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CHAPTER 3

Greek Words for Worship

The following table lists Greek words associated with worship and bowing in the New Testament. It includes their Strong's reference number, translation found in the New American Standard Bible (NAS), grammar, transliteration, pronunciation, frequency of use, and meaning.

Unless otherwise referenced, Greek Lexicon information comes from “Thayer's and Smith's Bible Dictionary” plus others, keyed to the large Kittel and “The Theological Dictionary of the New Testament” (abbreviated below as TDNT). These files are public domain and were obtained from the NAS New Testament Greek Lexicon found at <http://bible.crosswalk.com/Lexicons/Greek>. Additional information from various sources follows this table along with Greek words relevant to worship in the context of John 4:22-24.

GREEK Words for WORSHIP (NAS New Testament)				
Strong's Number	Translation	Transliteration	Total Uses	Primary Meaning
4353	Worshippers 1x	Proskunetes Noun	1	Worshippers
4352	Bow (ed, ing) 7x Prostrated 1x Worship 32x Worshipped 17x Worshippers 1x Worshipping 1x Worships 1x	Proskuneo (pros-koo-neh'-o) Verb	60	To Worship To show homage by kneeling or prostration

GREEK Words for WORSHIP (NAS New Testament)				
Strong's Number	Translation	Transliteration	Total Uses	Primary Meaning
2999	Service 2x Divine worship 2x Service of worship 1x	Latreia (lat-ri'-ah) Noun	5	Sacred Service Adoration
3000	Offer 1x Serve (variations) 18x Worship 1x Worshiper 1x Worshippers 1x	Latreuo (lat-ryoo'-o) Verb	22	To Serve
4576	Devout 1x God fearing 3x Worship 4x Worshiper 2x	Sebomai (Seb'-Om-Ahee) Verb	10	To Revere or Worship
4573	Worshiped 1x	Sebazomai	1	Honor Religiously
4574	Object of worship 2x	Sebasma	2	Object of Worship
2151	Worship 1x	Eusebeo	2	Practice Piety
2356	Worship 1x	Threskeia	4	Religious Ceremony
2578	Bow (ed) 4x	Kampto	4	Kneel in Honor
1120	Knelt (on knees) 6x	Gonupeteo	6	Kneel
4098	Fall (s, ing, fell) 80x	Pipto	91	To Fall
4363	Fall down, fell 7x	Prospipto	8	To Fall Down

Additional Information including Greek Words Relevant to Worship from John 4

You **worship** [proskuneo] what you do not **know** [eido]; we **worship** [proskuneo] what we **know** [eido], for salvation is from the Jews. But an hour is coming, and now is, when the **true** [alethinous] **worshipers** [proskunetes] will **worship** [proskuneo] the Father in **spirit** [pneuma] and **truth** [aletheia]; for such people the Father **seeks** [zeteo] to be His **worshipers** [proskuneo]. God is spirit, and those who **worship** [proskuneo] Him **must** [dei] **worship** [proskuneo] **in spirit** [pneuma] **and truth** [aletheia]. (John 4:22-24 NAS).

PROSKUNETES [Used only 1x in NT]	TDNT 6:766,948
pros-koo-nay-tace' Strong's # 4353	Noun Masculine

Used one time in the Bible

1. *Proskunetes* means a worshipper

NAS Word Usage - Total 1x:

John 4:23 ... the true **worshippers** [*proskunetes*] will worship the Father...

PROSKUNEO [Primary NT word for Worship]	TDNT 6:758,948
pros-koo-neh'-o Strong's # 4352	Verb

Translation Categories: Worship 52x's; Bow 7x's; Prostrate 1x

1. **In the NT** *proskuneo* means to do **homage** or make **obeisance** by **kneeling** or **prostration** in order to **express respect** or to **make supplication**. It is used to **show homage** to God, Christ, heavenly beings, demons, and men of superior rank (e.g., Jewish high priests).
2. Among the Orientals, especially the Persians, falling upon the knees and touching the ground with the forehead became a cultural **expression of profound reverence**.
3. **In ancient Greek literature** it means **to kiss the hand** [ones own hand and wave it toward another], in a **token of reverence**.

NAS Word Usage - Total 60x's in 54 verses: bow down 1, bow down before 1, bowed down 1, bowed down before 2, bowing before 1, bowing down 1, prostrated himself before 1, worship 32, worshiped 17, worshipers 1, worshipping 1, worships 1

John 4:24 ...those who **worship** [*proskuneo*] Him must **worship** [*proskuneo*] in spirit and truth.

Mt 2:11 After coming into the house they [Magi] saw the Child with Mary His mother; and they fell to the ground and **worshiped** [*proskuneo*] Him.

Mt 14:33 And those [disciples] who were in the boat **worshiped** [*proskuneo*] Him, saying, "You are certainly God's Son!"

