

Is Jesus God? (Part 5) - Jesus Worshipped as God in the Bible?

Throne of God January 31, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/fyg6trq/is-jesus-god-part-5>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Divine Nature: Yeshua Worshiped at the Throne of God

This sermon by **Pastor Daniel Joseph** of **Corner Fringe Ministries** argues for the **divine nature of Jesus** by examining Biblical evidence of His worship. Daniel refutes **Unitarian claims** that Jesus only received human-level respect, demonstrating instead that the Greek term "**proskuneó**" is used in religious contexts where only God is the rightful recipient. Through various New Testament examples, such as the **Magi, Thomas, and the Apostles**, Daniel highlights how Jesus accepted worship that angels and men strictly rejected. Additionally, he connects Jesus to the **Ark of the Covenant**, illustrating how sacred objects like the **manna and Aaron's rod** serve as symbolic types of Christ. Ultimately, he concludes that because Jesus occupies the **center of God's throne** and receives heavenly glory, He is one with the Father.

[Introduction]

Corner Fringe Ministry presents a 12-part series on the *Divine Nature of God*. Please enjoy the study.

[Daniel Joseph]

We are in Part 5 today of our study on the *Divine Nature of God*, and right off the bat, I want to begin today by proposing another argument by the Unitarian camp, and this is one that I haven't mentioned yet. I didn't get to it in week one. It's an argument that challenges the fact that Yeshua received worship in a religious context. In other words, Unitarians will challenge the fact that Yeshua was worshiped as God.

Now let me be clear: Messianic Unitarians and Christian Unitarians alike believe, they confess, that Yeshua was worshipped in the New Testament. That can't be refuted. That can't be disputed; it's clear. What they are disputing is whether or not He was worshipped as God; that's what they are challenging. Let me explain why they don't believe that Yeshua was worshipped as God.

Unitarians have done a little bit of homework. They've studied; they've analyzed the Greek text, the Greek word used for worship. And what they are proposing is that this Greek word that we find actually

being used of Yeshua in the New Testament, this word "worship" in Greek, doesn't refer to religious context or religious worship. Yeshua wasn't being worshipped as God. But rather, they believe Yeshua is actually receiving a worship that we find King David received, or a worship that we find his son Solomon received.

I want to give you an example of how this works from a Unitarian perspective, and you need to pay close attention because you need to understand this. You need to get your arms wrapped around this

Matthew 8:1- When He Had come down from the mountain, great multitudes followed Him.² And behold a leper came and worshiped Him, saying "Lord if you are willing, You can make me clean.

Original Word: προσκυνέω, proskuneó
Str #: 4352
Part of Speech: Verb
Short Definition: I worship
Definition: I go down on my knees to, do obeisance to, worship.

because the name of our LORD depends on it, and who He is and what He stands for depend on it. —Matthew 8:1-2—¹ When He had come down from the mountain, great multitudes followed Him. ² And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean." The Greek word in this passage used for "worship" is, in fact, "proskuneó (προσκυνέω)." "Proskuneó" simply means "to worship" or "to do obeisance to" or "to bow the knee."

And here's how the Unitarians will argue their point. They're going to take you back to the Old Testament, more specifically to the Greek Septuagint, which is the Greek translation of the Hebrew Bible, the Tanakh. And Unitarians are going to show you that this "proskuneó" is the very word that is being used in regard to Abigail and David. In other words, what Abigail gave to David.

Now look at this— 1 Samuel 25:23—Now when Abigail saw David, she dismounted quickly from the donkey, fell on her face before David, and bowed down to the ground (emphasis added). "Vattishtachu" (וַתִּשְׁתַּחֲוֶה) in Hebrew, but in the Greek, "proskuneó." In the Greek Septuagint, it is "proskuneó." So, the argument is that this is the worship that is being given to Yeshua in the New Testament, the very same worship that we see Abigail giving to King David.

Let me give you another example, and this is actually one that I've dealt with firsthand. This one seems to be pretty common. It's a passage found in 1 Chronicles 29:20, and it says, Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king (emphasis added).

