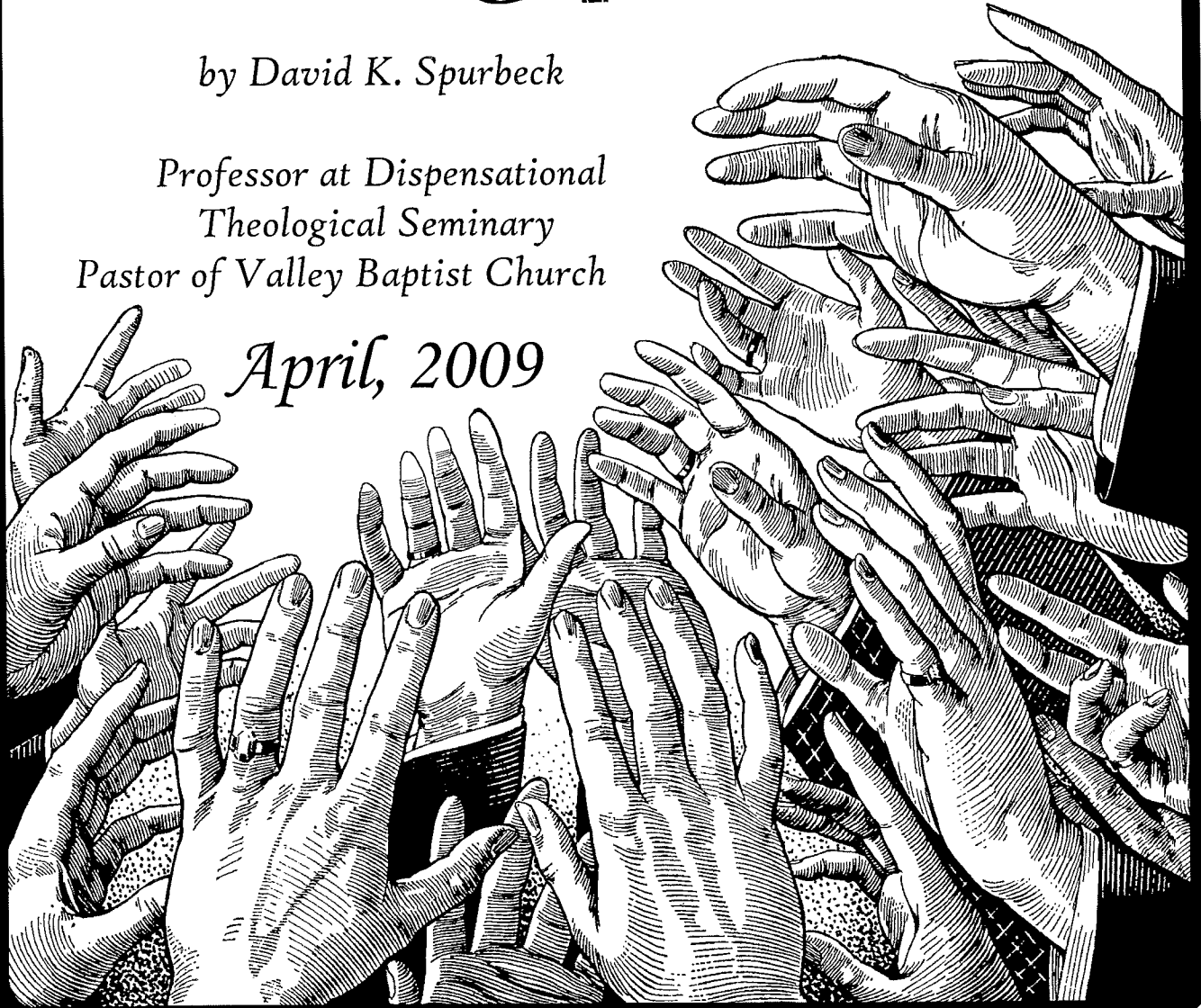
*Why Is There a Limited Use  
of the Word in Grace Revelation?*



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*April, 2009*



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practically any activity that one would chose to classify as "worship." The term is used of religious music, dance, theatre, prayers, services, forms, actions, meditations, physical humiliation as well as many other activities. For many years churches have a morning "worship" service. Few of these services actually involve biblical worship. They can sing *Brethren, We Have Met to Worship* and never worship.

Brethren, we have met to worship and adore the Lord our God;  
Will you pray with all your power, while we try to preach the Word?  
All is vain unless the Spirit of the Holy One comes down;  
Brethren, pray, and holy manna will be showered all around.

Brethren, see poor sinners round you slumbering on the brink of woe;  
Death is coming, hell is moving, can you bear to let them go?  
See our fathers and our mothers, and our children sinking down;  
Brethren, pray and holy manna will be showered all around.

Sisters, will you join and help us? Moses' sister aided him;  
Will you help the trembling mourners who are struggling hard with sin?  
Tell them all about the Savior, tell them that He will be found;  
Sisters, pray, and holy manna will be showered all around.

Is there here a trembling jailer, seeking grace, and filled with tears?  
Is there here a weeping Mary, pouring forth a flood of tears?  
Brethren, join your cries to help them; sisters, let your prayers abound;  
Pray, Oh pray that holy manna may be scattered all around.

Let us love our God supremely, let us love each other, too;  
Let us love and pray for sinners, till our God makes all things new.  
Then He'll call us home to Heaven, at His table we'll sit down;  
Christ will gird Himself and serve us with sweet manna all around.

Notice all of the components included in this old hymn (George Atkins, 1819) that may be included in worship by inference. Prayer, preaching and potluck seem to be central to the idea of worship. While the holy manna is pure allegory, it is just as logical for it to refer that to the sharing in a church potluck. The whole idea of the hymn is an appeal to human emotions (soul) and not to the human spirit.

## INTRODUCTION

The concept of worship in human language and understanding is very subjective. Practically any area of human life can become an object of worship. The definitions are many in the English language. A vast structure can easily be built that may be identified as worship. Multiple activities fall under a general English category of "worship." Worship covers various approaches, adherents, arrangements, accommodations, abuses and acceptability of "worship." Missing absolutes lead to confusion about worship.

*A. Approaches to Worship.*

There are four approaches to worship involved in general. First, physical action or activity is for some persons essential for worship. Bowing, waving hands, lifting up eyes, vigorous singing, dancing and such are counted by some people to be an essential part of worship. Second, verbal expression is for others essential for worship. This may include singing, preaching, testifying or speaking in other ways. Third, worship is seen primarily as an emotional experience. Buildings are built to create emotional awe. Songs are sung to encourage great feeling. Statements are made or stories are told to appeal to the soul and bring an emotional response. Physical accrements are provided to create warm emotional fuzzies. Examples of this are stained glass windows, statuary, incense, robes and ritual. Fourth, worship is seen as the act of the human spirit which relates to one's mental attitude.

In specific religions "worship" is defined by religious traditions that are designed to produce an appropriate attitude toward God. Religious traditions produce religious rituals that give the adherent standards by which to worship. Many of these rituals are seen as sacraments or means of grace i. e. works to please God or to gain His attention. These are often defined in "prayer books" or "service books." Religious tradition includes physical activities, physical speech or emotive representations. Islam has five mandatory "prayers" (*salat*) during the day. These include prayers at morning, noon, afternoon, evening and night. These are physically directed toward Mecca and are accompanied by physical cleansing. Very specific rituals are required at each "prayer." Most are aware of the kneeling Moslems on their prayer rugs.

World religion produces conditioned responses to certain religious stimuli that trigger a "worship" reaction. These are as extensive as the human imagination can contrive. The religious works of the flesh require religion to produce specific physical or emotional responses in its adherents in order to demonstrate true piety. The sin nature primarily functions through the soul.

*B. Adherents to "Worship."*

*1. Concerning Number of Adherents for True Worship.* Most religion provides for both individual worship and for group worship. In many religions accessories are provided for individual "worship." In Christendom prayer books, images, icons, and such are used for individual "worship." Group "worship" is encouraged by gatherings of adherents. How many church buildings are now called "worship centers?" There is a syndrome among "evangelical Christians" that nearly requires group gatherings because of the misapplication of Matt. 18:20. For where two or three are gathered together in my name, there am I in the midst of them. The inference is that if an individual is related to God alone "in my name," there is no presence of the Son with that individual. This contradicts all grace revelation which teaches that the Three Persons are with every individual grace believer. What takes place in the "house of worship" is far from worshipping God in spirit and truth.

*2. Concerning Qualified Adherents.* Much confusion exists because of the identification of worship with a physical location. A temple Mormon "worships" in ways impossible to the ordinary Mormon. There are groups in Christendom that also require certain indoctrination before one can participate in every part of "worship." Initiates have greater privilege than the hoi

polloi. Other Christian groups open their "worship" to any persons who desire whether they are believers or not. Others design their "worship" for believers in the object of "worship." The seeker friendly church substitutes world system activities and calls them "worship."

### *C. Arrangements for Worship.*

1. *Symbol for Worship.* Early church buildings were built to house relics. These buildings were built early by Constantine (272-337). His mother Helena was the official collector of relics. She claimed to find relics of the cross, the nails used on Christ's hands and feet and the ropes that tied Him to the cross. These relics were and are venerated by the Romanists who believed that they had miraculous qualities.

The world system seeks symbols for worship. Idolatry literally is "service to that which is seen." An idol is an object that either is seen as deity or representing a higher power. An icon is a visible representation of an object of veneration that is represented in art. The iconoclastic controversy of the sixth and seventh century contributed to the division between the Eastern and Western churches. In the Eastern Church icons were permitted as two-dimensional artwork. In the Western Church three dimensional statues and figures were permitted in addition to the two dimensional art forms. The Eastern Church considered the Western Church to be in violation of the Second Commandment. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me (Ex. 20:4, 5). The essential question was: What is a "graven image" and "likeness" in the verses? A similar question was related to Deut. 4:15-19 which prohibits the making of images. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:<sup>16</sup> Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,<sup>17</sup> The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,<sup>18</sup> The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:<sup>19</sup> And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. "An icon is an image (usually two dimensional) of Christ, the Saints, Angels, important Biblical events, parables, or events in the history of the Church."<sup>1</sup> To justify the veneration of icons the Roman church used the illiteracy of the people as an excuse for images. The contribution of icons to worship or veneration is evident in the following set of quotations:

St. Gregory the Dialogist (Pope of Rome ca. 590-604), spoke of Icons as being Scripture to the illiterate: "For what writing presents to readers, this a picture presents to the unlearned who behold, since in it even the ignorant see what they ought to follow; in it the illiterate read" (Epistle to Bishop Serenus of Marseilles, *NPNF* 2, Vol. XIII, p. 53). . . . Icons also lift up our minds from earthly things to the heavenly. St. John of Damascus wrote, "we are led by perceptible Icons to the contemplation of the divine and spiritual" (*PG* 94:1261a). And by keeping their memory before us through the Icons, we are also inspired to imitate the holiness of those therein depicted. St. Gregory of Nyssa (ca 330-395) spoke of how he could not pass an Icon of Abraham sacrificing Isaac "without tears" (*PG* 46:572). Commenting on this, it was noted at the Seventh

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<sup>1</sup> Orthodox Christian Information Center, *The Icon FAQ* ([www.orthodoxinfo.com/general/icon\\_faq.aspx](http://www.orthodoxinfo.com/general/icon_faq.aspx)), pg.1



Ecumenical Synod, "If to such a Doctor the picture was helpful and drew forth tears, how much more in the case of the ignorant and simple will it bring compunction and benefit" (*NPNF2*, Vol 14, p. 539).<sup>2</sup>

Notice the focus of the effect of images on the human soul rather than the human spirit in the matter of veneration, adoration or worship. Idolatry has been justified in Christendom in a multitude of ways. In some realms of Christendom it has become as pernicious as in other religions.

Buildings have been constructed to enhance "worship." Great cathedrals encourage religious superstitious awe. Modern church architects design church buildings with "sanctuaries" to create a feeling of awe and worship. They are "holy places" for "worship."

Creation itself may become an object of worship. The warning to Israel in Deut. 4:19 was given because of the propensity of human nature to worship that which is seen. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven (אֲנִי) to worship (אֲרַבֵּן) them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Rom. 1:25 describes the deprived human nature of man as worshipping the creature rather than the Creator. Who changed the truth of God into a [lit. the] lie, and worshipped and served the creature [τῆ κτίσει – κτίσις]<sup>3</sup> more than the Creator, who is blessed for ever. Amen. Not only do people worship the sun, moon and stars but they also worship many other parts of creation (for example: mountains, lakes, rivers, oceans etc.).

2. *Services for "Worship."* Formal meeting of groups of adherents may be called or designated a "worship" service. The connotation of the "worship" designation is that what dominates the gathering is worship in one form or another. The service is often built on music, rituals, readings and prayers – especially the citation of "the Lord's prayer" or the "Our Father." Often these "worship" services follow a denominational service book or a prayer book. Prayers of confession taken from a prayer book have an important roles in these services because they appeal to the soul of both the carnal regenerate and unregenerate. These provide a canned (and authorized) form of worship. In many churches "the Apostles Creed," which is a statement of belief, is essential for worship. A careful analysis of what takes place in so-called "worship" services is far from biblical worship. They do not worship God in spirit and truth but rather in soul and tradition.

#### *E. Accommodations for Worship.*

Too often a site is necessary for worship. Some places are called "sacred." Traditions often make sites places of "worship." The religious works of the flesh seek either to find a place with "sacred ground" or to make a place "sacred ground." Some locations are seen as better places to worship than others. In the Middle East multiple churches and mosques are built on "sacred sites." These are the locations of the traditional birthplaces of key religious persons, traditional locations of great religious events and the traditional tombs of religious leaders. These places

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<sup>2</sup> *Ibid.*

<sup>3</sup> Notice the –σις ending which describes an action or act of creating and so the translation would be better "creation."

become the destinations for religious pilgrimages. Many believe that one can worship better in church with a clergyman present than at home one on one with God.

A building is often seen as a place of worship. How often over the years have people been encouraged to attend a "house of worship." A church building no matter its construction and design only houses the church. The church is the people and not the building. I well remember when my pastor father referred to the building as the "church house." Some of the confusion results when a church building is compared with the temple in Jerusalem. The temple had the manifest presence of Jehovah in it evidenced by Shekinah glory.

The temple is identified as an "house of prayer" in Isa. 56:7. Even then will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people. It is the single place where Israel brought burnt offerings and sacrifices. Jesus Christ referred to this fact in His earthly ministry referring to the Isa. passage. The event was His throwing out of the moneychangers and merchants in the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? [cf. Gk.] but ye have made it a den of thieves (Mk. 11:17 cf. Matt. 11:17; Lu. 19:46).

#### *F. Abuses of "Worship."*

Adoration or veneration of "gods" or God is subjective in that a human being can determine for himself what constitutes "worship." Whatever one desires can become an object of worship. Whatever actions one determines and accepts can be called "worship." How often do some Christians see something called "worship" inside or outside of Christendom and incorporate it into their own Christian practice. Some denominations have included Far Eastern practices in their worship practices. Examples of this are Eastern meditation practices, meditative mazes, oriental incenses, candles and c.

There are many extremes in physical acts of worship. Flagellation is an example of this in Romanist countries. In 1510 Martin Luther crawled up the steps of "Pilate's Staircase" with its 28 marble steps in an act of obeisance doing penance for his sins. Romanists genuflect which involves an act of kneeling. "In the Maronite Catholic Church, there is an evocative ceremony of genuflection on the feast of Pentecost. The congregation genuflects first on the left knee to God the Father, then on the right knee to God the Son, and finally on both knees to God the Holy Spirit."<sup>4</sup> Another physical practice of veneration is using the sign of the cross. Notice how subjective it is.

The open right hand is used in the Churches of the West. The five open fingers represent The Five Wounds of Christ. Though this is the most common method of crossing by Western Christians, other forms are sometimes used. The West also employs the "Small Sign of the Cross" in which a small cross is traced with the thumb over the forehead, lips, and breast of the individual while whispering the words "May Christ's words be in my mind, on my lips, and in my heart". This is used at the Proclamation of the Gospel at Holy Mass and also is commonly used when blessing oneself with holy water when leaving or entering a church. In the Eastern Catholic and Orthodox Churches, the thumb, index, and middle finger are brought to a point, symbolizing the Trinity (the Father, Son and the Holy Spirit/Ghost, three persons sharing a single essence), the remaining two fingers (kept pressed together and touching the palm) representing the human and divine

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<sup>4</sup> *Wikipedia*, Genuflection.

natures of Jesus Christ. However, the Russian Orthodox in the past used two fingers brought to a point with the three remaining fingers pressed down. Russian Old Believers still use this form. The Oriental Orthodox (Armenians, Copts, Ethiopians etc.) generally use the "Western" direction as well, though often with the Byzantine finger formation.