Re 7:11 And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and **worshiped** [*proskuneo*] God,

The Zondervan Pictorial Encyclopedia of the Bible¹

- *Proskuneîn* “is in some ways the closest general expression to the Eng. worship”.
- “...the Greek word is by origin more closely connected with the gesture of prostration or obeisance.”
- “It is conjectured that in the ancient Gr. world kissing the earth was practiced as a means of honoring the earth deities. This in turn involved an element of bending or prostration which was originally alien to the Greeks in other spheres. Hence, *proskuneîn* came to mean ‘to prostrate oneself in token of reverence,’ ‘to do obeisance.’”
- “Since worship seems to have been implied by the act or gesture from the very first, it was natural that the word should also be used quite early for the inner attitude of worship.”
- In the LXX, “the predominant sense is that of bowing (to the earth) in obeisance, i.e. doing reverence, honoring, worshiping.”
- “A study of the words associated with worship show that, while certain concepts like bowing the knee or obeisance are concerned with the human aspect, the roots of Biblical worship are to be found, not in human emotions, but in the divinely established relationship of God to man.”
- “That human emotions and reactions are involved in worship is, of course, undeniable. Awe, fear, gratitude, and love may all be experienced in worship. The point is, however, that these are not the controlling factors. They do not constitute the true essence. In the Bible the beginning lies in the object of worship rather than the subject. ... The object of worship, at once its starting-point and controlling factor, is not a projection of man. It is God.”

Theological Dictionary of the New Testament (TDNT)²

- **The New Testament** “uses *proskyneîn* only in relation to a divine object.” “Being a concrete term, *proskyneîn* demands visible majesty. It is thus apposite [particularly appropriate] only when the incarnate Christ is present

¹ *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, Zondervan, Grand Rapids, 1976, vol. 5, pp. 970 and 975.

² *Theological Dictionary of the New Testament*, Abridged Edition; Gerhard Kittel, Gerhard Friedrich, translated by Geoffrey W. Bromiley, Eerdmans Publishing, Grand Rapids, 1985, pp. 948-949

or when the exalted Lord is again manifested.” Spirit and truth precepts govern this concrete act of worship. “In John 2:20ff, *proskynein* seems to have a wholly figurative sense. Yet ‘the concrete act’ of worship stands in the background. ...This does not mean a total spiritualizing of worship but the possibility of true worship at all times and in all places.”

- **The LXX** “uses the term for various words meaning ‘to bow,’ ‘to kiss,’ ‘to serve,’ and ‘to worship.’ Most of the instances relate to veneration of the God of Israel or of false gods.” “*Proskynein* may also be directed to angels, to the righteous, to rulers, to the prophets, and to the shade of Samuel (Saul).” It is an expression of special regard or honor.
- **In non-biblical Greek**, “*proskynéo* is an ancient term for reverent adoration of the gods, which in the case of chthonic deities would mean stooping to kiss the earth. The Greeks abandon the outward gesture but keep the term for the inner attitude. Later the word takes on a much more general sense expressing love and respect.”
- **Josephus** follows the LXX in his use of the term for worship and respect. Yet he tends to restrict *proskynein* to Gentile worship, to avoid the term with a human reference when speaking of the Jews of his own day, and to use it in relation to the temple and the law in the sense of respect rather than worship...”
- **Rabbinic Judaism** further limits *proskuneo* to an attitude in prayer.
- Early **Apostolic Fathers** narrow its use “to pagan worship”. “Later the term is given very limited significance. ...the council of Nicea in 787 allows *proskynesis* to icons but reserves true *latreuo* [service] for the divine nature.”

Observation

Performance oriented service, i.e., “sacred service” [from *latreuo* and *latreia* below], gradually replaced bowing in reverence or kneeling to in worship [*proskuneo*]. This emphasis on religious works of service stressed by religious leaders (especially for penance, relief from purgatory, and/or gaining salvation) correlates with this semantic shift in terminology.

LATREIA [Sacred service]	TDNT 4:58,503
lat-ri'-ah Strong's # 2999	Noun Feminine

1. *Latreia* means the service and worship of God according to the requirements of the Levitical law
2. To perform sacred services
3. Service rendered for hire (any service or ministration including the service of God)

NAS Word Usage - Total 5x's: service 2, divine worship 2, service of worship 1

John 16:2 ...an hour is coming for everyone who kills you to think that he is offering **service** [*latreia*] to God.

Ro 9:4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the **temple service** [*latreia*] and the promises,

Heb 9:1 ...the first covenant had regulations of **divine worship** [*latreia*] ...”

Heb 9:6 ...the priests are continually entering the outer tabernacle, performing the **divine worship** [*latreia*]

Ro 12:1 ...present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual **service of worship** [*latreia*].

NKJ ...your reasonable service.

NIV ...your spiritual act of worship.

ESV ...your spiritual worship.

The Zondervan Pictorial Encyclopedia of the Bible³

- “*Latreia* occurs only five times in the NT, and in three instances it refers to the sacrificial cultus of the OT (Rom 9:4; Heb 9:1, 6).”
- “In John 16:2 also there is perhaps a hint of the sacrificial background when Jesus says that the killing of the disciples will be regarded as a doing of service to God.”
- “Romans 12:1 is set in the context of presenting the body as a living sacrifice to God. Here, however, the sacrifice is a self-consecration which embraces the renewal and transformation of life. It is also ‘logical,’ which means that it is a reasonable thing to do, but also that it follows a logical pattern and has its ultimate basis in the Logos.”

