

June 18, 2024 – Day 2,111,699

Subject: State of Theology

Title: Worship & Religion Defined!

Statement 3: God accepts the worship of all religions, including Christianity, Judaism, and Islam. True or False?

[Data Explorer - The State of Theology](#)

[Human Flourishing - State of the Bible 2024! \(americanbible.org\)](#)

Online Etymology Dictionary worship (n.)

Origin and meaning of worship

Middle English worshippe, from Old English worðscip, wurðscip (Anglian), weorðscipe (West Saxon) "condition of being worthy, dignity, glory, distinction, honor, renown," from weorð "worthy" (see worth) + -scipe (see -ship).

The sense of "reverence paid to a supernatural or divine being" is attested by mid-13c.

The original sense is preserved in worshipful "claiming respect; worthy of honor by virtue of character or dignity" (c. 1300), preserved as a respectful epithet of address to magistrates, certain Freemasons, etc.

Worship – H7812 נָחַשׁ shâchâh shaw-khaw'

A primitive root; to depress, that is, prostrate (especially reflexively in homage to royalty or God): - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship. Total KJV occurrences: 171

**Strong's #7812: AHLB#: 1468-H (V)**

**1468) פּוֹלֵס (פּוֹלֵס ShHh) ac: Sink co: Pit ab: ?:** The pictograph פּ is a picture of the teeth representing sharpness, the ל is a picture of wall. Combined these mean "sharp walls". A pit dug into the ground for the purpose of trapping someone or something. To go down or sink down as going into the pit.

**A) פּוֹלֵס (פּוֹלֵס ShHh) ac: ? co: Pit ab: ?**

**Nm) פּוֹלֵס (פּוֹלֵס ShHh) - Low:** [freq. 1] |k|jv: humble| {str: 7807}

**Nf2) פּוֹלֵס (פּוֹלֵס Sh-HhT) - Pit:** A hole in the ground such as a grave. [freq. 23] |k|jv: corruption, pit, destruction, ditch, grave| {str: 7845}



















**Nf3) פּוֹלֵס (פּוֹלֵס Sh-HhWT) - Pit:** [freq. 1] |k|jv: pit| {str: 7816}

**f2) פּוֹלֵס (פּוֹלֵס Sh-HhYT) - Pit:** [freq. 2] |k|jv: pit, destruction| {str: 7825}











**sm) פּוֹלֵס (פּוֹלֵס Sh-HhYN) - Pit:** A hole in the skin from disease. [freq. 13] |k|jv: boil, botch| {str: 7822}

**B) פּוֹלֵס (פּוֹלֵס ShHhHh) ac: Sink co: ? ab: ?:** A bringing down low are a sinking feeling.

**V) פּוֹלֵס (פּוֹלֵס Sh-HhHh) - Sink:** To bring down low. [freq. 21] (vf: Paal, Niphal, Hiphil) |k|jv: bow, cast, bring, low, down, bend, couch, humble, stoop| {str: 7817}

- H)  (  ShHhH) ac: **Bow** co: ? ab: ?: A bowing to another in respect.  
 V)  (  Sh-HhH) - **Bow**: To pay homage to another one by bowing low or getting on the knees with the face to the ground. [freq. 172] (vf: Paal, Hiphil, Hitpaal) |k|jv: worship, bow, obeisance, reverence, fall stoop, crouch| {str: 7812}
- J)  (  ShWHh) ac: **Sink** co: **Pit** ab: ?  
 V)  (  ShWHh) - **Sink**: [freq. 3] (vf: Paal, Hiphil) |k|jv: bow, incline, humble| {str: 7743}  
 N<sup>fl</sup>)  (  ShW-HhH) - **Pit**: [freq. 5] |k|jv: pit, ditch| {str: 7745}
- L)  (  YShHh) ac: **Sink** co: ? ab: ?  
 N<sup>m</sup>)  (  Y-ShHh) - **Sink**: [freq. 1] |k|jv: cast down| {str: 3445}
- M)  (  ShYHh) ac: ? co: **Pit** ab: ?  
 N<sup>fl</sup>)  (  ShY-HhH) - **Pit**: [freq. 3] |k|jv: pit| {str: 7882}

#### Adopted Roots;

A2215		Darken, Dark, Darkness
A2766		Boil, Pot
A2823		Strike
A2824		Lion
A2826		Thin
A2828		Beat, Powder
A2829		Dark, Dawn
A2830		Corrupt
A2876		Sink, Deep
A3063		Pit

Other Hebrew words H6087 'atsab & H5457 sagad

G4352 προσκυνέω proskuneō pros-koo-neh'-o

From G4314 and probably a derivative of G2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore): - worship. Total KJV occurrences: 60

religion (n.)

Origin and meaning of religion

c. 1200, religioun, "state of life bound by monastic vows," also "action or conduct indicating a belief in a divine power and reverence for and desire to please it," from Anglo-French religiun (11c.), Old French religion, relegion "piety, devotion; religious community," and directly from Latin religionem (nominative religio) "respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation; fear of the gods; divine service, religious observance; a religion, a faith, a mode of worship, cult; sanctity, holiness," in Late Latin "monastic life" (5c.).

This noun of action was derived by Cicero from relegere "go through again" (in reading or in thought), from re- "again" (see re-) + legere "read" (see lecture (n.)). However, popular etymology among the later ancients (Servius, Lactantius, Augustine) and the interpretation

of many modern writers connects it with religare "to bind fast" (see rely), via the notion of "place an obligation on," or "bond between humans and gods." In that case, the re- would be intensive. Another possible origin is religios "careful," opposite of negligens.

In English, the meaning "particular system of faith in the worship of a divine being or beings" is by c. 1300; the sense of "recognition of and allegiance in manner of life (perceived as justly due) to a higher, unseen power or powers" is from 1530s.

<https://forward.com/news/10776/roots-of-religion/>

<https://plato.stanford.edu/entries/concept-religion/>

Matthew 6:19-24

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21) For where your treasure is, there will your heart be also. 22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24) No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Each of the forms and cultures brought to bear in this statement, Christianity, Judaism, and Islam, all have master's you must serve.

Judaism being the oldest we will start there. It is plain in 1 Samuel 8 when Israel demanding a king to rule over them. From there the Hebrews set their mind towards a kingdom ruled by men from the line of David and lost their way.

Christianity being next, and its beginnings from the Hebrews who accepted the Hebrew Jesus as the Messiah that Judaism had been looking for also supplanted the Anointed one for the Emperor Constantine.

Islam began with Muhammad ibn Abdullah, supplanting Isaac the child of promise with Ishmael, and with this we have the followers of Muhammed today. Learn more using this link – <https://www.worldhistory.org/islam/>

These three forms of culture define what mankind has done with the message of redemption and reconciliation. We have set out to build our own kingdoms on the earth where people serve the interests mankind or human flourishing. All of these talk about "God", but does Jehovah accept any of these forms of service? I believe the answer is no.