Now, if you look, the very word being used here in the Greek is the very word we find being used of Yeshua in the New Testament, where it is "and they prostrated themselves," or "proskuneó." Before whom? Yahweh and the king. All right? So, from a Unitarian perspective, from their viewpoint, Yeshua received proskuneó the exact same way that Solomon received proskuneó, as we've seen here in 1 Chronicles Chapter 29, and as we've seen in 1 Samuel Chapter 25 of David, in that exact same manner; that's the argument.

The problem is, and there are several problems with this, but the problem is when you try to apply this to Yeshua in the New Testament, it doesn't work. It doesn't work because we find the Greek word "proskuneó" is actually used exclusively and explicitly in a religious context. So, the whole basis of this argument, of this whole worship thing, and how they're trying to justify that Yeshua wasn't worshipped as

God, the whole basis of it relies upon our understanding of *proskuneó*. To Unitarians, *proskuneó* was only reserved; it's something that you can give both to God and to the king.

Well, let me refute that argument by taking you to the New Testament and showing you how "*proskuneó*" is used. —Revelation 19:9-10—⁹ Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God." ¹⁰ And I fell at his feet to worship him, *proskuneó*. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! *Proskuneó Elohim*—"Theos" in here. For the testimony of Jesus is the spirit of prophecy."

So here we literally have John the Revelator falling down at the feet of the angel, willing to give *proskuneó* to him. The angel refuses *proskuneó*; he refuses that worship. Furthermore, he goes on to say, "Give that only to God." The point here is that *proskuneó* is, in fact, used in a religious context, explicitly.

Let me give you another example. We fast-forward a couple of chapters, where John tries to do it again. — Revelation 22:8-9—⁸ Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship, *proskuneó*, before the feet of the angel who showed me these things. ⁹ Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. *Proskuneó Theos, Worship God.*" Again, we find this word used explicitly in a religious context. The angel once again refuses it. He refused to accept it. He refuses the worship and furthermore adds, "Worship only God."

I want to give you one more example of this, and in this example, we're going to find Cornelius, who has called for Peter. Remember, Cornelius is a Gentile. This is early in the first-century church, and the Gentiles were not coming together with Jews quite yet, and he gets this vision. He calls for Peter; he sends three men to him. Peter has that wild vision of the sheet coming down three times with all these unclean animals on it. Next thing you know, Peter goes to his door, and there are three Gentiles. So, you can see the connection to this. Peter connected the dots himself, so he went with these men, something he would not have normally done, and he arrived at Cornelius' house, and look at what happened.

Acts 10:24-26—²⁴ And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. ²⁵ As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. This is Cornelius worshiping Peter, giving him *proskuneó*. ²⁶ But Peter lifted him up, saying, "Stand up; I myself am also a man." The argument that "*proskuneó*" doesn't refer to religious worship doesn't hold up to the smell test. The farther we go into Scripture, we find that this is a worship that is exclusive, and this is the word that is being used. The very same word, "*proskuneó*," is what we see in the Old Testament, so the argument doesn't work.

Now, after showing you several passages where men are warned not to give "*proskuneó*" to anyone but God, I want to show you some passages where we find Yeshua literally receiving worship. And what's so interesting to me is that from the moment of His incarnation, the moment that the *Logos* was made flesh, the Word was made flesh, we find Yeshua receiving worship. This is amazing.

We'll go to Matthew 2:1-2—¹ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, ² saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

We drop down to Matthew 2:11—**And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.** Now this is amazing because, number one, you know right off the bat that this is divine and heavenly. What did the Magi say? We have seen His star. His star. This is divine; this is a divine appointment. What they're coming to do is divine and heavenly. We have seen His star in the East and have come to worship Him. Upon arrival, keep in mind that Yeshua was just born; we have an infant child. Upon arrival, they fall down before an infant child and worship Him. I challenge you to do your study in biblical history, look through the Bible, and find me one example where an infant was born into the kingship of Israel; you will not find it.