³ *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, Zondervan, Grand Rapids, 1976, vol. 5, p. 972.

- It “preserves the cultic association, for the very heart of this *latría* is self-offering to God on the basis of God’s self-offering for us.”

Theological Dictionary of the New Testament (TDNT)⁴

- In non-biblical Greek, the noun *latreia* is more common than the verb *latreuo* “and has such connotations as ‘service for reward,’ ‘labor,’ ‘bodily care’ and ‘service of the gods’.”
- In the LXX, *latreia* only occurs 9 times “and refers generally to cultic worship (Josh. 22:27) or to a single cultic act (Ex. 12:25: the Passover).”
- “Three of the five NT instances of *latreia* refer to the sacrificial ministry, i.e., Rom. 9:4; Heb. 9:1, 6. In each case the OT is in view. In Jn. 16:2, too, the word carries a hint of sacrifice. The same applies in Rom. 12:1, although here it is the living sacrifice of inner life and outer conduct that constitutes the *logike latreia*, i.e., a service of God which conforms to human reason, and in which the divine reason is also at work.”

The Catholic Encyclopedia describes *latreia* as the highest form of worship or adoration reserved exclusively for the Holy Trinity. Lesser degrees of reverence belong to others.

“The word *latría* is never applied in any other sense than that of the incommunicable adoration which is due to God alone. But in English the words *adore* and *worship* are still sometimes used, and in the past were commonly so used, to mean also inferior species of religious veneration and even to express admiration or affection for persons living upon the earth.”⁵

Based on the Catholic Encyclopedia, **ADORATION** is, “In the strict sense, an act of religion offered to God in acknowledgment of His supreme perfection and dominion, and of the creature's dependence upon Him”. “According to the consecrated theological term, a worship of *latría*” is considered “supreme worship or worship of adoration” addressed directly to God.

“The rational creature, **looking up to God**, whom reason and revelation show to be infinitely perfect, **cannot** in right and justice **maintain an attitude of indifference**. That perfection which is infinite in itself and the source and ful-

⁴ *Theological Dictionary of the New Testament*, Abridged Edition; Gerhard Kittel, Gerhard Friedrich, translated by Geoffrey W. Bromiley, Eerdmans Publishing, Grand Rapids, 1985, pp. 503-504.

⁵ Catholic Encyclopedia accessed on <http://www.newadvent.org> (2-7-08)

fillment of all the good that we possess or shall possess, **we must worship**, acknowledging its immensity, and submitting to its supremacy. This worship called forth by God, and given exclusively to Him as God, is designated by the Greek name *latreia* (Latinized, *latria*), for which the best translation that our language affords is the word Adoration. ...it formally consists in self-abasement before the Infinite, and in devout recognition of His transcendent excellence.”⁶

“The primary and fundamental element in **adoration is an interior act of mind and will**; the mind perceiving that God's perfection is infinite, the will bidding us to extol and worship this perfection. Without some measure of this interior adoration "in spirit and in truth" it is evident that any outward show of divine worship would be mere pantomime and falsehood. But equally evident is that the adoration felt within will **seek outward expression**. Human nature demands physical utterance of some sort for its spiritual and emotional moods; and it is to this **instinct for self-expression** that our whole apparatus of speech and gesture is due. To suppress this instinct in religion would be as unreasonable as to repress it in any other province of our experience. Moreover, it would do religious grievous harm to check its tendency to outward manifestation, since the external expression reacts upon the interior sentiment, quickening, strengthening, and sustaining it.”⁷

Adoration: Merriam-Webster's Collegiate Dictionary⁸

1. To worship or honor as a deity or as divine
2. To regard with loving admiration and devotion <adored his wife>
3. To be very fond of <adores pecan pie>

Adoration: International Standard Bible Encyclopedia (ISBE)⁹

“Though this word never occurs in English Versions, it represents aspects of worship which are very prominent in the Bible.”

“Adoration is intense admiration culminating in reverence and worship, together with the outward acts and attitudes which accompany such reverence. It thus in-

⁶ Catholic Encyclopedia accessed on <http://www.newadvent.org> (2-7-08)

⁷ Catholic Encyclopedia accessed on <http://www.newadvent.org> (2-7-08)

⁸ <http://www.britannica.com/dictionary> (5-1-07)

⁹ *International Standard Bible Encyclopedia*, <http://www.bible-history.com/isbe/A/adoration/> (5-1-07)

cludes both the subjective sentiments, or feelings of the soul, in the presence of some superior object or person, and the appropriate physical expressions of such sentiments in outward acts of homage or of worship. In its widest sense it includes reverence to beings other than God, especially to monarchs, who in oriental countries were regarded with feelings of awe. But it finds its highest expression in religion. Adoration is perhaps the highest type of worship, involving the reverent and rapt contemplation of the Divine perfections and prerogatives, the acknowledgment of them in words of praise, together with the visible symbols and postures that express the adoring attitude of the creature in the presence of his Creator. It is the expression of the soul's mystical realization of God's presence in His transcendent greatness, holiness and lovingkindness. As a form of prayer, adoration is to be distinguished from other forms, such as petition, thanksgiving, confession and intercession.”