In Russia until the reforms of Patriarch Nikon in the 17th century, it was customary to make the sign of the cross with two fingers (symbolizing the dual nature of Christ). The enforcement of the three-finger sign was one of the reasons for the schism with the Old Believers whose congregations continue to use the two-finger sign of the cross.

The motion. The sign of the Cross is made by touching the hand sequentially to the forehead, chest, and both shoulders, accompanied by the Trinitarian formula: at the forehead: *In the name of the Father* (or *In nomine Patris* in Latin); at the stomach or heart: *and of the Son (et Filii)*; across the shoulders: *and of the Holy Spirit/Ghost (et Spiritus Sancti)*; and finally: *Amen*.<sup>5</sup>

There are many other physical acts in religion identified as "worship." God accepts no physical action in the Dispensation of Grace ad "worship."

There are extremes in emotional responses in "worship." Emotions have been established as a standard marking an adherent who has reached a higher degree of religious attainment. Some religious adherents including some Christians seem to believe that outbursts of emotion prove the validity of one's religious experience. Tears, "holy laughter," emotive dance, and the emotional waving of hands are the products of emotional intensity most often with little to no involvement of the human spirit or the Holy Spirit.

#### *G. Acceptability of Worship by Its Object.*

Every human being hopes that the object of worship will respond in a positive manner to his or her "worship." Most acts of worship are manifestations of the religious works of the flesh: religious superstitious awe, idolatry and heresy (Gal. 5:19-21). The Creator of the Universe finds all forms of human righteousness repugnant. But we are all as an unclean *thing*, and all our righteousnesses [pl.] are as filthy rags [menstrual cloth – cf. 30:22] ; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isa. 64:6). Even if "worship" is directed to the true God as a work seeking to earn divine attention, it is unacceptable and brings Him not pleasure. In other religions "worship" may placate demonic gods. These gods are no gods. The "worship" of many Christians is not pleasing to God. Religious form or "worship" is repulsive to God. The sin nature is always repugnant in all of its activities. If a believer believes that worship will purchase divine favor, God knows the true motives of that saint.

The non literalist must use some fancy footwork in order to bring OT worship into the Dispensation of Grace. It is especially interesting that grace revelation which is doctrine for the Church's faith and practice only uses the word "worship" in one verse aside from two citations of the Old Testament. Yet there is extensive revelation to tell us what worship is for the Christian. Christendom is dependent on the wrong places and words to understand the present doctrine of worship for the Christian. There is objective revelation that goes beyond the Greek terms primarily translated "worship" in the AV.

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<sup>5</sup> *op. cit.*, Sign of the Cross.

The purpose of these pages is to study the Greek word προσκυνέω in the Bible and to understand its significance and relation to the Dispensation of Grace. This will involve the study of other words translated "worship" and its use in the Dispensation of Law and in the Third Heaven in the future. It will be necessary to examine the OT Hebrew for the "worship" concept and to examine the usage προσκυνέω of in relation to the Hebrew text in the Septuagint.

## I. THE CONCEPTS COMMUNICATED BY THE ENGLISH WORD "WORSHIP"

An examination of a good English dictionary creates a great deal of confusion concerning the meaning of "worship." One can only conclude that either usage has fattened the meaning or that the word has no distinct meaning. One example of this is the following definition. "Worship is the paying of religious reverence to God and rendering Him such honors as adoration, thanksgiving, prayers, praise and offerings. He who receives these honors must be worthy. . . ."<sup>6</sup>

### A. *The Origin of the English Word.*

Our English word is derived from an old Anglo Saxon word that has the idea of worthiness or respect. "*Worship* in Old English was *weorthscipe*, from *weorth*, 'worthy,' and *scipe*, meaning 'shape, condition, or quality,' and so 'the condition of being worthy.'"<sup>7</sup> The Oxford English Dictionary supports this history only indicating that *weorth* actually means "worth." Ayto adds a little more information concerning its English origin. "*Worship* began life as a compound noun meaning virtually 'worthiness.' It was formed from the adjective *worth* and the noun suffix *-ship* 'state, condition, and at first was used for 'distinction, credit, dignity.' This soon passed into 'respect, reverence,' but it was not used in specifically religious context until the 13<sup>th</sup> century. The verb dates from the 12<sup>th</sup> century."<sup>8</sup> The last two sentences mark a change in usage from respect for men to respect for God. The idea of "worth" could be directed in many directions and so the idea became very different. In many cases only the context will determine what a writer means by "worship."

### B. *The Obscurity of a Clean Definition of the English Word.*

Ultimately our English word "worship" and its definitions are subjective. Notice some of the dictionary definitions. Because of the changes that take place in vocabulary and its usage definitions change. In the matter of worship, these changes are subjective as the word is used of different activities considered responses to worthiness and so relate to subjective concepts of veneration and adoration.

Our English dictionaries give general definitions most of which are quite subjective. Here are three different dictionaries with defining the English "worship." "1. A prayer, church service, or other rite showing reverence or devotion for a deity; religious homage or veneration. 2. Extreme devotion; intense love or admiration of any kind. 3. Something worshipped. 4. [Chiefly British] A title of honor used in addressing magistrates or certain others of high rank. 5. Obs. Greatness

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<sup>6</sup> Funk, Wilfren, *Word Origins and Their Romantic Stories* (New York: Bell Publishing Company, 1950), pg. 283.

<sup>7</sup> *Ibid.*

<sup>8</sup> Ayto, John, *Dictionary of Word Origins* (New York: Arcade Publishing, 1990), pg. 577.

of character; honor; dignity; worthiness."<sup>9</sup> "Worship 1. a. The reverent love and devotion accorded a deity, an idol, or a sacred object. b. The ceremonies, prayers, or other religious forms by which this love is expressed. 2. Ardent devotion; adoration. 3. often *Worship Chiefly British* Used as a form of address for magistrates, mayors, and certain other dignitaries: *Your Worship*.  
*v.tr.* 1. To honor and love as a deity. 2. To regard with ardent or adoring esteem or devotion.  
*v.intr.* 1. To participate in religious rites of worship. 2. To perform an act of worship."<sup>10</sup> "1. *chiefly British* : a person of importance —used as a title for various officials (as magistrates and some mayors); 2. reverence offered a divine being or supernatural power ; *also* : an act of expressing such reverence; 3. a form of religious practice with its creed and ritual; 4. extravagant respect or admiration for or devotion to an object of esteem [*worship* of the dollar]."<sup>11</sup> These definitions create a broad spectrum that is filled with enough generalities to make the word fit in any given religious situation.

### C. *The Obliteration of Distinctions between Words.*

The Authorized Version (identified as AV in the text of this paper) translates 10 words "worship" in the New Testament. It translates three Hebrew words "worship" in the Old Testament and one Aramaic word. This merely adds to the confusion of the English reader. Other translations are not much better. This removes clear distinctions and creates the impression that all are used of the same general thing. How can an English reader relate to the concepts without knowing the differences between the terms in the original languages? The next section deals with these words and their uniqueness.

## II. THE CREATION OF CONFUSION BY THE WORDS TRANSLATED "WORSHIP" IN THE AUTHORIZED VERSION

At this point we will briefly examine the words in the original languages that are translated "worship" by the AV. A study of these words will give the student of the Bible some sense of the mindset of the translators. The AV isolates a majority of its "worship" translations to a single Hebrew verb and to a single Greek verb. Ninety nine of 179 occurrences of the Hebrew  $\text{שָׁח}$  (*shahchah*) are translated "worship." Our word for study  $\text{προσκυνέω}$  is uniformly translated "worship" in the AV. Other Hebrew and Greek words are also translated "worship" in the AV each having a different meaning than the central terms for "worship."

Because of the relevance of some of these words related to our study of  $\text{προσκυνέω}$ , it is important to examine both Hebrew terms and the Aramaic term in these pages. First let us consider the terms used for "worship" in the Hebrew and the Aramaic. The dominant term is the Hebrew root  $\text{שָׁח}$  which is most often translated with  $\text{προσκυνέω}$  in the LXX. The root is found in the hithpael [reflexive] in all instances except in Isa. 51:23 [qal] and Prov. 12:25 [hofal]. The following chart provides statistical information concerning words translated "worship" as well as their other translations in the OT.

<sup>9</sup> *Webster's New World Dictionary of the American Language* ((Cleveland: The World Publishing Company, 1959), pg. 1686.

<sup>10</sup> *Free Online Dictionary.*

<sup>11</sup> *Merriam-Webster Online.*

Hebrew and Aramaic Words Translated "Worship" in the AV

Hebrew Word	Total Occurrences in Old Testament	Times Translated "Worship" in AV	Simple Definition	AV Translations
עָצַב ( <i>ahtsab</i> )	20 times (E-S, pg. 908) <sup>12</sup> 17 times (E-H, pp. 970, 971) <sup>13</sup>	1 time in Jer. 44:19 (hifil)	"To make an idol"	"grieve" (10x); "displease" (1x); "be hurt" (1x); "be sorry" (1x); "make" (1x); "wrest" (1x); "vex" (1x); "worship" (1x) <sup>14</sup>
עָבַד ( <i>ahvad</i> )	289 times (E-S, pg. 818)	5 times in 2 Ki. 10:19, 21, 22, 23 [2x]	"to serve as a slave"	Generally related to "serve" or work" <sup>15</sup>
שָׁחָה ( <i>shahchah</i> )	172 times (E-S, pg. 908)	99 times	"to bow one's self down, bow"  OT Worship	"worship" (99x); "bow " (51x); "crouch" (1x); "do obeisance (5x); "do reverence" (5x); "fall down" (3x); "fall flat" (1x); "humbly beseech"(1x); "make obeisance"(4x) <sup>16</sup>

<sup>12</sup> Even-Shoshan, Abraham, *A New Concordance of the Bible* (Jerusalem: "Kiryat Sefer" Publishing House Ltd., 1990), referred to in the chart as E-S

<sup>13</sup> Wigram, George V., *Englishman's Hebrew and Chaldee Concordance* (London: Samuel Bagster & Sons, Ltd., 1963), pp. 970, 971. Abbreviated E-H.

<sup>14</sup> Young, Robert, *Analytical Concordance to the Bible* (Grand Rapids: Wm. B. Eerdmans Publishing Company, n. d.), pp. 1074 and Index Lexicon to the OT, pg. 5; *E. H.*, pp. 970, 971.

<sup>15</sup> Young's, *op. cit.*, Index Lexicon, pg. 1.

<sup>16</sup> Young's, *op. cit.*, Index Lexicon, pg. 43.

Aramaic Word	Total Occurrences in Old Testament	Times Translated "Worship" in AV	Simple Definition	AV Translations
סָגַד ( <i>segad</i> )	12 times (E-S, pg. 801; E-H, pg. 858)	12 times – all in Daniel Aramaic section	"to bow down, do obeisance"	"worship" <sup>17</sup>

It is important to recognize that a majority of these terms relate to a physical action of subservience either by bowing down or submitting in some other physical way. Without a doubt the mental attitude of obeisance may trigger the physical action but the physical action is the prominent focus at the heart of the key words.

Seven Greek words are translated "worship" in the AV 11 times. The following chart gives an overview of their uses. Aside from these are rarely translated "worship" with any uniformity. This illustrates the fact that for English translators at least from 1600 on did not have a single definition for "worship" available for them and their translations. I have included the passage in which the word is translated "worship," a simple, short definition and a listing of the AV translations for easy reference.

### Greek Words Translated "Worship" in the AV

Greek Word	Total Occurrences in New Testament	Times Translated "Worship" in AV	Simple Definition	AV Translations
δοξά ( <i>doxa</i> )	168 times (E-G <sup>18</sup> , pp. 161, 162; Smith <sup>19</sup> , pg. 92, #1391)	1 time in Lu. 14:10	"glory, esteem"	"glory" (155x); "honor" (6x); "praise" (4x); "dignity" (2x); "worship" (1x)
εὐσεβέω ( <i>eusebeo</i> )	2 times (E-G, pp. 326; Smith, pg. 159, #2151)	1 time in Ac. 17:23	"to be reverential, pious"	"worship" (1x); "show piety" (1x)

<sup>17</sup> Young's, *op. cit.*, Index Lexicon, pg. 42.

<sup>18</sup> Wigram, George V., *The Englishman's Greek Concordance of the New Testament* (London: Samuel Bagster & Sons, n. d.). Referred to as E-G throughout this paper.

<sup>19</sup> Smith, J. B., *Greek-English Concordance to the New Testament* (Scottsdale, Penn.: Herald Press, 1955). Notes in the text as Smith followed by page number and chart number.

θρησκεία ( <i>threskeia</i> )	4 times (E-G, pp. 377; Smith, pg. 176, #2356)	1 time in Col. 2:18	" religious observance"	"religion" (3x); "worship" (1x)
λατρεύω ( <i>latreuo</i> )	21 times (E-G, pp. 449; Smith, pg. 213, #3000)	4 times in Ac. 7:42; 24:14; Phil. 3:3; Heb. 10:2	"to render religious service"	"serve" (16x); "worship" (3x); "do the service" (1x); "worshipper" (1x)
νεωκόρος ( <i>neokoros</i> )	1 time (E-G, pp. 515; Smith, pg. 239, #2411)	1 time in Ac. 19:35	" a temple sweeper "	"worshipper" (1x)
σεβάζομαι ( <i>sebadzomai</i> )	1 time (E-G, pp. 683; Smith, pg. 319, #4473)	1 time in Rom. 1:25	" to venerate"	"worship" (1x)
σέβομαι ( <i>sebomai</i> )	10 times (E-G, pp. 683; Smith, pg. 319, #4476)	6 times in Matt. 15:19; Mk. 5:7; Ac. 16:14; 18:7, 13; 19:27	" to venerate"	"worship" (6x); "devout" (3x); "religious: (1x)
σέβασμα ( <i>sebasma</i> )	2 times (E-G, pp. 683; Smith, pg. 319, #4474)	1 time in 2 Thess. 2:4	" an object of veneration"	"devotion" (1x); "that is worshipped" (1x)
προσκυνήτος ( <i>proskunetos</i> )	1 time (E-G, pp. 666; Smith, pg. 310, #4253)	1 time in Jn. 4:23	" a worshipper"	"worshipper" (1x)
προσκυνέω ( <i>proskuneo</i> )	60 times (E-G, pp. 665, 666; Smith, pg. 310, #4252)	60 times in the NT	" to kiss (the hand) toward"	"worship" (60x)

In the whole text of the Bible "worship" is a word that translators use of terms related to religious service and activities without any specificity. Generally the terms translated by "worship" are terms that involve acts of obeisance or veneration evidenced in a hoped for relationship toward deity.



### III. THE CENTRALITY OF THE VERB TRANSLATED "WORSHIP" MOST OFTEN IN THE NEW TESTAMENT – Προσκυνέω

The focus of this paper is on the verb προσκυνέω which is consistently translated "worship" in the AV . There are no exceptions in the AV. The New American Standard Bible, on the other hand, is fairly uniform in its translation of the verb "worship" 52 times of its 60 occurrences. Seven times it translates the verb "bow down" and one time "prostrate oneself." Most other translations generally use "worship" to translate προσκυνέω.

One of the more interesting observations concerning the verb is seen in its distribution in the Greek NT. It is dominant in the Gospels. With this chart there is a list of the passages in each section as well as the total number of occurrences in each section.

GENERAL SECTION	REFERENCES	TOTAL IN SECTION
THE FOUR GOSPELS	Matt. 2:2, 8, 11; 4:9, 10; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9, 17	13
	Mark 5:6; 15:19	2
	Luke 4:7, 8; 24:52	3
	John 4:20 [2x], 21, 22 [2x], 23 [2x], 24 [2x]; 9:38; 12:20	11
ACTS	Acts 7:43; 8:27; 10:25; 24:11	4
GRACE REVELATION	1 Cor. 14:25; Heb. 1:6; 11:21	3
THE BOOK OF REVELATION	Rev. 3:9; 4:10; 5:14; 7:11; 9:20; 11:1, 16; 13:4 [2x], 8, 12, 15; 14:7, 9, 11; 15:4; 16:2; 19:4, 10 [2x], 20; 20:4; 22:8, 9	24
TOTAL		60 <sup>20</sup>

It is very clear that what was mentioned in the beginning of these pages concerning the limited amount of revelation in grace revelation is significant in order to understand this prominent NT word.

### IV. THE CONCEPT COMMUNICATED BY THE WORD Προσκυνέω WHICH IS MOST COMMONLY TRANSLATED "WORSHIP" IN THE NEW TESTAMENT

In order to understand the word προσκυνέω, one needs to understand what the word means. This involves a study of its derivation, definition and usage in its contexts.

