

(From: The New International Dictionary of New Testament Theology, Vol. 2, p. 875)

*[] denotes my (Fr. Joseph+) additional comments

Proskyneō : to worship, do obeisance to, prostrate oneself, do reverence to; (*proskynetēs*), a worshipper.

In the overwhelming majority of cases in the LXX *[Septuagint, the Greek Old Testament used by Christ, the Apostles, and the ancient Apostolic Church to this day] *proskyneō* translates the Heb. *sahah* in the *hithpael*, meaning to bow down, and is used both of bowing down before men *[the worship of veneration] and of worship (of God) *[the worship of adoration] :

Gen. 18:2; 19:1; 22:5; 23:7, 12; 24:16, 48, 52; 27:29; 33:3, 6 f., 9 f.; 42:6; 43:28; 47:31; 48:12; 49:8; Exod. 4:31; 11:8; 12:27; ; 18:7; 20:5; 23:24; 24:1; 32:8; 33:10; 34:8, 14; Lev. 26:1; Num. 22:31; 25:2; Deut. 4:19; 5:9; 8:19; 11:16; 17:3; 26:10; 29:25(26); 30:17; Jos. 23:7, 16; Jdg. 2:12, 17, 19; 7:15; Ruth 2:10; 1 Sam. 1: 3, 19; 2:36; 15:25, 30 f.; 20:41; ; 24:9; 25:23, 41; 28:14; 2 Sam. 1: 2; 9:6, 8; 12:20; 14:4, 22, 33; 15:5, 32; 16:4; 18:21, 28; 24:20; 1 Ki. 1:16, 23, 31, 47, 53; 9:6, 9; 16:31; ; 22:54; 2 Ki. 2:15; 4:37; 5:18; 17:16, 35 f.; 18:22; 19:37; 21:3, 21; 1 Chr. 16:29; 21:21; 29:20; 2 Chr. 7:3, 19, 22; 20:18; 24:17; 25:14; 29:28 ff.; 32:12; 33:3; Ezr. 9:47; Neh. 8:6; 9:3, 6; Job 1:20; Pss. 5:7; 22(21):27, 29;

29(28):3; 45(44):12; 66(65):4; 72(71):11; 81(80):9; 86(85):9; 95(94):6; 96(95):9; 99(98):5, 9; 106(105):19; 132(131):7; 138(137):2; Mic. 5:13; Zeph. 1:5; 2:11; Zech. 14:16; Isa. 2:8, 20; 27:13; 37:38; 44:15, 17; 45:14; 46:6; 49:7, 23; 66:23; Jer. 1:16; 8:2; 13:10; 16:11; 22:9; 25:6; 26(33):2; Ezek. 8:16; 46:2 f., 9.; Dan. 2:46; 3:5 ff., 10 ff., 14, 18, 28[95]; cf. also Isa. 44:15, 17, 19. Dan. 6:27(26) Est. 3:2, 5; 1 Ki. 19:18; Ps. 97(96):7; Deut. 6:13; 10:20; 32:43; Jdg. 2:2; 6:19; 1 Ki. 2:13; Tob. 5:13; Jud. 5:8; 6:18; 8:18; 10:8, 23; 13:17; 14:7; 16:18; Est. 4:17; 8:13; Ep. Jer. 5 f.; Dan. 6:28(27); Bel 3, 23; 1 Macc. 4:55; 4 Macc. 5:12.

*[In the New Testament the references to *proskyneō*, to worship, are exclusively related to Christ the *Theanthropos*, the God/Man, and to the other persons of the Holy Trinity. When St. Cornelius prostrates before St. Peter (Acts 10:25) as a Roman he would be giving adoration (due God alone) not veneration (due creatures worthy of honor) so, Cornelius was corrected. In the book of Revelation (Rev. 19:10, 22:8-9) St. John falls down twice before what He thought was the Lord in angelic form and he was corrected. That kind of *proskynesis* (worship), adoration, in Greek *Latria*, is due God alone.

So, there is veneration and there is adoration, two forms of worship. In the West the word worship is exclusively assigned to adoration especially among

protestant Christians and has completely lost its connection to honor given to worthy creatures (veneration) as has been always maintained in the Orthodox Faith. To bow down to, proskyneo, is to show humility before God and man. It is to acknowledge the glory of God in ALL His handiwork. St. John the Apostle wrote in I John 4:20, "If a man say 'I love God', and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Of course showing due honor is a manifestation of love to God and to one another. In our Western secular culture traditional ways of showing honor are reduced to words. Not so in the Church of Jesus Christ! Everything is incarnate in Christ Jesus.

*This is Christian worship : Rev 4:10, 5:14, 7:11, 11:16
... and many others...]*