Linguistically, **ADORATION** carries a three-part definition.¹⁰ It means

- To honor as a deity or as divine
- To regard with loving admiration and devotion
- To be very fond of someone or something

Adore conveys a similar range of meanings¹¹

- To worship as divine
- To love deeply
- To idolize

Catholic translations such as the New American Bible, use the word adore 216 times and adoration 4 times. The Douay-Rheims version replaces the word worship with adore as in John 4:20-24. The New Jerusalem Bible translates Psalm 29:2 and 96:9, “...adore Yahweh in the splendour of his holiness...”, and Psalm 86:9 and Rev 15:4 “...all nations will come and adore you...”. These translations emphasize the use of adoration as worship to convey homage, veneration, reverence, respect, or honor rather than loving admiration or fondness.

Translators of Protestant Bibles (NAS, KJV, NKJ, and RSV) avoid rendering any Hebrew or Greek word as: adore, adored, adores, adoring, or adoration. The word “adore” only appears once in the NIV and once in the ESV in the context of a bride and groom exchanging loving admiration or fondness. These translators consistently refrain from associating worship with adoration.

¹⁰ <http://www.britannica.com/dictionary> and <http://mw1.merriam-webster.com/dictionary>

¹¹ The American Heritage Dictionary

Except for dictionary definitions, only *barak* (Hebrew, mainly translated to bless) and *T^eHillah* (Hebrew, to praise) convey any association of adoration with worship or praise.

Extravagant love, gratitude, and humility motivated the woman who anointed Jesus with effusive offerings from an alabaster vial. The text does not mention worship. It does not convey whether she considered Jesus as anything more than a man, i.e., God.

Luk 7:36-50 Now one of the Pharisees was requesting Him [Jesus] to dine with him, and He entered the Pharisee's house and reclined at the table. And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume. Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner." And Jesus answered him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." "A moneylender had two debtors: one owed five hundred denarii, and the other fifty. "When they were unable to repay, he graciously forgave them both. So which of them will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly." Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. "You gave Me no **kiss** [*philemam*, a sign of filial affection]; but she, since the time I came in, has not ceased to **kiss** [*kataphileo*, to kiss much] My feet. "You did not anoint My head with oil, but she anointed My feet with perfume. "For this reason I say to you, her sins, which are many, have been forgiven, for she **loved** [*agapao*] much; but he who is forgiven little, loves [*agapao*] little." Then He said to her, "Your sins have been forgiven." Those who were reclining at the table with Him began to say to themselves, "**Who is this man who even forgives sins?**" And He said to the woman, "Your faith has saved you; go in peace."

LATREUO [Mainly to Serve (18 of 22x's)]	TDNT 4:58,503
lat-ryoo'-o Strong's #3000	Verb

Translation Categories: Serve 18x's; Worship 3x's; Offer 1x

1. *Latreuo* means to serve for hire, minister to, either to the gods or men (used alike of slaves and freemen)
2. In the NT, it means to render religious service or homage, to worship, to perform sacred services, to offer gifts, (i.e., to worship God in the observance of the rites instituted for his worship); where priests officiate to discharge the sacred office
3. In the OT, the compound phrases worship(ed) and serve(ed) always refers to false gods or idols.

NAS Word Usage - Total 22x's: offer 1, serve 15, served 1, service 1, serving 1, worship 1, worshiper 1, worshipers 1

3 TIMES *latreuo* TRANSLATED AS WORSHIP (ER, ERS)

Phil 3:3 for we are the true circumcision, who **worship** [*latreuo*] in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,

Heb 9:9 ...both gifts and sacrifices are offered which cannot make the **worshiper** [*latreuo*] perfect in conscience,

Heb 10:2 Otherwise, would they [animal sacrifices] not have ceased to be offered, because the **worshipers** [*latreuo*], having once been cleansed, would no longer have had consciousness of sins?

Examples of *latreuo* translated as serve (ed, ing, service, offer)

Lu 4:8 Jesus answered him [Satan], "It is written, 'You shall **worship** [*proskuneo*] the LORD your God and **serve** [*latreuo*] Him only.'"

Rom 1:25 For they [those who knew God but did not honor Him as God or give thanks] exchanged the truth of God for a lie, and **worshiped** [*sebazomai*] and **served** [*latreuo*] the creature rather than the Creator...

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to **serve** [*latreuo*] the living God ?

Heb 12:28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may **offer** [*latreuo*] to God an acceptable

service [latreuo] with **reverence** [eulabeia, (used 2x) Heb 5:7 piety] and awe;

Ac 24:14 ...according to the Way which they call a sect I [Paul] do **serve** [latreuo] the God of our fathers...

2 Ti 1:3 I [Paul] thank God, whom I **serve** [latreuo] with a clear conscience...

Rom 1:9 For God, whom I [Paul] **serve** [latreuo] in my spirit [pneuma] in the preaching of the gospel of His Son...