<sup>20</sup> J. B. Smith, *op cit.*, pg. 310, #4252

A. *The Derivation of the Word in the Greek.*

The word προσκυνέω is a Greek compound word. It is composed of the preposition πρὸς (*pros*) and the verb κυνέω (*kuneo*). Πρὸς means "toward or facing." Κυνέω means "to kiss." Together these words are combined to give the following meanings: "to kiss toward, to bow down and kiss one's feet, to kiss the hem of one's garment or to kiss the ground in front of someone." It communicates the sense of submission, obeisance, subjection or humiliation as expressed by a physical act of prostration. The most important thing to recognize is that the word originally involved a physical falling down or other physical action by which one acknowledge a perceived superiority on the part of the object worshipped.

B. *The Definition of the Word in Lexicons.*

Most lexical definitions include the idea of "worship" in their definitions. The following is a collection of definitions from lexicons for the NT, for the Septuagint (LXX) and classical Greek.

1. Friberg: **23477** προσκυνέω impf. προσεκύνουν; fut. προσκυνήσω; 1aor. προσεκύνησα; (1) from a basic sense *bow down to kiss* someone's feet, garment hem, or the ground in front of him; (2) in the NT of worship or veneration of a divine or supposedly divine object, expressed concretely with falling face down in front of someone *worship, venerate, do obeisance to*; (a) toward God (MT 4.10); (b) toward Jesus (MT 2.2); (c) toward the devil and demons (MT 4.9; RV 9.20); (d) toward idols (AC 7.43); (e) toward human beings as given or claiming to have divine power or authority (RV 3.9; 13.4b)<sup>21</sup>

2. United Bible Society: **5193** προσκυνέω worship; fall down and worship, kneel, bow low, fall at another's feet.<sup>22</sup>

3. Louw-Nida: 53.56 προσκυνέω: to express by attitude and possibly by position one's allegiance to and regard for deity - 'to prostrate oneself in worship, to bow down and worship, to worship.' εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ 'for we saw his star in the east and we came to worship him' Mt 2.2.

17.21 προσκυνέω ; κλίνω τὸ πρόσωπον εἰς τὴν γῆν (an idiom, literally 'to incline the face to the ground'); to prostrate oneself before someone as an act of reverence, fear, or supplication - 'to prostrate oneself before.' προσκυνέω: καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου 'and they will prostrate themselves before your feet' Re 3.9; τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ 'kneeling down, they prostrated themselves before him' Mk 15.19. προσκυνέω is semantically very complex in that it indicates not only a body position but also an attitude and activity of reverence or honor. In many contexts it is not necessary to specify both semantic elements, but one or the other may be selected depending upon what seems to be the focus of attention. For example, in Mk 15.19 one may either translate 'they knelt before him and worshiped him in a mocking way' or 'they knelt before him and prostrated themselves before him.' κλίνω τὸ πρόσωπον εἰς τὴν γῆν: ἐμφοβῶν δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν 'they were fearful and prostrated themselves on the ground' or '... bowed down to the ground' Lk 24.5.<sup>23</sup>

<sup>21</sup> Timothy and Barbara Friberg, *Analytical Lexicon to the Greek New Testament* (1994, 2000).

<sup>22</sup> Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament* (Stuttgart: United Bible Societies, 1971).

<sup>23</sup> J. P. Louw and E. A. Nida eds., *Louw-Nida Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2nd Edition (New York: United Bible Society, 1988).

4. Thayer: **4505** προσκυνέω *to fall upon the knees and touch the ground with the forehead as an expression of profound reverence ("to make a `salam"); Latin veneror, adoro; hence, in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication. It is used a. of homage shown to men of superior rank . . . . b. of homage rendered to God and the ascended Christ, to heavenly beings, and to demons: absolutely (our to worship). . . .*<sup>24</sup>

5. Gingrich: προσκυνέω (*fall down and*) *worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully* depending on the object—**1.** to human beings Mt 18:26; Ac 10:25; Rv 3:9.—**2.** to God Mt 4:10; J 4:20f, 23f; 12:20; Ac 24:11; 1 Cor 14:25; Hb 11:21; Rv 4:10; 14:7; 19:4.—**3.** to foreign deities Ac 7:43.—**4.** to the Devil and Satanic beings Mt 4:9; Lk 4:7; Rv 9:20; 13:4; 14:9, 11.—**5.** to angels Rv 22:8.—**6.** to Christ Mt 2:2, 8, 11; 8:2; 9:18; 14:33; 20:20; 15:25; 28:9, 17; Mk 5:6; 15:19; Lk 24:52.<sup>25</sup>

6. Classical Greek – Liddell and Scott: **36745** προσκυνέω: *to make obeisance to the gods, fall down and worship, to worship, adore, 2. of the Oriental fashion of making the salâm or prostrating oneself before kings and superiors, to make obeisance to him as king.*<sup>26</sup>

7. Septuagint Greek – Lust, Eynikel and Hauspie: **7650** προσκυνέω *o fall down and worship, to do reverence to, to do obeisance to, to prostrate oneself before, to salute [abs.] Gn 18,2; id. [τινι] (to pers.) Gn 27,29; to fall down and worship [τινι] (to God) Gn 24,26; id. [τινι] (to idols) Ps 96(97),7; id. [τινα] (to pers.) Gn 37,9; id. [τινα] (to God) Jgs<sup>A</sup> 7,15; id. [τι] Gn 37,7; to bow down, to beg, to plead, to implore Ex 11,8*<sup>27</sup>

These definitions generally describe physical activity by which one prostrates himself before another that he considers to be superior making obeisance, homage and reverence to its object.

*C. The Direction of the Word to Specific Objects.*

Gingrich's definition above identifies five objects of "worship." I believe that there are seven general objects of "worship" mentioned in the NT with eight specific objects of "worship." This includes "worship" directed to God the Father and God the Son. The following chart summarizes the uses of the term in the NT.

OBJECTS OF WORSHIP MENTIONED IN THE NEW TESTAMENT

Objects of Worship	New Testament Passages	Total References to
Homage to Men	Matt. 18:26; Ac. 10:25; Rev. 3:9	3
Homage to Angels	Rev. 19:10; 22:8	2

<sup>24</sup> Joseph Henry Thayer, *Greek-English Lexicon of the New Testament.*

<sup>25</sup> F. Wilbur Gingrich and Frederick William Danker eds., *Shorter Lexicon of the Greek New Testament*, 2nd Edition (Chicago: The University of Chicago Press, 1965), pg. 171

<sup>26</sup> Henry George Liddell and Robert Scott, *The Abridged Liddell-Scott Greek-English Lexicon.*

<sup>27</sup> J. Lust, E. Eynikel, and K. Hauspie, *Greek-English Lexicon of the Septuagint*, Vols. 1 and 2 (Stuttgart, German Bible Society, 1992, 1996).

Homage to Demons	Rev. 9:20	1
Homage to Satan	Matt. 4:9; Lu. 4:7; Rev. 13:4	3
Homage to the 1 <sup>st</sup> Beast	Rev. 13:4, 8, 12; 14:9, 11; 20:4	6
Homage to the Image of the Beast	Rev. 13:15; 14:9, 11; 16:2; 19:20; 20:4	6
Homage to Idols	Ac. 7:43; Rev. 9:20	2
Homage to God the Father	Jn. 4:21, 23 [2x], 24 [2x]; 1 Cor. 14:25; Rev. 7:1; 11:1, 16; 14:7; 19:4, 10; 22:9	13
As the Lord Your God	Matt. 4:10; Lu. 4:8	2
Homage to Jehovah in Old Testament Sense	Jn. 4:20 [2x], 22 [2x]; 12:20; Ac. 8:27 [2x]; 24:11; Heb. 11:21 (?)	9
Homage to Jesus Christ -- As King of the Jews	Matt. 2:2, 8, 11	3
-- As Jesus Christ	Matt. 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; Mk. 5:6; 15:19; Lu. 24:52; Jn. 9:38; Rev. 15:4	12
-- As the Son	Heb. 1:6; Rev. 4:10; 5:14	3
TOTAL		65

There are two objects of worship in several of these passages. For example people in the Tribulation Period will do obeisance to the first beast and to his image. The perception of the one who is "worshipping" determines whether the object is worthy of worship. Some objects are not worthy of obeisance or homage.

*D. The Contexts in Which the Word Is Found.*

Several contexts in which προσκυνέω is found provide interesting environments for understanding the word. For example Satan tempted Christ to fall down and worship him and Jesus Christ tells the fallen cherub, highest of created beings, that one must only worship "the

Lord your God." Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve [with a subservient religious respect] (Matt. 4:10).

"Homage to the Lord of you [2<sup>nd</sup> masc. sing.] indicates that God expected Satan, even with his elevated creation among spirit beings, to give homage to God without exception.

During Christ's earthly ministry men "worshipped" Him based on their emotional and spiritual responses. The obeisance came either in seeking Jesus' divine favor in physical things or in response to His provisions evidencing the supernatural.

Homage to Jehovah is a category that I have included since it directly involved worship at the temple in Jerusalem. This was normal in the time of Christ. After His cross work and resurrection some who believed continued to "worship" at the temple. Paul testifies to his coming to worship in Jerusalem and at the temple in his defense before Felix. Because that thou mayest understand [lit. that you may have the inherent power to have full experiential knowledge], that there are yet but twelve days since I went up to Jerusalem for to worship (Ac. 24:11). He went to Jerusalem in spite of the divine warnings given to him through select saints. His worship motive contradicts everything he taught concerning the Mosaic Law and the superior provisions of grace.

*E. The Literal Distinctions in the Use of προσκυνέω in the New Testament Concerning Worship of God.*

A literal hermeneutic produces dispensationalism. God dealt with different people at different times with different requirements with different results. All salvation in all dispensations is by God by grace through faith. Different dispensations have different objects of faith and different content of salvation. Worship also changes in the dispensations. In the New Testament two dispensations are mentioned in the worship passages. Furthermore "worship" is described in heaven in the future. These distinctions in God's dealing with selected human beings as a part of His program for mankind are very important for our subject.

**Προσκυνέω Revealed in the Dispensations and the Future in Heaven  
Directed Toward God**

<b>Dispensation or Future in Heaven</b>	<b>Passages</b>	<b>Times</b>
Dispensation of Law	Matt. 2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9, 17; Mk. 5:6; Lu. 24:52; Jn. 4:20 [2x], 22 [2x]; 9:38; 12:20	19
Dispensation of the Grace from the God	Jn. 4:21, 23 [2x], 24 [2x]; 1 Cor. 14:25	6

Future Worship in Heaven	Rev. 4:10; 5:14; 7:11; 11:16; 14:7; 15:4; 19:4; 22:9	8
TOTAL		33

I believe that there is an overlap as is indicated by the inclusion of John four passages in two dispensations. It is here that Jesus Christ revealed the coming change in "worship." It would no longer be like it was under the Law but would radically change to obeisance in spirit and truth rather than a physical act of obeisance. We will work this radical change that Christ announced to the Samaritan woman at the well in a later section.

## V. THE CONTEXTS IN WHICH ΠΡΟΣΚΥΝΕΩ IS FOUND AND A SURVEY OF THE TEACHING

In this section we will do a paragraph survey of the contexts in which προσκυνέω is found and relate the concept to the doctrine presented in the Word of God.

### A. *The Magi [Wise Men] Came to Worship the King of the Jews – Matt. 2:2, 8, 11.*

After the birth of Christ magi came seeking Him. The focus of their coming was to "worship" Him and to bring gifts. They had been duly impressed with the star and whatever they had learned about it. They approached Herod with the question. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (Matt. 2:2). "Their testimony to Herod involved some specific information from their sighting of the star indicating that the King of the Jews had been born. They were coming to Him as a king worthy of homage. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.<sup>9</sup> When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.<sup>10</sup> When they saw the star, they rejoiced with exceeding great joy.<sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh (Matt. 2:8-11). When they found Him, they physically fell down and "worshipped" Him. This is one of several passages that mark the physical act of falling with the "worshipping."

### B. *Satan Tempted Christ to Worship Him – Matt. 4:9, 10; Lu. 4:7, 8.*

One of Satan's temptations of Jesus involved His falling down and worshipping Satan. Lu. four describes this temptation as the second temptation. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world [inhabited world – τῆς οἰκουμένης] in a moment of time. And the devil said unto him, All this power [authority – ἐξουσία] will I give [freely give – δίδωμι] thee, and the glory [δόξα] of them: for that is delivered [παραδίδωμι] unto me; and to whomsoever I will [θέλω] I give [δίδωμι] it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve [serve in religious service – λατρεύω] (Lu. 4:5-8). The Matthew account repeats the temptation in a slightly different way. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith

unto him, All these things will I give thee, if thou wilt fall down [πίπτω] and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve [serve in religious service – λατρεύω] (Matt. 4:8-10). Satan had the authority to make a legitimate offer to Jesus concerning the kingdoms because they were under his authority. He was the prince of the authority of the air (Eph. 2:2) and the god of this age (2 Cor. 4:4). He was prematurely offering Jesus that which would be His in the future. Satan's appeal was to the human nature of the Son. Satan encouraged the physical act of falling down. He challenged Jesus to commit a physical act of obeisance marked by a subservient mental attitude. Jesus in turn linked the act of worship with distinct religious service (λατρεύω). Christ's divine nature prevented the temptation from becoming a sin.

*C. Persons Worshipped Jesus Christ Noted in the Synoptic Gospels.*

During Christ's earthly ministry persons came to Him doing physical obeisance before Him before petitioning Him for specific results. The disciples worshipped Him after events that Jesus had accomplished demonstrating His divine nature.

*1. Persons Arriving in the Presence of Jesus Doing Obeisance Before Asking His Help.* Four of the occurrences of προσκυνέω describe petitioners who came before Jesus showing their recognition of His superiority and their submission to Him.

*a. Leper Worshipped Before Healing – Matt. 8:2.* Notice the leper in Matt. 8:2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt [θέλω], thou canst [δύναμαι] make me clean. The leper verbally acknowledges Jesus' superiority by addressing His will and believing in His power. His physical worship is reflected in his statement. Immediately Jesus healed him.

*b. Ruler [Jarius] with Dead Daughter Worshipped before Her Resuscitation – Matt. 9:18; Mk. 5:22, 23 [cf. Lu. 8:49-56].* A ruler of Israel identified by the name Jarius came to Jesus concerning his daughter who had just died. He came and did obeisance before Jesus seeking Jesus' intervention in her resuscitation. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live (Matt. 9:18). This was a physical act on his part as is evident in the parallel account in Mk. 5:22, 23 where he fell down at Jesus' feet. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell [πίπτω] at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. As a result, Jesus went and resuscitated the daughter.

*c. Demoniac of the Gadarenes – Mk. 5:6, 7 (cf. Lu. 8:26-28).* The demoniac lived in the country of the Gadarenes on the east side of the Sea of Galilee. He was demon possessed. Jesus arrived and the demoniac rushed to him. But when he saw Jesus afar off, he ran [τρέχω] and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not (Mk. 5:6, 7). Luke 8:26-28 does not use προσκυνέω but does describe the demoniac's physical falling on the ground before Jesus. And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes,

neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down [προσπίπτω] before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. The demons were cast into a herd of pigs and the man delivered from demon possession. He physically worshipped before he confronted Jesus.

*d. Canaanite Woman with Demonic Daughter Worshipped Before Healing – Matt. 15:25.* Matthew 15 tells the story of a Canaanite woman who came to Jesus a Jew for help. Her first approach was verbal. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil (Matt. 15:22). She was rebuffed as a Gentile. Her second approach was the physical act indicating her submission to Him and His will. Then came she and worshipped him, saying, Lord, help me.<sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.<sup>27</sup> And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.<sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour (Matt. 15:25-28). The woman threw herself at Jesus' feet before her second verbal appeal.

*e. James' and John's Mother Worshipped Before Request Concerning Kingdom – Matt. 20:20.* The mother of James and John worshipped Jesus before asking favor on behalf of her sons. Then came to him the mother of Zebedee's children with her sons, *worshipping him*, and desiring [lit. asking – αἰτέω] a certain thing of him. She asked that her boys be given the highest positions of privilege and power in Christ's offered kingdom. And he said unto her, What wilt [θέλω] thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom (Matt. 20:21). We do not know who approached the Lord first – the sons or the mother (cf. Mk. 10:35-45). Both had the same request. The mother came and approached Jesus with a physical act of obeisance.

*2. The Disciples and the Marys Worship Jesus Christ After He Shows His Character by His Works.* Προσκυνέω is found in four instances in Matthew and Luke. These verses describe the disciples' response to Jesus by which they do a physical act of obeisance acknowledging His superiority as God. Their action indicates their own recognition of their inferiority before the One they recognize as God Incarnate.