Let me give you an example. Here you have Saul; he was what? He was called. David was born, yes, but he wasn't king. He wasn't born the king; he was called to be king, right? And all of his children assumed the throne. How? Upon the death of their father, that's how they assumed the role. So, the child was given that kingship typically by the death of his father; that's typical. Here we find Yeshua coming as an infant being declared the king of the Jews, the king of Israel. Very unique. You'll never find this because Yeshua himself is that unique.

The other thing, and I mentioned this several times in some of my other studies, is to look at what these Magi did. The gifts that they gave signified who the child was. Gifts of gold; the gold represents His kingship—His purity. You have the frankincense that represents the *Kohen Gadol* (כהן גדול), the High Priest. And then you had the myrrh; that was the element used in burial at the time of Yeshua, stating what He came to do. This king, the *Mashiach* ben David, came to die for the sins of Israel. So we have to ask ourselves, biblically speaking, from the beginning of the creation of the world, have we ever seen anything like this? The answer is no. From the very moment Yeshua came into the world, He was truly worshipped in a religious context, and we find that He was worshipped in this manner all the way throughout the New Testament.

Let me give you another example. If we go to the Gospel of John, we find that Yeshua, in Chapter 9, healed a man who had been born blind from birth. And by Him doing this, it created quite a ruckus amongst the Jewish leaders of His day, and they called this man into question; they were grilling him. They actually called this man a sinner, referring to Yeshua, and wanted him to confess the same. Actually, they get so frustrated with him because he begins teaching them; it's an absolutely funny story. They cast him out.

They cast Him out of their presence and listen to what happens in ^(NASB) John 9:35— **Jesus heard that they had put him out, and finding him, He said, "Do you believe in the Son of Man?"** What's interesting here is the use of this terminology, and I just want to point this out. I don't want to go on a rabbit trail too far, but I do want to point this out. I find it super interesting that he utilizes this term. You know, Yeshua calls Himself a lot of things. He calls himself the Son of God. He calls himself the Light of the World and the Lamb of God, right? He's all these things, but to this man, He identifies Himself as the Son of Man.

The Son of Man, you will find if you go to the Tanakh, is a term that is common as far as it is found in Ezekiel, of Ezekiel the prophet. In other words, it represents a man who is a prophet; it's a term for a prophet. Okay? And what's so fascinating is when this guy is being grilled by the leadership, and he's asked, "Who do you say that He is?" He responded, "He's a prophet." But there's something even more fascinating, I think. If we dig a little bit deeper into this Son of Man statement, we find a statement in

another book, in the Book of Daniel, and it's used exclusively to refer to the *Mashiach* (מָשִׁיחַ)—Daniel 7:13— ... **And behold, One like the Son of Man, Coming with the clouds of heaven! ...**

Okay, so now he goes on in ^(NASB) John 9:36-38—³⁶ **He answered, "Who is He, Lord, that I may believe in Him?"** I want to stop here in Verse 36. Do you see the willingness of this man? He has cast all his care; he's put all his chips in on Yeshua. Do you see that? Where is He? He's asking; you tell me where He is, and I'll believe. Where is He? ³⁷ **Jesus said to him, "You have both seen Him, and He is the one who is talking with you."** ³⁸ **And he said, "Lord, I believe." And he worshiped Him.**

He worshipped Him without hesitation. I mean, look at this, and when you consider why he is so prone to, without thinking, without hesitation, just giving Him worship, consider this passage: — Psalm 146:8— **The LORD opens the eyes of the blind ...** Yahweh opens the eyes of the blind. I do not question why this man put all his chips in with Yeshua. And when Yeshua said, "I'm the man," he fell down and worshipped. The man knew; he knew who opens the eyes of the blind: it is Yahweh.

Let me give you another example, and in this example, we're going to find a very specific proclamation being made, one that is so explicit and direct that it leaves nothing to be debated. This is the Achilles heel for the Unitarians concerning the deity of Yeshua. Now, we find this example in John Chapter 20: Yeshua has risen from the dead, and we find out that not all of His apostles actually believe that He has risen. —John 20:24-25—²⁴ **Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.** ²⁵ **The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."**

John 20:26-28—²⁶ **And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"** ²⁷ **Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."** ²⁸ **And Thomas answered and said to Him, "My Lord and my God!"** My Lord and my God, Thomas had a serious revelation here, right at this moment, of who Yeshua really was. He is both Lord and God.