Lu 2:37 ... [84 year old widow Anna] never left the temple, **servicing** [latreuo] night and day with fastings and prayers.

Rev 7:15 ... they [who come out of the great tribulation] **serve** [latreuo] Him day and night in His temple...

The Zondervan Pictorial Encyclopedia of the Bible¹²

- “The verb *latreia* and the noun *latreuo* introduce us to a different sphere from that of *gonueteo* [to kneel in reverence] or *proskunein* [to bow in reverence]. The basic meaning here is that wages, or more generally service, eventually with no necessary thought of reward and in a far more comprehensive sense than that of slavery.”
- “In the classical word it is not a highly significant religious term, but there are instances of its use in connection with the worship or service of the gods. The performance of acts associated with the cultus seems to be the main connotation, e.g. the making of the necessary preparations.”
- In the LXX, it has the religious sense of service “not merely in the general sense of serving God but in the cultic act of sacrifice.”
- “Serving the Lord in offerings is based on an ultimate decision or committal of the heart.”
- From Joshua 24:19, keeping the commandments is an essential part of the required service.”

¹² *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, Zondervan, Grand Rapids, 1976, vol. 5, p. 971.

Theological Dictionary of the New Testament (TDNT)¹³

- In non-biblical Greek, the verb *latreuo* means “to work for reward,” then “to serve.”
- In the LXX, “the religious use of *latreuein* is specifically a cultic use (Ex. 3:12; 4:23; 7:6, etc.). Cultic acts are obviously in view in 2 Sam 15:8. The worship at issue may be worship of idols as well as God (cf. Ex. 20:5; 23:24; Dt. 4:28, etc.). The demand of the OT is that Israel should worship God alone, but the outward act is to express inward commitment (cf. Dt. 10:12ff.)” “Unlike *leitourgein*, *latreuein* does not refer only to priestly functions but to the religious and moral conduct of the whole people.”
- In the NT (Acts and Hebrews), as in the LXX, “*latreuein* refers to the sacrificial ministry”. “Hebrews, however, departs from the LXX by using the term for the ministry of the priests, thus equating *latreuein* and *leitourgein*.”
- “Elsewhere the reference of *latreuein* is to the general ministry of prayer and praise, e.g., adoration in Mt. 4:10; Rev. 7:15; 2 Cor. 8:18; it is an act of religious service with an inward (‘with my spirit’) as well as an outward dimension. The Christian life in the Spirit is also a serving of God in Phil 3:3. This more spiritualized rather than cultic *latreuein* is the main point of the NT.”

EIDO (or OÍDA) [To Know] [STRONG’S KJV]	TDNT 5:116, 673
i'-do Strong's # 1492	Verb

John 4:22 “...we worship what we **know** [*eido*]...”

1. *Eido* means **to see** or perceive with the eyes (or by any of the senses). It means to notice, discern, or discover (i.e., to turn the eyes, mind, or attention to anything; to pay attention, observe; to see about something).
2. It means to inspect, **examine**, look at, behold, to **experience** (any state or condition), have an interview with, or visit in order to ascertain a response.
3. *Eido* means to know (of anything), i.e. to **acquire knowledge**, to **understand**, or **perceive** any fact. It refers to the force of something which has

¹³ *Theological Dictionary of the New Testament*, Abridged Edition; Gerhard Kittel, Gerhard Friedrich, translated by Geoffrey W. Bromiley, Eerdmans Publishing, Grand Rapids, 1985, pp. 503-504.

definite meaning (to know how or to be skilled in). It involves a **regard for**, to **cherish**, or to pay attention to someone or something.

King James Word Usage - Total 666x's: know 282, cannot tell 8, know how 7, wist 6, miscellaneous 19, see 314, behold 16, look 5, perceive 5, see 3, know 1

Theological Dictionary of the New Testament (TDNT)¹⁴

- **Oída** [to know, understand] “is more or less synonymous with ginōskō [intelligent comprehension], is often used in the NT in a general way, e.g., to know a person in Mk. 14:71, to be able to understand in Mt. 7:11, to apprehend in Eph. 1:18, and to recognize in 1 Th. 5:12.” Being one with the Father, Jesus’ knowledge of Him is not abstract (John 7:28-29). He promises His disciples the advantage of this oída knowledge after His departure when the Holy Spirit comes (John 14:15; 16:7).
- **Ginōskō** perceives “things as they are rather than an opinion about them.” It stresses the act of knowing, which “embraces every organ and mode of knowledge; e.g., by seeing, hearing, investigation, or experience, and of people as well as things. Supremely, however, knowledge implies verification by the eye; hence the dominant concept is that of knowledge by objective observation.” In general, it means to detect, note, recognize, learn, or confirm with the suggestion of awareness, acquaintance, and familiarity. Nonetheless, “...ginōskō emphasizes understanding rather than sensory perception.”

DEI [Must]	TDNT 1:249,37
die Strong’s #1163	Verb

John 4:24 God is spirit, and those who worship Him **must** [*dei*] worship in spirit and truth.