*a. Disciples in Ship Worship at Rescue of Peter – Matt. 14:33 (cf. Mk. 6:45-56; Jn. 6:15-21).* Jesus had miraculously provided food for 5,000 men on the eastern shore of the Sea of Galilee. His disciples had been eyewitnesses to the provision and were participants in distribution of the food. The people were determined to make Him king [on their grounds]. A king who had the ability to provide all of their needed food and full medical care was a dream for a monarchical welfare state. He went up into the mountain to flee them and sent the disciples across the Sea of Galilee. A great storm came in the night and Jesus came walking across the water. When the disciples finally realized that Jesus wasn't a phantom, they knew who He was. Presumptuously Peter determined to walk out in the stormy waters to Jesus. When Peter let his fisherman self be distracted by the severity of the storm, he took his eyes off of Jesus. Jesus rescued him and together they went to the ship. Instantly the storm stopped. The mental attitude of the disciples is described in Mark 6:51. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered [be astonished – ἐξίστημι]. Their astonishment came because they did not comprehend the miracle of the feeding



of the 5,000. For they considered not [did not comprehend or understand – συνίημι] *the miracle* of the loaves: for their heart was hardened [πωρόω] (Mk. 6:51). The minds of the disciple finally were able to understand who Jesus was. His feeding the 5,000, His walking on water and His calming the sea demonstrated that He was the Son of God and therefore equal with God the Father. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God (Matt. 14:33). Their minds realized who He was. His works affirmed His divine nature. They responded with physical obeisance springing from their mental realization.

*b. The Two Marys Fall at Jesus' Feet and Worship Him in a Post-Resurrection Appearance – Matt. 28:9.* After Jesus' resurrection an angel told Mary Magdalene and the other Mary to deliver instructions to His disciples to meet Jesus in Galilee. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you (Matt. 28:7). They were on their way to deliver the message and Jesus appeared to them. He greeted them with "Rejoice" and they fell at His feet and did obeisance to Him. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held [κρατέω] him by the feet, and worshipped him (Matt. 28:9). They fell to the ground and grasped His feet in a physical act of adoration and did obeisance to Him.

*c. The Eleven Disciples in Galilee Worship Jesus in Post-Resurrection Appearance – Matt. 28:17.* After the resurrection the disciples went to the Galilee area to meet Jesus there in response to the message of the angel to the women. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted (Matt. 28:16). There is no indication of who the disciples were that doubted but it is likely that this was manifested in that they did not physically worship Jesus as those who believed did.

*d. The Eleven Disciples Worshipped After Jesus' Ascension – Lu. 24:52.* The Luke account of the ascension of Jesus Christ describes the worship response of the disciples after He ascended. This is a detail not included in the other accounts of the ascension. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen (Lu. 24:50-53). The "worship" response is directly related to joy – emotional response.

*D. The Soldiers in the Praetorium Worshipped Jesus Bowing Down in Derision and Mockery – Mk. 15:19*

When the Roman soldiers led Jesus the hall identified as Praetorium, they began a process of derision and mockery. This involved placing a scarlet robe on him, placing a crown of thorns on His head, placing a reed in His hand, saluting Him, bowing on their knees, doing an act of obeisance and mocking Him. Two passages give the most detail. The Mark passage uses προσκυνέω marking derisive, degrading worship. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed [γούσιπετέω] the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him* (Matt. 27:28-31). These soldiers did a physical act of worship as a part of their overall mockery of

Jesus. Mark 15:17-20 includes the verb προσκυνέω in the description of the activity. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing (τίθημι) *their knees worshipped* him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. These were Gentiles that thought it was funny to mock Jesus.

*E. The Samaritan Woman Recognized Two Places Were Used for Worship of Jehovah – John 4:20.*

Jesus' meeting with the Samaritan woman at the Jacob's Well provides the most important revelation concerning προσκυνέω in the NT. Jesus explains that προσκυνέω worship will change. This will be discussed in a later section. John 4:20 describes the practice of Samaritans and Jews concerning OT type of worship. The Samaritan woman referred to the προσκυνέω practice among the Jews and among the Samaritans.

1. *Samaritans Worshipped in Mount Gerizim and Not in Jerusalem – Jn. 4:20.* The Samaritans were a mixed race. Their origins had roots in the fall of the 10 tribes of the Northern Kingdom to the Assyrians in 722 BC. The Assyrians forced mixed marriages upon their defeated peoples. Evidently they mixed the defeated peoples between themselves as well as forcing marriages with some Assyrians. At best the products were half-breeds – half Israelite and half some other race. The Jews by Jesus' time hated the Samaritans. After the Babylonian captivity the Samaritans built a temple on Mount Gerizim for Jehovah. They had a tradition that the Fathers had set an altar on Mount Gerizim. This is supported by Deut. 27:4 (cf. 11:29; 27:12) in the Samaritan Pentateuch where "Mount Ebal" is translated "Mount Gerizim." The Samaritan Temple was destroyed by John Hyrcanus in about 129 B.C. The Samaritans continue to keep the Passover feast there. The Samaritan woman recognized that προσκυνέω had taken place and continued on Mount Gerizim by the Samaritans. Our fathers worshipped in this mountain; and ye say . . . (Jn. 4:20a). "This mountain" was Mount Gerizim with heights that stood above the city of Samaria and above the well. She recognized the stark difference between Jews and Samaritans and their approach to and place of worship.

2. *Jews Worshipped in Jerusalem – Jn. 4:20.* The Samaritan woman's statement continues. . . . And you [i. e. the Jews] say that in Jerusalem is the place where men ought to worship (Jn. 4:20). Deuteronomy taught that Jehovah would establish the place where He would choose to put His name. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come (Deut. 12:5 cf. 12:11, 14, 18, 26; 14:23-25; 15:20; 16:2, 6, 7, 11, 15, 20; 17:8; 18:6; 26:2; 31:11). Deuteronomy 12 as well as other contexts describes physical activities such as sacrifice and offering as being done in the chosen place. Jerusalem was the place that Jehovah had chosen to place His name. That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place (1 Ki. 8:29). And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice (2 Chron. 7:12). But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high *palaces*, like the earth which he hath established for ever (Psa. 78:68, 69). The Law of Moses made it clear that there would be a single place where OT worship would take place at any one point in time in the history of Israel.

*F. Future Worship Will No Longer Be the Same but in Spirit and Truth – Jn. 4:21-24.*

Jesus predicted that there would be a change in worship in the near future. It would no longer involve a physical place with physical activities. It would rather be done in spirit and truth. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth (Jn. 4:21-24). God provides a future new worship would be in spirit and truth rather than the physical obeisance in a physical place required in the Law. This will be dealt with more thoroughly in VII.

*G. The Healed Blind Man Believing Worshipped Jesus – Jn. 9:37.*

John nine tells of Jesus' healing of the man who was blind from birth. He had not seen Jesus because he was still blind and did not see until he washed the mud from his eyes in the Pool of Siloam (9:7). After the Pharisees threw the healed blind man from the temple, he met Jesus. The moment that he identified Jesus as the one who had healed him, he did obeisance to Him. He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him (Jn. 9:36-38). While the passage doesn't indicate that he fell down, it is likely that he did as soon as he expressed faith in Jesus. The AV uses the word "worship" in 9:31 but it is the word θεοσεβής which means "God-fearing, devout." Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

*H. References to Worship in the Book of Acts.*

The Book of Acts is the book of transition from the Dispensation of Law to the Dispensation of Grace. None of the four occurrences of προσκυνέω in Acts reflects what would be described as grace doctrine for practice. Two of the passages continue to have the OT flavor of going to Jerusalem to worship which of itself has nothing to do with the new worship involving spirit and truth.

*1. Of Images – Ac. 7:43.* Stephen's great sermon includes the word προσκυνέω. He uses it to describe Israel's worshipping of idols. God gave them over to doing religious service to the host of heaven. Then Stephen gives a loose citation of Amos 5:25-27. Then God turned, and gave them up to worship [λατρεύω] the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon (Ac. 7:42, 43). The text of Amos does not have a Hebrew equivalent for προσκυνέω. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts (Amos 5:25-27). Stephen recounts the history of Israel after Sinai, the golden calf and their later worshipping idols in a physical way.

2. *Of Jehovah in Jerusalem – Ac. 8:27; 24:11.* In both of these occurrences of the word προσκυνέω an OT type of worship is clearly the concept. In the first case the Ethiopian eunuch came to Jerusalem with the purpose of worshipping Jehovah the God the Jews. He may have been or became a Jewish proselyte. He was able to purchase a scroll of the book of Isaiah while he was there. His whole purpose was to do obeisance to the God of Israel. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship.

When Paul presented his case to Felix, he indicated that he was coming to Jerusalem as a Jew to worship in the temple. This involved the normal physical ritual expected of a Jew in the temple. He used this in his own defense against the Jewish charges. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. He uses a future participle with the aorist main verb to describe his planned participation in normal temple worship when he went up to Jerusalem. He does not identify any of the activities in which he participates in his defense.

3. *Of Peter by Cornelius – Ac. 10:25.* When God sent Peter from Joppa to Caesarea to give the gospel to Cornelius, the centurion Cornelius came out to worship Peter. Why? It was because there had been a supernatural visitation by an angel who instructed him to send for Peter. Cornelius could not be certain who Peter was so did obeisance to him. And as Peter was coming in, Cornelius met him, and fell down [πίπτω] at his feet, and worshipped *him* (Ac. 10:25). Peter's response presents the idea of Cornelius' view that Peter was more than a mere man. But Peter took him up, saying, Stand up; I myself also am a man (Ac. 10:26). Once again προσκυνέω is accompanied with falling down at Peter's feet emphasizing physical submission.

### *I. References in Grace Revelation*

There is only one reference to the use of προσκυνέω in the Dispensation of Grace and that is during the Transition before temporary spiritual gifts ceased to exist. The other two references are found in Hebrews where one is a citation of an OT passage and the other is a reference to the act of faith by Israel at the end of Genesis. With all of the emphasis on "worship" in the modern church, there is a general failure to realize that προσκυνέω has little application today. In fact there is another word that is never translated "worship" in most translations that marks worship in spirit and truth.

1. *Prophecy Can Disclose Secrets of the Unbeliever or Unlearned One's Heart – 1 Cor. 14:25.* If prophecy was only gift being used in the church, it would challenge the unbeliever or the unlearned who were in service. But if all prophesy, and there come in one that believeth not (ἄπιστος), or one unlearned (unskilled, idiot – ἰδιώτης), he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down (πίπτω) on *his* face he will worship God, and report (ἀπαγγέλλω) that God is in you of a truth (1 Cor. 14:24, 25). The falling down on one's face accompanies the physical act of obeisance. The purpose is the maintaining of order in the early church. Speaking in languages will not do what the clear word from a prophet would do for the unbeliever or for the one who is beside himself.

2. *Let All the Angels Worship Him – Heb. 1:6.* Christ is better than angels. This is the theme of Hebrews one. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him (Heb. 1:6). The Greek of the cited sentence is Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. This is evidently taken from the LXX translation of Deut 32:43. Angels are identified as "sons of God" in the LXX. Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ (Deut. 32:43). The text of the LXX Psa. 96:7 has a similar line though used of idols. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods (Psa. 97:7 AV). Compare the English which reflects the Hebrew with the Greek of the LXX. Αἰσχυνήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ (Psa. 96:7 LXX). In this case, angels are able to be involved with the activity of προσκευνέω.

3. *Jacob Worshipped at the Blessing of the Sons of Joseph – Heb. 11:21.* This is a very interesting reference to Jacob and his blessing Ephraim and Manasseh, the two sons of Joseph, in Gen. 48. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff (Heb. 11:21). In the whole account in Gen. 48 there is no reference to Jacob's staff. He was on his death bed and when Joseph arrived with his sons Jacob evidently sat on the edge of his bed. He may have used a staff to support himself. He switched hands between the oldest, Manasseh, and the youngest, Ephraim. He placed his left hand on Manasseh and his right hand on Ephraim. His blessing was given to Ephraim. How he worshipped is unclear unless it involved the method of blessing the sons of Joseph.

The book of Revelation has 24 occurrences of προσκευνέω. This involves more than a quarter of the occurrences in the NT. The objects of worship vary in the text.

#### *J. References to Worship in the Book of Revelation.*

The focus of this section will be directed toward the objects of worship in the book of Revelation. A later section will evaluate the content of what is said to Persons of the Godhead in the "worship" sections. Worship in revelation can be divided into two main headings: Worship toward created beings and worship toward the Persons of the Godhead.

1. *Obeisance to Created Beings.* The book of Revelation exhibits the fact that worship can be directed to spirit beings, human beings and things (an image). This involves 17 of the total 24 Revelation occurrences.

a. *Obeisance to Christians – Rev. 3:9.* In the letter to the church of Philadelphia obeisance toward those in the church is promised. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come [or be present – ἦκω] and worship before thy feet, and to know that I have loved thee. Those in a synagogue of Satan claim to be Israel. "Worship" here involves giving full weight to an individual. This is done because we will be worthy by the gracious work of Christ and our relation in Him. It will be evident that Christ loves the Church. This event most likely will occur at the Great White

Throne judgment. Others suggest that this will be the result of the Rapture or at the Second Coming of Christ in judgment.

*b. Obeisance to Demons and Idols – Rev. 9:20.* In the judgment of the sixth trumpet in the second half of Daniel's 70<sup>th</sup> week a third of the men will be killed. The rest will do obeisance to demons and physical idols. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils [lit. demons], and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk (Rev. 9:20).

*c. Obeisance to the First Beast – Rev. 13:4, 8, 12; 14:9, 11; 20:4.* Six verses describe the physical obeisance to the first beast. Naturally this is a part of his revelation in Revelation 13. He attempts to present himself as God and so demands worship. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him (Rev. 13:4)? It will be natural for unbelieving ones to do obeisance to him. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev. 13:8). The second beast (the false prophet) will be an active agent in encouraging unbelieving earthlings to do obeisance to the first beast. And he exerciseth all the power [authority] of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed (Rev. 13:12). Any who do obeisance to the beast will drink of the cup of the wrath of God and suffer torment in the future. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name (Rev. 14:9-11). Tribulation martyrs and saints did not worship the beast, his image or receive his mark will live and reign with Christ 1,000 years. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I* saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (Rev. 20:4).

*d. Obeisance to the Image of the Beast – Rev. 13:15; 14:11; 16:2; 19:20; 20:4.* Five verses refer to the image of the beast that people will worship. Two of these verses also mention the beast (14:11; 20:4) with the image. The following is simply a citation of each of the passages from the AV. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed (Rev. 13:15). And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name (Rev. 14:11). And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image (Rev. 16:2). And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone (Rev. 19:20). And I saw thrones, and they sat upon them, and judgment was given unto them: and *I* saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (Rev. 20:4).

*e. Obeisance to Satan – Rev. 13:4.* Satan is the dragon in this verse (cf. 12:3, 4). And they worshipped the dragon which gave power [authority – ἐξουσία] unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? Satan is the ultimate power in the unholy trinity.

*f. Obeisance to an Angel (Spirit Being) – Rev. 19:10; 22:8.* In two instances obeisance is directed to a divinely sent unfallen spirit being. I believe that John is approached by an angel in the heavenly throne room. John falls on his face to do obeisance to him. The angel prohibits that act indicating that obeisance is only to be directed to God. And I fell [πίπτω] at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy (Rev. 19:10).

The angel acknowledges that John is a fellow-slave and from the brothers that have a testimony of Jesus. Proper worship is to be directed to God. A similar situation is seen in Rev. 22:8, 9. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down [πίπτω] to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

*g. Those Who Do Obeisance in Tribulational Temple – Rev. 11:1.* God sent an angel who gave John a measuring stick to measure the tribulational temple. He was instructed not to measure the outer court because it was given to the Gentiles. Jerusalem will be tread under the feet of the Gentiles for 3 ½ years. John was to measure the worshippers as a part of his task. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. Those doing obeisance are in the tribulational temple in the first half of Daniel's 70<sup>th</sup> week.

2. *Obeisance to Persons of the Godhead.* Much of the worship of Persons of the Godhead takes place in the heavenly throne room. God the Father and God the Son are the Persons of the Godhead that are most often recipients of acts of worship and obeisance. Careful study of the contexts in which προσκυνέω occurs is necessary in order to understand which Person of the Godhead receives προσκυνέω.

*a. Obeisance to God the Son [the Lamb] – Rev. 4:10; 5:14; 15:4.* Three passages are directed to the Second Person. The twenty four elders representing the Church do obeisance before Him. The four and twenty elders fall down [πίπτω] before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying . . . (Rev. 4:10). They follow this physical act of obeisance with a verbal statement that will be considered later. The Father and the Son are together on the throne. The Son is identified as the Lamb. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four *and* twenty elders said, Amen. And the four *and* twenty elders fell down [πίπτω] and worshipped him that liveth for ever and ever (Rev. 5:13, 14). It appears that the song of the Lamb is sung anticipating the coming of the nations in the Millennial kingdom to do obeisance to the Son. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest (Rev. 15:3, 4). As

προσκυνέω occurs so often there is physical falling down that precedes worship. It appears that worship may be directed to all Three Persons in heaven though not explicitly described.