Now, what comes next is very important. How does Yeshua respond to this statement? I mean, does He correct Thomas? Like Peter corrected Cornelius, "Stand up!" No, no, no, no, no, no, no, no. I will not receive that. —Acts 10:26—... **"Stand up; I myself am also a man."** Does He do what the angel did to John the Revelator (Revelation 22:8-9)? Does He tell him, 'No, worship only God'? He doesn't do that.

So, here we have Thomas receiving an amazing revelation in John 20:28—**"My Lord and my God!"** And Yeshua's response is so important because, as I was saying, does He respond like the angel? Does He respond like Peter? How does He respond? He says this in John 20:29—**Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."** Believed what? "My Lord and my God." Think about that for a second. Believe what? What is it that he believed? It was his confession. His confession, his declaration to Yeshua, is, "You are my Lord and my God." And Yeshua's response is, Blessed are those who have not seen and have believed what he believed, that he is both Lord and God.

Let me give you another example; let's go further. Again, this is after His resurrection. Yeshua states the following to His disciples, found in Luke 24:49-52—⁴⁹ **Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.** ⁵⁰ **And He led them out**

as far as Bethany, and He lifted up His hands and blessed them. There's that Priestly Blessing. This is Yeshua, our *Kohen Gadol*, giving that blessing, raising His hands, right? ⁵¹ Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. ⁵² And they worshiped Him, and returned to Jerusalem with great joy. Now, this is pretty amazing. You have Yeshua literally ascending into heaven, right? And what do they do? They worship Him as He's ascending into heaven. This is none other than truly divine worship in a religious context. This is heavenly worship.

Just think about it; who's ever heard of such a thing? He is ascending into heaven. What did it prompt them to do? Worship Him. What did we find Manoah and his wife doing when they saw the angel go into the midst of the flame of the offering and ascend? They fell on their faces; they fell down. Later on, Manoah stated (Judges 13:22), **"We shall surely die, because we have seen God!"** "We've seen God." I think that's amazing. What we have here is heavenly worship.

Listen to what the writer of Hebrews has to say regarding the worship that Yeshua received. —Hebrews 1:5-6—⁵ For to which of the angels did He ever say: **"You are My Son, Today I have begotten You"?** This is the Father speaking, okay? And again: **"I will be to Him a Father, And He shall be to Me a Son"?** This is the relationship between the Father and the Son. ⁶ But when He again brings the firstborn into the world, He says: **"Let all the angels of God worship Him."** (Emphasis added). Firstborn meaning Yeshua. We find out in Colossians Chapter One that He's actually called the firstborn of the dead. And here we have the command: "Let all the angels, the host of heaven, come and worship Him.

You know, it's one thing for a man to pay reverence to both the king and to God; I get that. It's entirely a different matter when we have angels of God worshipping Yeshua. This is divine worship. This is heavenly worship. Amen? The same glory that is given to the Son, we find being given to the Father. The same glory that's given to the Father we find being given to the Son.

Let me give you another example of this heavenly worship that is given to Yeshua. — Revelation 5:11-12—¹¹ Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹² saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" ¹³ 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, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"

Blessing, honor, glory, and power to God the Father and to the Lamb, to His Son. He receives the exact same blessing and the exact same honor and glory that His Father receives. And did you notice it's every creature in heaven, on earth, and under the earth? The Psalmist makes that the last psalm, the last verse in Psalms Chapter 150; the very last verse says, **"Let everything that has breath praise Yahweh, the LORD. Praise the LORD!"** And that's exactly what you're seeing here. Everything that has breath, blessing, honor, glory, and power to both the Father and the Lamb.

Let me move forward a couple of chapters in Revelation because I want to point out something else in regard to Yeshua. It's very important. — Revelation 7:13-17—¹³ Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" ¹⁴ And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them,

nor any heat; ¹⁷ **for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.**" (Emphasis added).