1. *Die* means, it is necessary, there is need of, it behooves, is right and proper
 - a. Necessity lying in the nature of the case
 - b. Necessity brought on by circumstances or by the conduct of others toward us.
 - c. Necessity in reference to what is required to attain some end
 - d. A necessity of law and command, of duty, equity

¹⁴ TDNT, *Oída*, pp. 673-674; *ginosko*, p. 119-121

e. Necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies

2. Concerning what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension

From the root word *deo* meaning to bind or be bound

NAS Word Usage - Total 98x's: due 1, had 7, have 2, must 56, necessary 4, needed 1, ought 17, ought to 1, should 9

John 3:7 “Do not marvel that I [Jesus] said to you, ‘You **must** [*dei*] be born again.’

Recognizing the truth about God through revelation and reason does not permit an attitude of indifference. Noticing the Father’s unsurpassed love evokes a compelling response. His divine attributes, redemptive activity, and eternal promises compel worshipers to act—they “must” worship Him.

ALETHINOS [True]	TDNT 1:249,37
al-ay-thee-nos' Strong's #228	Adjective

John 4:23 “... the **true** [*alethinous*] worshipers will worship the Father...”

1. *Alethinous* means possessing not only the name and resemblance, but also the real nature corresponding to the name; In every respect corresponding to the idea signified by the name, real, true, and genuine
 - a. opposite to what is fictitious, counterfeit, imaginary, simulated or pretended
 - b. it contrasts realities with their semblances
 - c. opposite to what is imperfect defective, frail, uncertain
2. True, veracious, and sincere

NAS Word Usage - Total 28x's: sincere 1, true 26, true one 1

PNEUMA [Spirit or spirit]	TDNT 6:332,876
pn-yoo'-mah Strong's # 4151	Noun Neuter

John 4:23 “...worship [*proskuneo*] the Father in **spirit** [*pneuma*] and truth...”

Phil 3:3 For we are the true circumcision, who worship [*latreuo*] in the **Spirit** [*pneuma*] of God and glory in Christ Jesus and put no confidence in the flesh,

1. *Pneuma* means the Spirit of God
 - a. Used in Holy Spirit to emphasize personality and character
 - b. Used in Spirit of Truth to emphasize work and power
2. The vital essence of life that animates the human body
 - a. The rational spirit or the power by which a human being feels, thinks, or decides
 - b. The soul
3. A spirit devoid of physical matter yet possessing the power of knowing, desiring, deciding, and acting (i.e. a life-giving spirit)
 - a. A human soul that has left the body
 - b. Either an angel or an evil spirit (demon)
 - c. The spiritual or divine nature of Christ (equal to God and higher than the highest angels)
4. The disposition or influence that fills and governs the soul (an efficient source of power, affection, emotion, desire, etc.)
5. Movement of air (a gentle blast); of the wind, hence the wind itself; breath of nostrils or mouth

NAS Word Usage - Total 380x's: breath 3, Spirit 239, spirit 103, spirits 32, spiritual 1, wind 1, winds 1

ALETHEIA [Truth]	TDNT 1:232,37
al-ay'-thi-a Strong's # 225	Noun Feminine

John 4:23 "...worship the Father in spirit and **truth** [*aletheia*]..."

1. Objectively **aletheia** means
 - a. What is true in any matter under consideration
 1. truly, in truth, according to truth
 2. of a truth, in reality, in fact, certainly
 - b. What is true in things appertaining to God as well as for human duties of moral and religious truth
 1. in the greatest latitude
 2. the true notions of God which are open to human reason without his supernatural intervention

c. The truth as taught in the Christian religion respecting God and human responsibilities in the execution of His purposes through Christ; also opposing superstitions of the Gentiles, the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians

2. Subjectively **aletheia** means

a. Truth as a personal excellence with that candor of mind, which is free from affection, pretence, simulation, falsehood, or deceit

NAS Word Usage - Total 110x's: certainly 2, most 1, rightly 1, truly 2, truth 104

ZETEO [Seek]	TDNT 2:892,300
dzay-teh'-o Strong's # 2212	Verb

John 4:23 "...such people the Father **seeks** [zeteo] to be His worshipers."

1. Zeteo means to seek in order to find; to seek after, seek for, aim at, or strive after
2. To seek (in order to find out) by thinking, meditating, reasoning, or to enquire into
3. To require, demand, or crave (demand something from someone)

NAS Word Usage - Total: 115x's: deliberating 1, demanding 1, inquire 1, looking 11, made efforts 1, search 4, searched 1, seek 36, seek after 1, seeking 35, seeks 9, sought 4, striving 1, tried 1, trying 6, kept trying to obtain 2

SEBOMAI [Worship 6x's]	TDNT 7:169,1010
Seb'-om-ahee Strong's # 4576	Verb

1. *Sebomai* means to revere; to worship

NAS Word Usage - Total 10x's: devout 1, God-fearing 3, worship 4, worshiper 2

Mat 15:9 & Mark 7:7 'But in vain do they [Pharisees and teachers of the law] **worship** [sebomai] me, **teaching as doctrines the precepts of men.**'"

From Isa 29:13 Then the Lord said, "Because this people draw near with **their words** And honor Me with their **lip service**, But they remove their hearts far from Me, And their **reverence** [yir'ah means fear, terror, awesome, respect, reverence, piety] for Me **consists of tradition learned by rote**,

Ac 16:14 A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a **worshiper** [*sebomai*] of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.