*b. Obeisance to God the Father – Rev. 7:11; 11:16; 14:7; 19:4, 10; 22:9.* Most of these passages are marked by the articular singular "the God." in the text. Angels, the elders and the four cherubim (i. e. the beasts) are involved in worship. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped [the] God (Rev. 7:11). And the four and twenty elders, which sat before God on their seats, fell [πίπτω] upon their faces, and worshipped [the] God [τῷ θεῷ] (Rev. 11:16). An angel encourages worship. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters (Rev. 14:6, 7). Again the twenty four elders are involved in obeisance to the Father. And the four and twenty elders and the four beasts fell down [πίπτω] and worshipped [the] God that sat on the throne, saying, Amen; Alleluia (Rev. 19:4). The angel refused to accept John's worship and encouraged him to direct proper worship to God the Father (the God). And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship [the] God: for the testimony of Jesus is the spirit of prophecy (Rev. 19:10). A similar statement is made in Rev. 22:9. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God {τῷ θεῷ προσκύνησον}.

## VI. THE GENERAL CONSISTENCY OF THE SEPTUAGINT TRANSLATION OF THE HEBREW WORD BY ΠΡΟΣΚΥΝΕΩ

While the Septuagint (LXX = Greek translation of the Hebrew OT) is normally an inconsistent and unreliable translation, it does make a contribution concerning the idea conveyed by προσκυνέω in relation to the Hebrew OT. The Hebrew root is most often translated very much relates to the inherent idea of the Greek verb. The Hebrew verb פָּשַׁע is found 172 times in the Hebrew Bible. How many of these are translated with προσκυνέω in the LXX? Before we answer that question, let us take a look at the other verbs that are translated προσκυνέω.

### *A. The Other Hebrew Words Translated by προσκυνέω in the Septuagint.*

There are five other Hebrew verbs that are translated by the Greek προσκυνέω. These project some parameters concerning the concepts of the Greek term held by the Greek translators. These have similar ideas to the root of προσκυνέω in their own ways.

1. *The Aramaic Root זָחַח (zooach) Translated One Time by προσκυνέω in the LXX.* This root is found two times in the Aramaic of Daniel and is translated with προσκυνέω in 6:26 [27]. The other occurrence is in 5:19. It means "tremble, quake." Often this is rooted in fear.

2. *The Hebrew Root פָּחַח (pahra) Translated Three Times by προσκυνέω in the LXX.* The Greek translates Esther 3:2 [2x], 5 with προσκυνέω. The Hebrew root occurs 45 times in the



OT. Interestingly enough this verb is found with שָׁחָה in Esther 3:5. For interest sake I will put the AV with the LXX and the Hebrew text highlighting the pertinent forms.

<sup>KJV</sup> And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

<sup>LXX</sup> καὶ ἐπιγνοὺς Ἀμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος ἐθυμώθη σφόδρα.

וַיִּרְא הַמֶּן כִּי־אֵין מִרְדֵּכַי כִּרְע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הַמֶּן חֲמָה: <sup>WTT</sup>

This Hebrew root is defined as " bow down, kneel, sink down to one's knees, kneel down (to rest, of an animal, kneel in reverence, before God or a king."<sup>28</sup> Emphasis is upon physical action.

3. *The Hebrew Root נָשַׁק (nahshaq) Translated One Time by προσκυνέω in the LXX.* The Hebrew verb is found 45 times in the OT and simply is defined as "to kiss." Προσκυνέω translates this verb in 1 Ki. 19:18. Often forms of φιλέω translate this Hebrew term. Though this ties to the root idea one of 45 does not contribute much to this study.

4. *The Hebrew Root סָגַד (sahgad) Translated Three Times by προσκυνέω in the LXX.* These three occurrences are found in Isaiah 44:15, 17, 19. The verb only occurs four times in the Hebrew OT. It is also found in Isa. 46:5. The related Aramaic verb סָגַד is found 12 times and always is translated with προσκυνέω in the LXX in Dan. 2:46; 3:5, 6, 7, 10, 11, 12, 14, 15, 18, 28. This root means "prostrate oneself in worship."<sup>29</sup> The Daniel passages relate to Nebuchadnezzar's golden image and physical worship down before it. Biblical Aramaic does not have a form related to שָׁחָה though it is a Semitic language.

5. *The Hebrew Root עָבַד (ahvad) Translated One Time by προσκυνέω in the LXX.* The Hebrew root עָבַד means "to serve as a slave." It is found in the Hebrew Bible 289 times. It is translated in the LXX with προσκυνέω one time in Psa. 96 [97]:7. Προσκυνέω is used to translate two Hebrew verbs in the same verse.

<sup>KJV</sup> **Psalm 97:7** Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

<sup>LXX</sup> **Psalm 96:7** αἰσχυρθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ

כָּל־עֲבָדֵי פֶסֶל הַמִּתְהַלְּלִים בְּאֱלִילִים הַשְׁתַּחֲוּוּ־לוֹ כָּל־אֱלֹהִים: <sup>WTT</sup> **Psalm 97:7**

There is a flavor of submission or obeisance in all of the Hebrew terms. The problem is that in all but one case προσκυνέω is nearly an insignificant translation compared to the number of occurrences of the Hebrew words. The dominant word translated with προσκυνέω is the verb שָׁחָה.

<sup>28</sup> R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke eds., *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), pg. 456, #1044.

<sup>29</sup> Francis Brown, S. R. Driver & Charles Briggs eds., *A Hebrew and English Lexicon of the Old Testament* (Oxford: The Clarendon Press, 1962), pg. 688.

B Greek Words Translating Verb  $\text{הָקִיף}$ .

There are five Greek words in addition to προσκυνέω that translate the Hebrew verb  $\text{הָקִיף}$ . This section is dependent upon the data included in Hatch and Redpath.<sup>30</sup> The occurrences noted in Hatch and Redpath total 152 while there is a total of 172 occurrences of  $\text{הָקִיף}$  in the Hebrew Bible. It is important to notice that a huge majority of the LXX translations of  $\text{הָקִיף}$  are forms of προσκυνέω. I have used the Greek infinitive forms as they occur in Hatch and Redpath rather than the normal 1<sup>st</sup> person singular forms. Each of these verbs occurs in the Greek NT and the definitions match the LXX meanings.

Greek Form	Occurrences	Greek Definition	$\text{הָקִיף}$ Stem	Hatch and Redpath <sup>31</sup> page
κύπτειν	1x (Isa. 51:23)	"bend (oneself) down"	Qal Imperative	799
παράσσειν	1x (Prov. 12:25)	"stir up, disturb, trouble, throw into "confusion"	Hifil	1336
καταφιλεῖν	1 time (1 Ki. 2:19)	"to kiss"	Hithpael	747
ποιεῖν	1x (1 Ki. 11:33)	"to do, make"	Hithpael	1154
προσκυνεῖν	148 times	"to bow in obeisance"	Mostly Hithpael	1217

C. The Prominence of the Verb  $\text{הָקִיף}$  as Translated by προσκυνέω.

The Hebrew verb  $\text{הָקִיף}$  (*shahchah*) is found 172 Times in the Hebrew text.<sup>32</sup> Some of the older Hebrew lexicons listed the root as  $\text{הָקִיף}$  (*chahwah*). The following lexical definitions give some idea of the central concept behind this verb. Holladay defines the root as "bow down deeply, do obeisance."<sup>33</sup> Koehler and Baumgartner define it as "to bend down, to stoop down, to bow down in worship."<sup>34</sup> "The verb in its original sense meant "to prostrate oneself on the ground. . . ."

<sup>30</sup> Edwin Hatch and Henry A. Redpath, *A Concordance of the Septuagint* (Graz, Austria: Akademische Druck- u. Verlagsanstalt, 1975).

<sup>31</sup> Hatch and Redpath, pages as noted.

<sup>32</sup> Evan Shoshan, *loc. cit.*, pp. 1129, 1130, B. D. B., *loc. cit.*, pg. 1005.

<sup>33</sup> William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), p. 97.

<sup>34</sup> Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2001), pp. 296, 1457.

Prostration was quite common as an act of submission before a superior. <sup>35</sup> B. D. B. defines the root as "*bow down, prostrate oneself, before a monarch or superior, in homage, etc.*"<sup>36</sup> The verb strongly emphasizes a physical action by which one falls to the ground in obeisance before a superior being (from the adherents perspective).

The Greek verb προσκυνέω is found 148 times in the LXX Translating the Hebrew root כָּרַע. Προσκυνέω has a similar definition indicating one's submissive prostration before another in an act of obeisance. It also emphasizes a physical activity whether bowing down or "kissing toward." There is an amazing consistency between the Greek and the Hebrew definitions and concepts. This gives us some idea of how these words were understood before the time of Christ and later.

Therefore 148 of the 172 occurrences of כָּרַע is translated with προσκυνέω in the Septuagint. This consistency is a strong indicator that the early translators considered the two words nearly synonymous. Both occur with other verbs indicating falling down or becoming horizontal on the ground. Another fact that is significant for the contents of this paper is that the Hebrew כָּרַע is never translated with any form of the Greek προσεύχομαι.

## VIII. THE CHANGE IN WORSHIP FROM PHYSICAL προσκυνέω TO WORSHIP IN SPIRIT AND TRUTH – John 4:20-26

Worship provides a very clear dispensational distinction. As we have seen, worship in the OT and in the Gospels definitely involved a physical action – an act of submission, obeisance and subservience to a superior. Jesus met the Samaritan woman at Jacob's well in Samaria below Mount Gerizim. She was living in the Dispensation of Law. Jesus ministered in the Dispensation of Law. She had some Jewish blood in her. She, with other Samaritans, was involved with the worship of Jehovah. It appears that she knew that Jerusalem was the legitimate place where Jehovah had chosen to place His name. She also understood the Jewish prejudice against their half-breed neighbors. She was astonished that Jesus, a Jew, would relate to her, a Samaritan. Why? She knows as is evident in her statement "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. The Greek is clear in the last statement which is translated in the AV "for the Jews have no dealings with Samaritans: οὐ γὰρ συγχρῶνται [present tense – associate on friendly terms with] Ἰουδαῖοι Σαμαρίταις.

### A. *The Perception of the Samaritan Woman that Jesus Was a Prophet – Jn. 4:19.*

Jesus had met the Samaritan woman at Jacob's well (Jn. 4:5, 6). She had come to draw water. He asked her to give Him a drink (4:7). Jesus said he would in the future give living water and the woman expresses desire to receive that water. Ultimately there is a discussion of her husband. Jesus identified the fact that she had had five husbands and that the man she was living with was not her husband. Because Jesus had that knowledge, she identified Him as a prophet.

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<sup>35</sup> TWOT, *loc. cit.*, pp. 267, 268.

<sup>36</sup> B. D. B., *op. cit.*

The woman saith unto him, Sir, I perceive (*see, look at, observe*) that thou art a prophet (Jn. 4:19). She then asserts her knowledge of the religious differences between them.

*B. The Question Concerning the Place of Worship – Jn. 4:20.*

It is here that the subject of worship (προσκυνέω) is introduced. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought (δει- *it is necessary, one must or has to – impersonal verb*) to worship. An understanding of this will naturally involve some historical geography. "This mountain" was Mount Gerizim which was above the city of Samaria and Jacob's Well. The Samaritans had traditions concerning that mountain that gave them a ground for worshipping there. They held that Gerizim was the site of Abraham's taking Isaac for sacrifice. There was also a tradition that this was where Abraham met Melchisedec. Another Samaritan tradition held that Mount Gerizim was the site of the altar described in Deut. 27:4, 5. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them. This infers that Gerizim could have been called Ebal which doesn't match with the descriptions elsewhere in the OT.

Two of the old Bible dictionaries give a view of the history of "worship" in Samaria in the OT. "Manasseh, brother of Jaddua the high priest, married the daughter of Sanballat the Cuthaeon (2 Kings 17:24), who in order to reconcile his son-in-law to this forbidden affinity obtained leave from Alexander the Great to build a temple on Gerazim (Josephus, Ant. 11:8, sections 2-4.) Henceforward the Samaritans and Jews assumed mutual antagonism; but whereas the Jerusalem temple and worship were overthrown soon after our Lord's crucifixion, the Samaritan on Gerazim have continued from age to age, and the paschal lamb has been yearly offered by this interesting community; they possess a copy of the law, attributed to Manasseh, and known to the Christian fathers of the second and third centuries."<sup>37</sup> Easton describes the creation of a priesthood with the temple. "Josephus relates (Ant. 11:8, 2-4) that Sanballat built a temple for the Samaritans on this mountain, and instituted a priesthood, as rivals to those of the Jews at Jerusalem. This temple was destroyed after it had stood two hundred years. It was afterwards rebuilt by Herod the Great."<sup>38</sup> This involved an OT form of worship or obeisance patterned after the ritual temple laws of OT worship. The first Samaritan temple was built in about 400 B. C. on Mount Gerizim and was destroyed by John Hyrcanus in 129 B. C. Samaritans continued to offer seven lambs on Passover, Pentecost and Tabernacles on the mountain after the temple had been destroyed.

The woman affirmed that the Jews worshipped in an OT sense in Jerusalem. The inference is that they were unwilling to accept any other interpretation of the record concerning where Jehovah would choose to place His character. A major division between the Jews and Samaritans was where persons could perform acts of OT "worship." The importance of the place of worship is very evident.

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<sup>37</sup> A. R. Fausset, *Fausset Bible Dictionary* (1888), #1347.02.

<sup>38</sup> M. G. Easton, *Easton Bible Dictionary*, 3<sup>rd</sup> ed. (1897), #1465.

*C. The Preparation for a Change in Worship in the Near Future – Jn. 4:21, 22.*

Jesus reveals that there will be a change in "worship" so that the controversy over the place for worship will no longer be important. God will not find the kind of worship that had been traditionally practiced (whether in Jerusalem or in Samaria) in a place would be no longer acceptable. That worship was limited to a specific geographical location. Its whole character would change. While Jesus does not specifically say that this is a dispensational change, he clearly indicates that in the future a change would come for both Jews and Samaritans. Jesus saith unto her, Woman, believe me, the hour cometh [present indicative – is coming – ἔρχομαι], when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Jesus indicates that the Samaritans (you) did not intuitively (οἶδα) know what they do obeisance to. We (pure Jews) know intuitively (οἶδα) what we worship. He clearly states that salvation is from the Jews. Ye worship ye know [intuitively know -- οἶδα] not what: we know what we worship: for salvation is of the Jews (Jn. 4:22). Essentially Christ says that the worship of the Samaritans was misdirected.

*D. The Presence of an Hour When Worship Changes – Jn. 4:23.*

Verse 23 is the most important verse concerning the dispensational change in worship. The OT physical act of obeisance before God will be changed. The hour had not yet arrived for this to happen. It would happen after Christ's cross work and the Day of Pentecost. The hour of the change is in the process of coming. But the hour cometh (ἀλλὰ ἔρχεται ὥρα), and now is (καὶ νῦν ἐστίν), when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh (ζητέω) such to worship him (Jn, 4:23). The immediacy of the change is the focus. There will be no longer an emphasis upon a physical action but rather an action of the human spirit and spiritual truth. The shift takes one from the physical action with a physical priesthood in a physical location in Jerusalem. The change involves a mental action by the human spirit independent of any specific place. From anywhere on earth one who is a believer will "worship" the Father in spirit and truth. The object of worship will become the Father. In the OT the Person of the Godhead that was in the tabernacle and the temple was the Second Person – the Son. In Ezekiel (3:12; 9:3; 10:4, 19; 11:22, 23) the glory of Jehovah left the temple in Jerusalem. It departed and only returned to Israel in the incarnation. Temple worship after the glory departed was toward a Holy of Holies that did not have the manifest presence of any of the Persons of the Godhead. In other words, the woman was speaking with the One who was the glory. Now worship is directed to God the Father. In the future worship will be directed to the other Persons as well.

*E. The New Presentation of Worship to the Father – Jn. 4:24.*

Jesus describes what God is. God is spirit substance. God is a Spirit (anarthrous = spirit quality): and they that worship him must (lit. it is necessary = δεῖ ) worship *him* in spirit and in truth. Friberg gives the following definition of δεῖ which is translated "must" in the AV. "5897 δεῖ . . . an impersonal verb from δέω (*bind*); (1) as expressing compulsion, necessity, or inevitability in an event *it is necessary, one must, one has to* (MT 17.10); (2) as expressing the will of God or law *it is necessary or binding* (LU 13.14); (3) of the compulsion of duty *one ought, one should, one has to, one must* (AC 5.29); (4) of the compulsion of valid expectation or what is fitting *it is proper, it must be, it is right* (2T 2.6); (5) imperfect

ἔδει, of something needful that was left undone *should have, ought to have* (MT 18.33).<sup>39</sup> The change in worship hence is a necessity and so obligatory in order for it to be acceptable to God. This is a big change. It involves spirit and truth neither of which is physical but involves that which is mental.

There is little question concerning the identity of "spirit." It is generally accepted by most translators as a reference to the human spirit. The human spirit is the rationale of a human person. "Truth" is simply seeing things as they really are. This involves understanding the divine standard for truth and worshipping by that standard.

*F. The Anticipation of the Coming of Messiah by the Samaritan Woman – Jn. 4:25, 26.*

The Samaritan woman infers that she suspects that Jesus is the Messiah. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things (Jn. 4:24). She uses the transliterated Hebrew "Messias" and links it to the Greek "Christ." She indicates that the Greek translation of frequently spoken (λέγω – present passive participle) by the people. Jesus affirms that her suspicion is true in verse 26. Jesus saith unto her, I that speak unto thee am *he*. This is one of the "I AM" (Ἐγώ εἰμι) statements in John's Gospel (cf. Εγώ εἰμι without a direct object – 4:26; 6:20; 8:24, 28, 58; 9:9; 13:19; 18:5, 6, 8).

This section emphasizes the necessity for a change in the form of worship. Προσκυνέω is used throughout this passage because it was the common term for OT worship. The prospect of a group which included Jews, Samaritans and Gentiles that could worship in the new way is implied by the inclusion of the Samaritan woman. Immediately after this no other term for worship is used. Προσκυνέω only occurs one time in grace revelation and it stands in contexts that also use προσεύχομαι. In the coming dispensation this completely new form of worship would supersede the physical form of worship that could be used by grace believers though it was an inferior kind of worship in God's estimation.

## VIII. THE CONNECTION OF ΠΡΟΣΚΥΝΕΩ WITH SPEECH IN THE BOOK OF REVELATION

*A. The Obeisance of the 24 Elders before the Heavenly Throne—Rev. 4:10, 11.*

Revelation 4:10, 11 describes the action of the 24 elders before the heavenly throne. They are seen by John as falling down (πίπτω) and worshipping (προσκυνέω). They throw or cast (βάλλω) their victor's crowns before the Persons of the Godhead who are seated on the throne. The primary focus is on God the Son in this section. The Person in 4:3 is the object of the attention of the elders as the One who is worthy. He is identified as the Lamb and is repeatedly related to "worthy" in the following chapter (5:2, 4, 9, 12). And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. Their action is easily seen in 4:10. It is physical activity. The four and twenty elders *fall down* before him that sat on the throne, and *worship* him that liveth for ever and ever, and *cast* their crowns before the throne, saying . . . ." Accompanying the physical actions are words addressed to the One who is seated on the throne. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure [lit desirous will] they are and were created (Rev.

<sup>39</sup> Friberg, *op. cit.*, #5897.

4:11). The Greek demonstrates the strength of the statements in this verse. "Ἄξιός ἐστι, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν. The verb "receive" is the verb λαμβάνω (*lambano*) which has the idea of taking. Gingrich draws two senses in his lexicon. 1. in a more or less active sense *take, take hold of, grasp; Seize; Catch; Draw; Put on; Take up, receive; Collect; Choose, select.*—2. in a more or less passive sense *receive, get, obtain.*<sup>40</sup> The Person or Persons [notice the textual problem] on the throne match up to everything so He/They can take hold of the glory and the honor and the power as is evident from creation. The desirous will of the Godhead is superior to any desires of any in relation to creation. It appears that these human beings are reveling in the fact that God has graciously created them from nothing.

### Glory and Honor and Other Terms Used in Worship

Glory and honor occur together in a linguistic grid several times in the Bible. In the LXX they are found in Psa. 8:5 and are used to refer to the Incarnate Son in Heb. 2:6-8. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. "Glory and honor" (δόξαν καὶ τιμὴν) are found together in Rom. 2:7; Heb. 2:7, 9; 2 Pe. 1:17; Rev. 21:24. "Honor and glory" (τιμὴ καὶ δόξα) are found in reverse order in 1 Tim. 1:17. "Glory, honor and peace" (δόξα καὶ τιμὴ καὶ εἰρήνη) are in Rom. 2:10. "Praise, honor and glory" (ἔπαινον καὶ δόξαν καὶ τιμὴν) are in 1 Pe. 1:7. "Glory and honor and thanksgiving" are in Rev. 4:9. "The glory and the honor and the power" (τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν) is found here in Rev. 4:11. "The power and riches and wisdom, and strength and honor and glory and blessing {well-spoken of}" (τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν) is in Rev. 5:12 [in the critical text we have a Granville-Sharp's rule]. "The blessing and the honor and the glory and the strength" (ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος) is in Rev. 5:13. "The blessing and the glory and the wisdom and the thanksgiving and the honor and the inherent power and the might" (ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς) is in Rev. 7:12. "The salvation and the glory and the inherent power" (ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις) are found in Rev. 19:1. "The glory and the honor" (τὴν δόξαν καὶ τὴν τιμὴν) are in Rev. 21:24 [TP], 26. These combinations (or linguistic grids) provide enough grammatical material to become a paper themselves.

Glory (δόξα) is God showing His opinion of Himself or exhibiting that He is exactly what and who He says His is. Honor (τιμὴ) is God's manifesting His full weight and worth. Power (δύναμις) is God's inherent power that is a part of His nature and an attribute. Blessing (εὐλογία) is the manifest character of God that makes Him well-spoken of by created beings and other Person of the Godhead. Strength (κράτος) is manifest or visible power to created beings or between the Persons of the Godhead. Might (ἰσχὺς) is an endowment of power that is superior

<sup>40</sup> F. Wilbur Gingrich and Frederick William Danker eds., *Shorter Lexicon of the Greek New Testament* 2nd ed. (Chicago: The University of Chicago Press, 1965), pg. 116.

to any power in existence anywhere. These definitions will help with an understanding of the content of what is spoken when προσκυνέω is used in the book of Revelation.

*B. The Angels, Beasts and 24 Elders around the Heavenly Throne – Rev. 5:11-14.*

A great company of beings verbally worship God and then physically fall on their faces. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands (Rev. 5:11). Here obeisance is directed to both God the Father and to the Lamb. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever (Rev. 5:13). Their verbal expressions are filled with great awe for the Lamb. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Rev. 5:12). The four beasts [cherubim] express their agreement by saying "Amen." And after having spoken of the magnificence and greatness of the Lamb the four elders fall down and do obeisance to Him. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever (Rev. 5:14). The text does not give any indication as to whether verbal expression of worship immediately continued after their falling down and doing obeisance.

*C. The Obeisance of the Angels, 24 Elders and Four Beasts before the Heavenly Throne—Rev. 7: 11, 12.*

Verse 11 describes the worship with two physical terms. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell (πίπτω) before the throne on their faces, and worshipped (προσκυνέω) God. They also speak together in unison. Saying, Amen [That's true, I believe]: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* [better are] unto our God for ever and ever. Amen (Rev. 7:12). "The God of us" identifies the primary Person that they worship as God the Father. Seven expressions of the greatness and majesty of God are expressed in this statement of worship. One can only imagine the awe that we will have as we share these words with the realms of spirit beings.

*D. The 24 Elders that Sat on Their Thrones before the God – Rev. 11:16-18.*

The 24 elders which are the representatives of the Church are seen as seated on their thrones. The Father is prominent on the throne though the other Persons are present. I believe that the "the God" reference is used because of the Father's role as planner and ultimate source of all of the works of the Godhead. They then respond by falling on their faces and worshipping. And the four and twenty elders, which sat before God on their seats [lit. thrones], fell (πίπτω) upon their faces, and worshipped (προσκυνέω) God (Rev. 11:16). The recorded statement is dominated by thanksgiving which is an expression of appreciation for divine benefits provided to the one expressing thanksgiving. Saying, We give thee thanks (εὐχαριστέω), O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth (Rev. 11:17, 18). The culmination of the wrath of God brings thanksgiving from the representatives of the Church. It is



highly likely that praise which is an expression of appreciation for the character of God manifested in a benefit would here focus on divine righteousness.

*E. The 24 Elders and the Four Beasts before the Heavenly Throne – Rev. 19:4-7.*

These again fall down on their faces and worship the One on the throne. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia (Rev. 19:4). "Amen" is a term of agreement meaning "I believe or that is true." "Alleluia" is the Greek transliteration for the Hebrew "Hallelujah" which means "you guys praise"<sup>41</sup> Jehovah." This marks the fact that the contents of verses five through seven are dominated with praise. Praise expresses appreciation for the character of God manifested in a benefit he has provided. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready (Rev. 19:5-7). Could it be that praise is especially significant because the 24 elders represent the Church which is the Bride of Christ?

*F. The Action of Falling Down and Doing Obeisance Is Followed by Associated Kinds of Communication.*

In these Revelation passages it is easy to see that there are three types of communication with God expressed as a result of falling down and doing obeisance. Since the scene is heavenly other types of communication with God are unnecessary. There is no need to seek anything from God, no need for confession of sins nor is there need to make vows. Everything is perfectly positive. Thanksgiving and praise are responses to divinely provided benefits. Worship involves the expression of God's full weight as has been revealed.

## **IX. THE CENTRALITY OF προσεύχομαι IN THE MATTER OF WORSHIP IN THE DISPENSATION OF GRACE**

Why is προσκυνέω found in only one verse as grace revelation? That verse is 1 Cor. 14:25. And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth. This is the response of either an unbeliever (ἄπιστος) or one who is unlearned (ἰδιώτης,) as is noted in verse 14. This is not presented as the normal reaction of a Christian whether spiritual or not. What happened? It is clear that in John four there would be another form of worship that would be far more significant than OT προσκυνέω. Look at the key verses again. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth (Jn. 4:23, 24). Things were about to change. But where is the term used for worship in the Septuagint and the Gospels under the Mosaic Law? The change from physical to spiritual predicted by Christ is obvious.

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<sup>41</sup> The word "Hallelujah" is the compound that is formed from the piel imperative 2<sup>nd</sup> masc. plural and the short ending for Jehovah.

There is a term that has a change in meaning concerning one's communication with God. It is the verb προσεύχομαι and its derived noun προσευχή. Because of its extensive occurrences in both the Septuagint and in the NT, many teach that it is the general word for communication with God in the Dispensation of Grace. If this was true, its ongoing use in Scripture with other terms for communication with God causes an obliteration of their distinctiveness. First it is necessary to demonstrate from the Scriptures that in the Dispensation of Grace, προσεύχομαι is not a general term for all or any communication with God. It has its own distinct meaning under grace. This is evident from several linguistic perspectives.

*A. The Provision of a Distinct Word that Becomes Worship Communication in προσεύχομαι.*

The communication with God word most often used in the New Testament is προσεύχομαι and its noun προσευχή. These are found in Dispensation of Law material, Dispensation of the Fullness of the Times material and Dispensation of Grace material. There is a shift in the definition of the word that becomes evident after Pentecost. The change in "worship" that Christ promised in Luke four throws the weight of worship on προσεύχομαι. Let us examine the noun and the verb as they are found in the NT.

1. *The Extent of the Words in the Greek NT.* First we will consider the verb προσεύχομαι and its occurrences.

**Occurrences of in the NT by Human Author**

NT Writer	Matthew	Mark	Luke	Paul	James	Jude
Passages <sup>42</sup>	Matt. 5:44; 6:5 [2x], 6 [2x], 7, 9; 14:23; 19:13; 24:20; 26:36, 39, 41, 42, 44; 23:14	Mk. 1:35; 6:46; 11:24, 25; 13:18, 33; 14:32, 35, 38, 39; 12:40	Lu. 1:10; 3:21; 5:16; 6:12, 28; 9:18, 28, 29; 11:1 [2x], 2; 18:1, 10, 11; 22:40, 41, 44, 46; Ac. 1:24; 6:6; 8:15; 9:11, 40; 10:9, 30; 11:5; 12:12; 13:3; 14:23; 16:25; 20:36; 21:5; 22:17; 28:8; 20:47	Rom. 8:26; 1 Cor. 11:4, 5, 13; 14:13, 14 [2x], 15 [2x]; Eph. 6:18; Phil. 1:9; Col. 1:3, 9; 4:3; 1 Th. 5:17, 25; 2 Th. 1:11; 3:1; 1 Tim. 2:8; Heb. 13:18	Jas. 5:13, 14, 17, 18	Jude 20
Total	15	11	35	20	4	1
GRAND TOTAL						86

<sup>42</sup> Smith, *op. cit.*, pg. 307, #4235.

a. *The Verb προσεύχομαι in the New Testament.* The verb is found 87 or 85 times in the NT (*Englishman's Greek*, pg. 663; Smith, *Concordance*, pg. 307, #4236).<sup>43</sup> These occurrences are divided among six human writers of Scripture. The following chart lists the occurrences with the human writers. Luke has the most occurrences in his writings.

b. *The Noun προσευχή in the New Testament.* Προσευχή occurs 37 times in seven writers in the NT. It is normally translated "prayer" in the AV with "pray earnestly" in Jas. 5:17 which is the only exception.

NT Writer	Matthew	Mark	Luke	Paul	James	Peter	John
Passages <sup>44</sup>	Matt. 17:21; 21:13, 22	Mk. 9:29; 11:17	Lu. 6:12; 19:46; 22:45; Ac. 1:14; 2:42; 3:1; 6:4; 10:4; 31; 12:5; 16:13, 16	Rom. 1:9; 12:12; 15:30; 1 Cor. 7:5; Eph. 1:16; 6:18; Phil. 4:6; Col. 4:2, 12; 1 Th. 1:2; 1 Ti. 2:1; 5:5; Philemon 1:4,22	Jas. 5:17	1 Pe 3:7; 4:7	Rev. 5:8; 8:3, 4
Total	3	2	12	14	1	2	3
GRAND TOTAL							37

2. *The Distribution of the Words in Relation to Dispensations.* The verb προσεύχομαι and the noun προσευχή are used of communication with God in three dispensations in the New Testament. There is a transition in the use of these words that affects definition. Under Law there are passages that may use these terms as describing general communication with God. It is clear that these terms present a distinct type of communication in the Dispensation of Grace where they refer to worship communication primarily directed to God the Father.

a. *In the Dispensation of Law.* There are three elements of the Dispensation of Law that are evident in the Gospels and that affect the way that προσεύχομαι and προσευχή are used in the Dispensation.

(1) Related to Old Testament Saints. I have chosen to distinguish between OT saints mentioned in general without direct reference to the earthly ministry of Christ. The verb προσεύχομαι is used in this manner in 12 passages (Matt. 23:14; 26:41; Mk 12:40; 14:38; Lu.

<sup>43</sup> Further concordance data is found in W. F. Moulton and A. S. Geden, *A Concordance to the Greek Testament* (Edinburgh: T. & T. Clark, 1967), pg. 863 and J. Stegenga, *The Greek-English Analytical Concordance of the Greek-English New Testament* (Jackson, Miss.: Hellenes-English Biblical Foundation, 1963), pg. 309.

<sup>44</sup> Smith, *op. cit.*, pg. 307, #4235.

1:10; 18:1, 10, 11; 20:47; 22:40, 46; Ac. 1:24). The noun προσευχή is used in this way in 6 passages (Matt. 17:21; 21:13, 22; Mk. 9:29; 11:17; Ac. 1:14). There are a total 18 occurrences of the verb and the noun with this group of persons in the Dispensation of Law.

(2) Related to Old Testament Saints in the Earthly Ministry of Christ. These passages directly relate the worship words to Christ as expressed by OT saints. The verb προσεύχομαι is used in this manner 23 times (Matt. 14:23; 19:13; 26:36, 39, 41, 42, 44; Mk. 1:35; 6:46; 14:32, 35, 38, 39; Lu. 3:21; 5:16; 6:12 [w. the noun]; 9:18, 28, 29; 11:1 [2x], 2; 22:41, 44). The noun προσευχή is only found twice (Lu. 6:12; 22:45). There is a total of 25 occurrences in the Gospels.

(3) Related to Daniel's 70<sup>th</sup> Week. Daniel's 70<sup>th</sup> Week is a seven year continuation of the Dispensation of Law. The Gospels predict elements of προσεύχομαι for this time four times (Matt. 24:20; Mk. 13:18, 33; Lu. 18:1). The noun is not used in this way.

*b. In the Dispensation of the Fullness of Times (Millennial Kingdom).* Only the verb is used of Millennial communication with God. This happens eleven times (Matt. 5:44; 6:5 [2x], 6 [2x], 7, 9, 14; 23:14; Lu. 6:28; 11:1 [2x], 2).