Ac 18:7 Then he left there and went to the house of a man named Titius Justus, a **worshiper** [*sebomai*] of God, whose house was next to the synagogue.

Ac 18:13 saying, "This man [Paul] persuades men to **worship** [*sebomai*] God contrary to the law."

Ac 19:27 "Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess **Artemis** be **regarded as worthless** and that she whom all of Asia and the world **worship** [*sebomai*] will even be dethroned from her magnificence."

International Standard Bible Encyclopedia¹⁵

Sebomai means to venerate, "Its root is *sebas*, 'fear,' but this primitive meaning is completely merged into 'reverence,' 'hold in awe'."

SEBAZOMAI [Used only 1x in NT]	TDNT 7:172,1010
seb-ad'-zom-ahee Strong's # 4573	Verb

1. *Sebazomai* means to fear or be afraid
2. To honor religiously; to worship

NAS Word Usage - Total 1x

Ro 1:25 For they exchanged the truth of God for a lie, and **worshiped** [*sebazomai*] and served [*latreuo*] the creature rather than the Creator, who is blessed forever. Amen.

SEBASMA [Object of worship]	TDNT 7:173,1010
seb'-as-mah Strong's # 4574	Noun Neuter

1. *Sebasma* means whatever is honored religiously as an object of worship (of temples, altars, statues, idolatrous images)

NAS Word Usage - Total 2x's: object of worship 1, objects of...worship 1

¹⁵ Orr, James, General Editor, *International Standard Bible Encyclopedia*, 1915. <http://www.studylight.org/enc/isb/view.cgi?number=T9240>

Ac 17:23 For while I [Paul] was passing through [Athens] and examining the **objects of your worship** [*sebasma*]...

2 Th 2:4 [the man of lawlessness—the son of destruction] who opposes and exalts himself above every so-called god or **object of worship** [*sebasma*], so that he takes his seat in the temple of God, displaying himself as being God.

EUSEBEO [Used only 1x as Worship in NT]	TDNT 7:175,1010
yoo-seb-eh'-o Strong's # 2151	Verb

1. *Eusebeo* means to act piously or reverently towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due

NAS Word Usage - Total 2x's: practice piety 1, worship 1

Ac 17:23 For while I [Paul] was passing through and examining the objects of your worship [*sebasma*], I also found an altar with this inscription, 'to an unknown god' What therefore **you** [Athenians] **worship** [*eusebeo*] **in ignorance**, this I proclaim to you. [i.e., "You worship what you do not know..." (John 4:22)]

1 Ti 5:4 but if any widow has children or grandchildren, let them first learn to **practice piety** [*eusebeo*] in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God.

THRESKEIA [Used only 1x as Worship in NT]	TDNT 3:155,337
Thrace-ki'-ah Strong's # 2356	Noun Feminine

1. *Threskeia* means religion or religious worship (especially external forms, which consist of ceremonies or religious discipline)

NAS Word Usage - Total 4x's: religion 3, worship 1

Acts 26:5 ...sect of our **religion** [*threskeia*].

Jas 1:26 ...this man's **religion** is worthless. [who does not speak with discretion]

Jas 1:27 ...pure and undefiled **religion** [*threskeia*]...

Col 2:18 ...**worship** [*threskeia*] of the angels

KAMPTO [To bow the knee in honor]	TDNT 3:594,413
kamp'-to Strong's #2578	Verb

1. *Kampto* means to bend or bow the knee (knees) to honor someone (used of worshippers in religious veneration); to bow one's self

NAS Word Usage - Total 4x's: bow 3, bowed 1

Eph 3:14 For this reason, I [Paul] **bow** [*kampto*] my knees before the Father,

Phil 2:10-11 So that at the name of Jesus every knee will **bow** [*kampto*], of those who are in heaven and on earth and under the earth, and that every tongue will **confess** [exomologeō] that Jesus Christ is Lord, to the glory of God the Father.

Rom 14:11 For it is written, "As I live, says the Lord, every knee shall **bow** [*kampto*] to me..."

Rom 11:4 ...seven thousand men who have not **bowed** the knee to Baal."

GONUPETEO [Kneel in reverence or implore aid]	TDNT1:738,126
gon-oo-pet-eh'-o Strong's # 1120	Verb

1. *Gonupeteo* means to fall on the knees, the act of imploring aid, and of expressing reverence and honor

The Zondervan Pictorial Encyclopedia of the Bible

"Gónu and gonupetéō are used in the Bible to denote bending the knee (gónu) or falling on the knees in genuflection or even full prostration. These words are important because they describe a gesture of worship which also symbolizes the inner attitude."¹⁶

NAS Word Usage - Total 6x's: in 4 verses; falling on his knees before 2, knees before 2, knelt before 1, knelt down 1

Mar 1:40 And a leper came to Him, beseeching Him and **falling on his knees before** [*gonupeteo*] Him, and saying to Him, "If You are willing, You can make me clean."