*c. In the Dispensation of Grace.* The noun προσευχή and the verb προσεύχομαι are very important in grace materials. Together they are found 64 times. The verb occurs 39 times (Ac. 6:6; 8:15; 9:11, 40; 10:9, 30; 11:5; 12:12; 13:3; 14:23; 16:25; 20:36; 21:5; 22:17; 22:8; Rom. 8:26; 1 Cor. 11:4, 5, 13; 14:13, 14 [2x], 15 [2x]; Eph. 6:18; Phil. 1:9; Col. 1:3, 9; 4:3; 1 Th. 5:17, 25; 2 Th. 1:11; 3:1; 1 Tim. 2:8; Heb. 13:18; Jas. 5:13, 14, 17; Jude 1:20). The noun occurs 25 times (Ac. 2:42; 3:1; 6:4; 10:4, 31; 12:5; 16:13, 15; Rom. 1:9; 12:12; 15:30; 1 Cor. 7:5; Eph. 1:16; 6:18; Phil. 4:6; Col. 4:2, 12; 1 Th. 1:2; 1 Tim. 2:1; 5:5; Philemon 1:4, 22; Jas. 5:17; 1 Pe. 3:7; 4:7).

While not pertinent to this study more extensive examination of the dispensational distinctions within the uses of the verb and the noun make substantial contribution to understanding communication with God in these three dispensations.

## *B. The Proof that προσεύχομαι Is Not a General Word for Communication with God in Grace Revelation.*

While it may have been used as a general word for communication with God before Pentecost, it no longer has a general sense. It is a word dealing with communication with God without physical obeisance as an essential element. It is now done in spirit and truth. The strongest evidence, in its relationship to other NT words for specific communication with God.

*1. The Word Order in the List of Four Types of Communication with God in 1 Tim. 2:1.* In the AV English "prayer" does not begin the list but is included in the list of four types of communication. I exhort therefore, that, first of all, (1) supplications, (2) prayers, (3) intercessions, and (4) giving of thanks, be made for all men (1 Tim. 2:1). Now let us include the Greek text with the English. Παρακαλώ οὖν πρῶτον πάντων ποιείσθαι (1) δεήσεις (2) προσευχάς (3) ἐντεύξεις (4) εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων. Προσευχάς is listed second. In no way can one add a colon and make it a general term for the other three.

2. *The Grammar of Phil. 4:6 and Four Words for Communication with God.* Three of the words in this verse are common with 1 Tim. 1:2. "Askings" or "requests" is included and intercession is omitted. Be careful [be anxious] for nothing; but in every thing by (1) prayer and (2) supplication with [after = μετά with the accusative] (3) thanksgiving let your (4) requests be made known unto God. Now take a look at the Greek text. μηδέν μεριμνᾶτε, ἀλλ' ἐν παντί (1) τῇ προσευχῇ καὶ (2) τῇ δεήσει μετὰ (3) εὐχαριστίας (4) τὰ αἰτήματα ὑμῶν γνωρίζεσθε πρὸς τὸν θεόν. In this verse the noun is first in the list. But can one put a colon after προσευχῇ and make it a head of a list? First of all three of the forms have definite articles. "Prayer and supplication" are connected with "and" (καί). A literal translation of this section is: "but in everything by the prayer and by the supplication after thanksgivings, let the requests of you be made known toward the God." "Prayer" is a different type of communication with God than supplication thanksgiving and asking. It is not a general term. It's in the grammar!

3. *The Verb with Other Forms of Communication.* Προσεύχομαι is found with other words and forms of communication with God and so is distinct from that form.

a. Προσεύχομαι *Is Distinct from* δεήσις [*Supplication*] – Eph. 6:18. The noun and the verb are found in this verse and two occurrences of "supplication." Praying always with all prayer and supplication in (by) the Spirit, and watching thereunto with all perseverance and supplication for all saints. Notice the Greek text. διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντί καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων. The saint under Satanic attack puts the armor on and stands while worshipping and supplicating for other believers. The two words are completely different.

b. Προσεύχομαι *Is Distinct from* εὐχαριστέω [*Thanksgiving*] – Col. 1:3. Thanksgiving is not a part of προσεύχομαι. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. "Praying" is a participle that can be translated "while praying." Notice the Greek text. Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι. Thanksgiving can take place at the same time as Προσεύχομαι.

c. Προσεύχομαι *Is Distinct from* αἰτέω [*Asking*] – Col. 1:9 (cf. Mk. 11:23). A pair of participles for two types of communication that are distinct from one another. The AV translation obscures the distinctiveness of the participles. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire [lit. ask – middle voice] that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. This is very evident in the text. Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ. Προσεύχομαι is not asking though it can occur at the same time or with intercession or supplication "on behalf of you."

4. *The Noun with Other Forms of Communication with God.* Προσευχῇ is found with other nouns and verbs marking its distinctiveness.

a. Προσευχή *Is Distinct from* δέησις [*Supplication*] – *Ac. 1:14 {T. P.}*. The critical text omits δέησις while the Majority text includes it. The AV follows the MT. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. The Majority text represented by Stephanus is as follows and the critical text is in the footnote. οὗτοι πάντες ἦσαν προσκατεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.<sup>45</sup>

b. Προσευχή *Is Distinct from* δέομαι [*To Supplicate*] – *Rom. 1:9, 10*. The noun is found with the verb δέομαι "to supplicate." For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request [supplicating), if by any means now at length I might have a prosperous journey by the will of God to come unto you. The Greek text has both verses as 10. πάντοτε ἐπὶ τῶν προσευχῶν μου δέομενος εἶ πως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς.

c. Προσευχή *Is Distinct from* εὐχαριστέω [*Thanksgiving*] – *Eph. 1:16; 1 Thess. 1:2; Philemon 4*. Thanksgiving is different than Προσευχή or worship. I will only include the English passages here. Cease not to give thanks for you, making mention of you in my prayers (Eph. 1:6). We give thanks to God always for you all, making mention of you in our prayers (1 Thess. 1:2). I thank my God, making mention of thee always in my prayers (Philemon 4).

d. Προσευχή *Is Distinct from* εὐχαριστία [*To Thank*] – *Col. 4:2*. Continue in prayer, and watch in the same with thanksgiving. While there is a relationship between the two forms of communication with God, they retain their distinctiveness.

e. Προσευχή *Is Distinct from* δέησις [*Supplication*] {*cf. 3a*} – *Eph. 6:18; 1 Tim. 5:5*. We have already evaluated Eph. 6:18. 1 Tim. 5:5 includes προσευχή with supplication where it is used of a specific kind of Christian widow. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. The distinction is clear in the Greek. ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. Both forms have definite articles which emphasize that they are different in concept.

### C. *The Problem of Ascertaining the Meaning of the Word Προσεύχομαι.*

Since προσεύχομαι doesn't include thanksgiving, asking, intercession or asking, what does it mean. In grace revelation it can't be the general word for communication with God. Lexicons do little to contribute good information concerning the theological distinction involved in the contexts in which it is found.

1. *Its Derivation.* The word is a compound word. The preposition προς is the prefix in front of the word. It means "to, toward, facing." The root is εὐχομαι which means "to vow, desire, offer, pray." The simplest translations are "to desire toward, to offer toward, to vow toward."

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<sup>45</sup> οὗτοι πάντες ἦσαν προσκατεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

2. *Its Lexical Definition.* Most Greek lexicons tend to define the word throughout the NT in a general sense. They generally do not consider the problems mentioned in the section above. Here are several examples of lexical definitions. Friberg (23357) defines it as "as a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish *pray, speak to (God), ask.*" Notice the confusion. His definitions individually include supplication, asking and vow. Other definitions for προσεύχομαι often focus on an appeal for divine activity and attention. Louw and Nida (33.178) define it as "to speak to or to make requests of God - 'to pray, to speak to God, to ask God for, prayer.'" The easiest definition is essentially a non-definition "to pray, prayer." Gingrich simply translates it "prayer."<sup>46</sup> Thayer does much the same thing defining it as "to offer prayers, to pray."<sup>47</sup> Abbott-Smith defines the word as follows: "describes the noun as (i) prayer to God or (ii) a place of prayer, of a synagogue." He simply describes the verb as meaning "to pray (always of prayer to God)."<sup>48</sup> The noun is most commonly defined as "prayer."

3. *Its Distinctiveness.* There are instances in which προσεύχομαι appears to involve some form of an appeal to God. These are marked by prepositions that are often translated "for." The six prepositions that are used with προσευχή are ἐν (*en*), ἀπό (*apo*), εἰς (*eis*), ἐπί (*epi*), and διά (*dia*). In the Greek New Testament, six prepositions are used with the verb προσεύχομαι. These prepositions are found in nineteen passages. The six prepositions are ὑπέρ (*hyper*), περί (*peri*), μετά (*meta*), σύν (*sun*), ἐν (*en*) and ἐπί (*epi*). Naturally each preposition follows the verb in word order. A number of years ago I wrote a paper on the use of the prepositions with προσεύχομαι. The prepositions are used to mark the fact that other forms of communication accompany προσεύχομαι. These indicate that at the same time, while, in the environment or on the occasion of worship other kinds of communication take place. Προσεύχομαι dominates grace communication with God.

4. *Its Theological Definition in Grace Revelation.* Προσεύχομαι is only used of communication with God in the New Testament. It conveys the basic idea of worship. Rather than being a response of the believer to what God has done, προσεύχομαι distinctly is directed to God with spontaneity giving God His full weight by the participating believer. It is an expression of our agreement with what God has said about Himself. Other forms of communication with God may interrupt or be included with προσεύχομαι without changing the nature of either kind.

#### D. *The Probability of a Change in Meaning from the OT.*

Since προσκυνέω and προσεύχομαι are distinct from other types of communication with God in grace revelation, they cannot be general terms for all kinds of communication with God. There is no technical term in grace communication that adequately describes the "worship" that

<sup>46</sup> Gingrich, *loc. cit.*, pg. 171.

<sup>47</sup> Thayer, *loc. cit.*, pg. 545.

<sup>48</sup> G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, n. d.), pg. 384.

Jesus Christ promised in Luke four. The very concept of "spirit and truth" leads us to προσεύχομαι and προσευχή as being specific words for the communication of worship. I am more and more convinced that the concept carries back through the Gospels and other dispensations. There is no question in my mind that in grace revelation (revelation directed to the Church in the Dispensation of Grace) these two terms distinctly refer to worship. I do not find a technical general term for communicating to God in grace revelation. Several descriptive terms may be used but do not carry a technical significance. These include the terms for speaking, calling, addressing, communicating that normally describe one who is speaking with another person.

*E. The Perspective of the Septuagint (LXX).* It is important to notice that no form of προσεύχομαι is ever used to translate the Hebrew verb שָׁחָה (*shahchah*). This is the Hebrew verb that is most often translated by προσκυνέω, to do obeisance, which is the key word for this paper. As has been mentioned, the LXX is not always reliable but when a preponderance of translations of words that occur as often as these focus on a Hebrew word it is significant. It indicates that the common understanding of both the Hebrew word and the Greek word before the time of Christ was consistent within the group of translators of the Greek OT. First we will consider the Hebrew words that are translated by the verb.

1. *The LXX Translation of the Verb προσεύχομαι.* The total occurrences of προσεύχομαι in the LXX of the Hebrew Bible is 87 times in the 39 books.<sup>49</sup> It is also found 23 times in Apocryphal books that are a part of the LXX. The primary Hebrew word translated with προσεύχομαι is the Hebrew verb פָּלַל (*pahlal*). This Hebrew verb occurs 85 times in the Hebrew Bible.<sup>50</sup> B.D. B. gives its definition as "prob. intervene, interpose (hence both *arbitrate*, *judge*, and *intercede*, *pray*)."<sup>51</sup> Other lexicons simply translate it as "pray." One other Hebrew word is translated προσεύχομαι in the LXX and it is the Hebrew verb עָתַר that is translated with προσεύχομαι in two passages (Judg. 13:8; Ex. 10:17). עָתַר is defined as "pray, plead; be moved by entreaties" and "pray, supplicate (always to God)."<sup>52</sup> Προσεύχομαι is also used to translate the Aramaic verb שָׁחָה two times (Ezra 6:10; Dan. 6:11). Its definition is "pray (orig. bow in prayer)."<sup>53</sup>

2. *The LXX Translation of the Noun προσευχή.* The total occurrences of προσευχή in the LXX is 115 times in 110 verses of which 74 occurrences are in the canonical books.<sup>54</sup> The primary Hebrew noun it translates is תְּפִלָּה which is derived from פָּלַל. The noun תְּפִלָּה occurs 77 times in the Hebrew Bible.<sup>55</sup> The term is normally simply translated and defined as "prayer." The Hebrew form is most commonly translated with προσευχή in the LXX OT. There is an interesting combination of supplication with the noun in Dan. 9:18, 20. Compare the Hebrew text with the LXX. The LXX translates the Hebrew תְּחַנּוּנֵינוּ מִפִּילִים with δεόμεθα ἐν ταῖς

<sup>49</sup> Hatch and Redpath, *op. cit.*, pg. 1214.

<sup>50</sup> E-S, *op. cit.*, pp. 945, 946. B. D. B., *op. cit.*, pg. 813 gives a count of 84.

<sup>51</sup> B. D. B., *loc. cit.*

<sup>52</sup> Holladay, *op. cit.*, 287 and B. D. B., *op. cit.*, pg. 801.

<sup>53</sup> B. D. B., *op. cit.*, pg. 1109.

<sup>54</sup> Hatch and Redpath, *op. cit.*, pp. 1214, 1215.

<sup>55</sup> B. D. B., *op. cit.*, pg. 813 and E-S, *op. cit.*, pp. 1237.



προσευχᾶς in verse 18. It translates the Hebrew וּמִפִּיל הִתְחַנְּתִי with δέομενος ἐν ταῖς προσευχαῖς in verse 20. The Hebrew "causing to fall supplication [lit.]" becomes "supplicating in the prayers."

*3. The General Idea of the Term Is That of Seeking Divine Intervention. Often This Term Has the Idea of General Communication with God in the Old Testament.*

The uses of προσεύχομαι in the LXX provide a basis for the possibility that it was used as a general term for communication with God. Some passages include it with other forms of communication which also indicates that it wasn't always considered a general term but maybe more specific. It accompanied terms related to physical activity related to doing obeisance to God. It involves a distinct approach to God. It is important to realize that the communication concepts always involved a priest, a king or a prophet under Law. Jehovah sovereignly determined who He would hear (i. e. hear and respond) and who he would not in these groups.

*E. Some Principles for Grace Worship by Grace Believer.*

The following is a list of principles concerning προσεύχομαι and προσευχη in grace revelation and so for Christian practice.

1. It Is Accompanied by or Accompanies Other Kinds of Communication that May or May Not Be Identified in the Passage or Its Context.
2. It Is to Be Made without "Ceasing" – 1 Thessalonians 5:17.
3. It Is to Be the Habitual Activity of the Spiritual Believer – Ephesians 6:18.
4. When We Do Not Know How to Worship in a Proper Manner, the Holy Spirit Stands in for Us – Romans 8:26.
5. Paul Practiced Praying Without Ceasing – Colossians 1:9. Of the 27 recorded prayers of Paul in the New Testament, he only said "Amen" one time. His worship type of communication was never signed off.
6. When a Believer Suffers Bad, Let Him Pray a Prayer of Worship – James 5:13.
7. The Ministry of Elders Dealing with a Physically Sick Individual Involves a Prayer of Worship – James 5:14.
8. A Husband's Worship May Be Hindered If He Doesn't Relate to His Wife in a Proper Manner – 1 Peter 3:7.
9. Because of the Nearness of the End Times, the Believer Is to Be Sober-minded to the Extent that He Is Worshipping – 1 Peter 4:7.
10. The Spirit of God Is to Be the Instrument by Which Worship Communication Is Communicated – Jude 20.
11. Deprivation of the Marriage Bed Is Only Possible by Mutual Consent for Believers for the Purpose of Worshipping God – 1 Corinthians 7:5.

There really is substantial revelation concerning how the Christian is to προσεύχομαι – worship in grace revelation. In fact this is the type of communication that dominates the Christian's life and thinking. This is very much evident in 1 Thess. 5:17. Pray without ceasing. ἀδιαλείπτως προσεύχεσθε. Without signing off be praying.

## X. THE GRACE CONTEXT IN WHICH προσεύχομαι AND προσκυνέω ARE FOUND TOGETHER THAT MARKS A DISTINCTION – 1 Corinthians 14

We have noted that προσκυνέω is only found in one passage in grace revelation related to Christian practice. This is in 1 Cor. 14:25. What is interesting is that six passages in the preceding context use the word προσεύχομαι. Why would Paul by the Holy Spirit choose to use different words in such a context? Was the choice of words made for variety? No! They are different and have exclusive meanings. It is very apparent that is the word that emphasizes "spirit and truth" 1 Cor. 14 while is linked to a physical act of obeisance.