Mar 10:17 ... a man ran up to Him and **knelt** [*gonupeteo*] before Him, and began asking Him, "Good Teacher, what shall I do to inherit eternal life?"

¹⁶ *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, Zondervan, Grand Rapids, 1976, vol. 5, p. 970.

Mat 17:14 When they [disciples] came to the crowd, a man [father of a demon possessed boy] came up to Jesus, **falling on his knees before** [*gonupeteo*] Him and saying, ["Lord, have mercy on my son..."]

Mat 27:29 And after weaving a crown of thorns, they [Roman soldiers] put it on His head, and a reed in His right hand; and they **kneeled down** [*gonupeteo*] before Him and mocked Him, saying, "Hail, King of the Jews!" *****mock reverence*****

PIPTO [Sometimes used in fall on face to worship]	TDNT 6:161,846
pip'-to Strong's # 4098	Verb

1. *Pipto* means to descend from a higher place to a lower; to fall (either from or upon)
2. To descend from an erect to a prostrate position; to fall down, be prostrated, fall prostrate, prostrate one's self (used of suppliants and persons rendering homage or worship)
3. To fall also used of those overcome by terror, astonishment or grief; under the attack of an evil spirit; falling dead suddenly; the dismemberment of a corpse by decay; to fall out, fall from i.e. shall perish or be lost; of buildings, walls, etc. falling down or into ruin; to be cast down from a state of prosperity; to fall from a state of uprightness; to perish, i.e., come to an end, disappear, cease; of virtues; to lose authority, no longer have force; metaphorically to fall under judgment or condemnation; of sayings, precepts, etc. to be removed from power by death; to fail of participating in or miss a share in

NAS Word Usage - Total 91x's: beat down 1, fail 1, fails 1, fall 15, fall down 2, fallen 8, falling 3, falls 8, fell 46, fell down 6

1 Cor 14:24-25 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; the secrets of his heart are disclosed [*phaneros*, means apparent, manifest, evident; i.e. to be plainly recognized or known]; and so he will **fall** [*pipto*] **on his face** [*prosopon*] and **worship** [*proskuneo*] God, declaring that God is certainly among you.

Mat 17:6 When the disciples heard this [Father's voice on the Mount of Transfiguration], they **fell** [*pipto*] **facedown** to the ground and were **terrified**.

Rev 7:11 And all the angels were standing around the throne and around the elders and the four living creatures; and they **fell** [*pipto*] **on their faces** before the throne and **worshiped** [*proskuneo*] God, [also in Rev 11:16]

PROSOPON [Face (i.e. falling facedown)]	TDNT 6:768,950
pros'-o-pon Strong's # 4383	Noun Neuter

1. The face [e.g., worshipers may bow down or fall on their face]; the front of the human head; the countenance or look; the face as the organ of sight; an index of inward thoughts and feelings (by its various movements and changes); the appearance one presents by wealth, property, rank, or condition; outward circumstances or external condition; used in expressions which denote to regard the person in one's judgment and treatment of men
2. The face may represent the outward appearance of inanimate things

NAS Word Usage - Total 73x's: ahead 2, appearance 5, before 2, coming 1, face 37, faces 5, openly 1, outwardly 1, partial 3, partiality 1, people 1, person 1, persons 1, presence 11, sight 1

PROSPIPTO [used in fall down before Jesus] Strong's # 4363	
pros-pip'-to [definitive association with worship is unclear]	Verb

1. *Prospipto* means to fall forwards, fall down, prostrate one's self before, in homage or supplication at one's feet
2. To rush upon, beat against (of winds beating upon a house)

NAS Word Usage - Total 8x's: fall down before 1, fell 1, fell before 1, fell down 1, fell down before 3, slammed against 1

Mar 3:11 And whenever the unclean spirits beheld Him [Jesus], they would **fall down** [*prospipto*] before Him and cry out, saying, "You are the Son of God!"

Mar 5:33 But the woman fearing and trembling, aware of what had happened to her, came and **fell down before** [*prospipto*] Him, and told Him the whole truth.

Mar 7:25 But after hearing of Him, a [Syrophenician] woman whose little daughter had an unclean spirit, immediately came and **fell at** [*prospipto*] His feet.

Lu 5:8 But when Simon Peter saw that [catch of fish], he **fell down** [*prospipto*] at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!"

3 PARALLEL VERSES USING 2 DIFFERENT GREEK WORDS:

Lu 8:28 And seeing Jesus, he [**Gerasene man** possessed by a legion of demons] cried out and **fell before** [*prospipto*] Him, and said in a loud voice, "What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me."

Mark 5:6-7 Seeing Jesus from a distance, he [**Gerasene man** possessed by a legion of demons] ran up and **bowed down** [*proskuneo* instead of *prospipto*] before Him; and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!"

Mat 8:28-29 When He [Jesus] came to the other side into the country of the **Gadarenes, two men** who were **demon-possessed** met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way. And they cried out, saying, "What business do we have with each other, Son of God? Have You come here to torment us before the time?" [No mention of bowing, falling, or worship]

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