### A. *Praying and Prophesying in the Early Church and the Matter of Headship.*

Προσεύχομαι is connected with prophesy in 1 Cor. 11. This section of Scripture is dealing with authority between husbands and wives. The relationship between the husband and the wife is similar to the relationship between Christ and the Father and the believing husband and the Lord. The places where "praying and prophesying" are found relate to authority and its manifestation.

Praying and prophesying by a Christian man should exhibit respect for the authority of Christ as one's Head. Every man praying or prophesying, having *his* head covered, dishonoureth his head (1 Cor. 14:11). The Head of the man is Christ. The two actions described are driven by the human spirit. They are not physical actions aside from the fact that they are both verbalized. Praying and prophesying by a Christian woman should show her respect for the authority of her husband. In Corinth this was done by the wearing of a veil over her head. This was not a frilly handkerchief on her head but it was a veil that came down over head and covered her face. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven (1 Cor. 11:5). The question is then "What is the proper manifestation for a woman to demonstrate her submission to her husband in the church in Corinth?" The local church had the responsibility for judging what was right or wrong. Judge in yourselves: is it comely that a woman pray unto God uncovered (Heb. 11:13)? The whole point is that the verb προσεύχομαι that is used for common worship communication is used three times in this passage in the much larger context than προσκυνέω which describes physical obeisance.

### B. *Praying Related to a Foreign Language in the Transition in Acts .*

1 Corinthians 14 also has three occurrences of προσεύχομαι. These precede the single reference to προσκυνέω. How would one know that what is spoken in a language other than one's own is worship or prayer if he or she could not understand what is said? The one who is speaking in a known language unknown to the speaker is to share in his or her worshipping. He makes a request for an ability to interpret. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret (1 Cor. 14:13). In Corinth the one who speaks the language may interpret or someone with the gift of interpretation would have the opportunity to translate the "tongue" into the language of the "tongues."

The second emphasis in these verses is upon the possibility that the unknown language might be communicating a prayer of worship to God. Often this conveyed the idea of the revealing of the secrets expressed in the language to those in the audience who did not speak that language. For if

I pray in an *unknown* tongue [language], my spirit prayeth, but my understanding (mind – νοῦς) is unfruitful [i. e. doesn't produce anything]. The emphasis upon the human spirit indicates that this relates to worship "in spirit and truth." Because the language is not known to the speaker, he or she was incapable of grasping with the mind. It made no sense without interpretation or translation. The verse indicates that the mind is unfruitful or incapable of producing anything. Hence Paul presents a personal preference to avoid speaking in languages preferring to engage both the human spirit and the human mind on what is spoken. What is it then? I will pray with the spirit, and I will pray with the understanding (mind – νοῦς) also: I will sing with the spirit, and I will sing with the understanding (mind – νοῦς) also (1 Cor. 14:15). There is an ongoing emphasis upon the human spirit and its link to the mind.

### *C. Doing Obedience Falling on One's Face – 1 Cor. 14:25.*

We have already dealt with this passage. Let us review what it says. And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship (προσκυνέω) God, and report (ἀπαγγέλλω) that God is in you of a truth. In this single passage that refers to a potential practice in the Church, the emphasis is upon either the unbeliever or the ignorant (i. e. unlearned) Christian. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all (1 Cor. 14:24). Προσκυνέω is not used of a spiritual believer or of a mature believer in grace revelation. It is a natural response on the part of the unbeliever or the immature saint. Much worship doctrine for the Church is professed to be founded on προσκυνέω which is only founded in the teachings of grace in this single passage. The result is that most of what is written on worship is derived from the misapplication of Old Testament doctrine and the Gospels.

In the context of this one verse the verb προσκυνέω occurs with προσεύχομαι which is a distinctly grace term related to worship in spirit and truth. In fact the verb προσεύχομαι is found five times in three verses in the immediate preceding context (14:13, 14 [2x], 15 [2x]).<sup>13</sup> Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.<sup>14</sup> For if I pray in an *unknown* tongue, my **spirit** prayeth, but my understanding [mind] is unfruitful.<sup>15</sup> What is it then? I will pray with the **spirit**, and I will pray with the understanding [mind] also: I will sing with the **spirit**, and I will sing with the understanding [mind] also. It is important to recognize that "spirit" is found three times in these verses. The connection with the mind (νοῦς) demonstrates an intelligent relationship to truth.

## **XI. THE CHANGE IN CONTENTS OF WORSHIP IN THE DISPENSATION OF GRACE FROM PREVIOUS DISPENSATIONS**

The doctrine of grace communication with God is marked by major changes in how a true believer can communicate with God. Worship is not the only part of communication that changes. A good example of this is "asking" communication. It was not possible for an OT believer to ask in the character of Christ ("in my name") or in conformity to the will of God (no indwelling of the Spirit). Hitherto [lit. up to now, up to this point in time] have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you (Jn. 16:24-26). There is a total change in the disciples' approach to asking from the

past and from their immediate, intimate relationship to Jesus Christ. In the future day "asking" would radically change. The shift in the matter of worship involves how it works in the Dispensation of Grace. Under Law "worship" was marked by abject, pleading humiliation on the part of the "worshipper."

*A. The Dependence on προσκυνέω in the Dispensation of Law and Before.*

Προσκυνέω was the only way that an Old Testament believer could "worship" Jehovah. No other way to worship had been revealed to any of mankind. There were no other options. It was face and nose to the ground humiliation before Jehovah. Obeisance may have been accompanied by words of penitence. The root idea of the Hebrew פָּרַשׁ was to bow down. It was sometimes accompanied by other words for falling down. The individual exhibited his or her inferiority before a superior by physical action. Most often this occurred in the temple in Jerusalem where there was a manifest presence of deity. A subordinate and minor part of this was the expression of a mental attitude verbally. The act of obeisance was essential for any attempt to communicate the humility of lesser beings to greater beings. In Judaism the pilgrimage festivals or feasts provided opportunity for acts of obeisance at the temple before Jehovah. Before the presence of Jehovah was manifested in Shekinah glory, physical worship took place when there were sovereign visitations of deity to selected OT believers.

*B. The Depreciation of προσκυνέω in the Dispensation of Grace.*

Jesus' revelation to the Samaritan woman at Jacob's well indicated that "worship" at physical locations would no longer be necessary. When one worships in spirit and truth, he or she will be able to worship anywhere and at any time. The physical acts of worship will be replaced with a type of worship that involves spirit and truth. The hour was in the process of coming when Jesus spoke to the woman that the change in worship came. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father (Jn. 4:21). This was a major change for practice or both the Jews and the Samaritans. The old form of "worship" will change to what God the Father is seeking. The hour is coming. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth (Jn. 4:23, 24). The old form of worship would be replaced with a better type of worship. This worship is the type of worship that the Father is seeking. The new worship is superior and a better thing. It would involve direct communication with God the Father from the Right Hand. 1 Cor. 14 indicates that unbelievers and unlearned believer may use the old form (which is common among world religions) of worship. It is no longer important to the Father. In the OT He looked for a special heart attitude that would match the physical action. Now the physical action is absolutely unimportant and secondary.

*C. The Development of a New Character for Worship in the Dispensation of Grace Anticipated by Jesus Christ.*

A new form of worship is one of the better provisions for the Church of Jesus Christ in the Dispensation of Grace. The new dispensation would bring with it provisions for divine enablement that makes worship in spirit and truth possible for the grace believer. Without that enablement worship in spirit and truth is impossible. The Holy Spirit works with the grace

believer's human spirit to assist in linking the believer's rationale to spiritual worship. Grace provides a new intimacy with God grounded at the Right Hand. The Spirit provides guidance, instruction and assistance so that the Christian's worship will truly conform to the kind of worship that the Father is seeking. The Divine Author of Scripture Himself provides access to divine truth. This truth is provided through God's Word. In this way, the believer is able to share the divine perspective of who and what God is. As a result, his or her worship should reflect the true character of God because he or she sees God as He really is. This is only possible when one has a proper relationship to the Holy Spirit. Grace worship involves repeating back to God that which He has said about Himself in the divine reality of His existence related to Himself and His creation. These truths relate to each Person of the Godhead though the focus is on the First Person. No OT believer could begin to grasp this new kind of worship. Unfortunately many in Christendom find their concepts of worship in OT teaching and have never experienced the privilege of worshipping in spirit and truth.

*D. The Differences Between προσκυνέω and προσεύχομαι Emphasized.*

Προσκυνέω has the root idea of "to kiss toward." Its focus is on activity that exhibits respect for a greater being. Often it is found with the idea of bowing down (πίπτω) in the NT. The same is true of the Hebrew קָרַע in the OT when it occurs with נָפַל. While there is a mental attitude of obeisance behind such an action, the physical action dominates the concept of the word. Προσκυνέω prominently translates the Hebrew root קָרַע in the LXX.

Προσεύχομαι is directly related to intelligent communication with God. This is true in the NT and in the LXX where it translates the verb שָׁחַח. In its uses in other literature, it is a verbal response by an act of the rationale. In the Old Testament (Hebrew and the Gospels) it is always addressed to God. It may be accompanied by other forms of communication with God with each type retaining its own distinctiveness. Either προσεύχομαι was a general term for all types of communication or inherently involved its own distinct concept in the Old Testament Greek. The *koine* use in other literature seems to place it as a general terms for communication with God. If this is true, after Pentecost its meaning changed. We have seen that it does not involve an appeal to God for something. Other terms used with it do that whether connected by prepositions or by the immediate context. I believe that the only choice we have is that προσεύχομαι is the word that means "worship" and that God chooses to use it for worshipping in spirit and truth.

*E. The Direction of Grace Worship Involves Spirit and Truth.*

Grace worship involves the immaterial. It is accomplished in spirit and truth. Hence it involves the center of one's rationale. It involves objective truth communicated to the believer by the Holy Spirit through the Word of God. Christ's prediction to the woman at the well took place on the day of Pentecost. It was there that the Holy Spirit came to work with the Christian's human spirit to teach the believer about the character of God, the qualities of the divine nature and the contents of grace revelation. Grace worship isn't produced by human imagination or feeling but rather is the response of a believer in his or her present tense salvation. The Christian is saved in the realm of the human spirit. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (Jn. 3:5, 6). It is most interesting that the Holy Spirit chose

to link John chapters three and four together in this matter. The saved human spirit worships God in present tense salvation governed by the Word of God which provides objective truth. This is not worship by bodily action but by mental action or activity. The believer's mind repeats back to God that which He has said about Himself savoring every thought to the glory of God. In this he or she recognizes the supremacy of our great God.

## CONCLUSION

Our study of the word προσκυνέω limits the use of this word for Christian practice. It is the action of an unbeliever or an unlearned saint in 1 Cor. 14:24, 25. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth. This is an immediate reaction to the bringing to light the secrets of one's heart. This is the only verse is grace revelation addressed to the Church in which προσκυνέω is found and in no other. Those who use the verb to determine their practice must find their doctrine for practice from passages that are not addressed to the Church for practice. Let us review the progression of this paper.

### *A. Worship in the Old Testament Focuses on Bowing Down in Humility.*

The Hebrew word שָׁחָה (*shahchah*) that is translated by in the Septuagint means to bow oneself down or prostrate oneself. It is usually found in the hithpael stem which is reflexive indicating that it is done on one's own behalf. The LXX uses προσκυνέω to translate this word in its translation focusing on the physical action.

The Greek text often uses προσκυνέω with other verbs indicating that one falls down and does obeisance on one's face on the ground. This is evident where the word is used in the Gospels. Since the Gospels recount events in the Dispensation of Law, there is little wonder that this is the word used for worship before the beginning of the new dispensation with the cross work of Christ. The physical action involved in the verb is that of bowing down. Such obeisance often means one plants one's face on the ground as a physical indicator of humility.

### *B. Προσκυνέω Worship Focuses on the Physical Act of Obeisance in a Place.*

Before Pentecost obeisance by bowing down involved a place. Normally it was in a place. The temple in Jerusalem was the center for Jewish worship. God's requirement of pilgrimage for Israelites on feast days made it possible to truly worship there. Others, as Daniel did, bowed down toward Jerusalem to show their humility toward Jehovah. Throughout the OT Law an Israelite who wanted to worship God could only do it in Jerusalem unless he was a prophet, priest or king. The place marked the location of a Person. Even after the departure of Jehovah and His glory from the temple worshippers still bowed down before the vacated Holy of Holies.

### *C. Worship Changed with Christ's Cross Work as Promised in John Four.*

We cannot overemphasize the importance of John 4:21-24 to the subject of προσκυνέω. Jesus clearly predicted an immediate change in how one would worship. It is no longer bound to a

physical activity in a physical place. It is the response of one's human spirit first and foremost. Under Law it was a physical response to a mental perception concerning deity. It was directed toward the tabernacle or temple where there was or had been a manifestation of the presence of God. "Prayer" has changed. Worship has changed. The provisions of grace manifested at the day of Pentecost fulfilled Christ's prediction to the Samaritan woman.

Let us review the central part of their discussion concerning worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.<sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews.<sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.<sup>24</sup> God is a Spirit [not "a Spirit" but better "spirit"]; and they that worship him must worship *him* in spirit and in truth (Jn. 4:21-24). Notice the Greek and the highlighted προσκυνέω forms.<sup>21</sup> λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ.<sup>22</sup> ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.<sup>23</sup> ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν.<sup>24</sup> πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν (Jn. 4:21-24).

"Spirit" and "truth" are both anarthrous marking the quality or character of the worship. These qualities differ extensively from the physical action and the subjective perceptions of God in the OT. The new form of worship involves the rationale and not so much the emotional manifestations of the human soul and its feelings or of the physical body.

#### *D. Worship in the New Testament Is a Form of Communication with God.*

In the OT "worship" was simply an act of obeisance and homage to God. It may have been accompanied by an oral statement concerning God. In the NT worship is a form of communication with God who is spirit from the human spirit. Worship in spirit and truth is directly related to προσεύχομαι which is one of the eight types of communication available to the Christian. Worship involves repeating back to God that which He has said about Himself. This communication comes from the human rationale or spirit. It has content in that it is taken from God's self revelation in the Bible. When this revelation is taken by the believer and communicated to God, it is perfect in that it is what God has spoken concerning Himself. Worship is the response of a believer from the only part of his or her being that is presently saved – his or her spirit. While it may affect the soul of a spiritual believer, it is centered in the center of one's rationale. In this way God receives glory as the believer expresses His opinion of Himself in communication and communion with the Father.

#### *E. Worship (προσεύχομαι) Is a Central Part of a Spiritual Believer's Life.*

Worship should dominate the believer's life. Why? Because it is a central part of his or her present tense salvation. A spiritual believer has the great privilege of worshipping without ceasing – without terminating or hanging up the conversation (1 Thess. 5:17). "Amen" should not be a mark of termination of conversation with God but rather a mark of affirmation that what one has said is sincerely believed – "I believe!" The more the spiritual believer studies God's Word, the more revelation is absorbed by the human spirit and so the more he or she brings to

worship. Worship communication will ultimately dominate the believer's rationale as he or she is aware of what and who God is as revealed by the truth in the Scriptures.

The term "worship" has been redefined, misapplied, perverted and abused in the modern church. Things have not changed. Throughout the history of Christianity worship has been twisted to make it fit systems of theology and religious faddism. Worship has been an expression of the soul rather than the spirit. The unsaved soul provides entrance for the flesh and its religious works. Today most of what is called "worship" is far from biblical worship. It does not involve the saved human spirit of Christians. It is not based on objective truth. It is subjective, soulish and fleshly. It is anthropocentric rather than theocentric.

Maybe it is time to be honest about worship. Rather than referring to "the worship team," let's just call them "cheer leaders." Rather than call a man "minister of worship," let's call him "the chief musician." Rather than a "worship service" let's identify it as a "soul service." Rather than call a building a "house of worship," let's call it a "house of tares and wheat."

Let us be motivated to truly worship in spirit and truth. May we know our God so well through His Word that we have objective content in our worship. In this way we glorify and honor our God in biblical worship. Let us worship Him in spirit and truth!!!!

O worship the King, all glorious above,  
O gratefully sing God's power and God's love;  
our Shield and Defender, the Ancient of Days,  
pavilioned in splendor, and girded with praise.

O tell of God's might, O sing of God's grace,  
whose robe is the light, whose canopy space,  
whose chariots of wrath the deep thunderclouds form,  
and dark is God's path on the wings of the storm.

The earth with its store of wonders untold,  
Almighty, thy power hath founded of old;  
hath stablished it fast by a changeless decree,  
and round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?  
It breathes in the air, it shines in the light;  
it streams from the hills, it descends to the plain,  
and sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,  
in thee do we trust, nor find thee to fail;  
thy mercies how tender, how firm to the end,  
our Maker, Defender, Redeemer, and Friend.

-- Robert Grant, 1779-1838