This is fascinating. I want to draw your attention to exactly where the lamb is in this passage. Literally in the midst of the throne. In Greek, "*mesos* (μέσος)" means "center." That's where we get that term, mesothelioma; all that asbestos works to the center of the lung. He is in the center. This is important to note, especially when we are seeking to identify exactly who Yeshua is. If you want to identify who He is, I think it's pretty important to note the position or the seat that He sits in.

Now, the first thing we need to establish is what throne is being spoken of here. I mean, could we be talking about another throne? Sure, it's possible. What throne are we talking about here? Well, if we fast forward to Revelation Chapter 12, we find out exactly what throne it is here. This is a prophecy of the coming of the *Mashiach* Yeshua as far as the Word becoming flesh; His first coming. —Revelation 12:3-5—³ **And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.** ⁴ **His tail drew a third of the stars of heaven—this is referring to Lucifer, to Satan—and threw them to the earth.** He took a third of heaven with him—a third of the angels. **And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.** ⁵ **She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.** So what throne are we talking about? What throne did Yeshua get caught up to? The throne of God.

There's some fascinating imagery that I want to bring to light, which, you know, we actually derive from the Tanakh. We're going to derive this imagery directly from the Tanakh regarding the throne of God. Now I want to show you this because within this imagery, we're going to be given different images or different pictures of Yeshua. And what's so interesting is that we find these imageries, these pictures, in the Ark of the Covenant. What you are looking at is the throne of God. If you read the writer of Hebrews, and if you even read Exodus Chapter 25, you realize that everything that Moses made in the tabernacle was a copy of the heavenly; it was a copy. You are looking at the throne of God. Understand the gravity of the situation. The Ark of the Covenant is the throne of God.

What you have here, the first thing to know, is you have this box here, the Ark. And on top of it, the piece right here, along with the cherubim—the two angels—is called the mercy seat. This is called the mercy seat. Now what's fascinating is when you go to Scripture, you read time and time again, over and over, Psalm Chapter 80 and Psalm Chapter 99: the LORD, Yahweh, dwells between the cherubim. This is literally the throne of God, the mercy seat, and this is where God appeared to Moses.

He said in Exodus 25:22, "**And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony...**"



Psalm 89:14- Righteousness and justice are the foundation of Your throne; mercy and truth go before Your face.

Something else I want to draw your attention to, and that is in here: here you have the throne of God right here. In here, the tablets of the testimony were put—very significant. The tablets of the testimony in Psalm 119:172—... **For all Your commandments are righteousness.** All Your commandments are

righteousness; the commandments of God are righteousness. What does Paul call Yeshua? He calls Him (Romans 3:22) “**the righteousness of God.**” Here we literally have our first picture, our first image of Yeshua in the midst of the throne.

I also want to bring to your attention the following verse, Psalm 89:14—**Righteousness and justice are the foundation of Your throne; mercy and truth go before Your face.** Quite literally, the commandments, the personality of our God, literally being in the Ark, is the foundation of His throne, and here we have the righteousness of God, the tablets sitting there at the foundation of the throne. I think that's pretty amazing, and it is a picture of Yeshua.

Now, let me say this. The tablets of the testimony were not the only objects found at the throne of God. If we read the commentary by the writer of Hebrews, we find out the following: —Hebrews 9:1-2—¹ **Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.** ² **For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary,** or what we commonly call the holy place, ³ **and behind the second veil, the part of the tabernacle which is called the Holiest of All,** or what we call the Holy of Holies, ⁴ **which had the golden censer, which you saw that priest had before the ark that the incense arose from, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.** So, we see that there were other items that were actually placed in the Ark in addition to the righteousness of God—the tablets of the testimony.

The first item that we'll mention here is Aaron's rod, which budded. I want you to think about this for a second. You have a branch that's clearly dead, and yet it gave life; it came to life; it budded. I mean, you want to talk about an exact image of the LORD Yeshua being the firstborn from the dead. Though He died, He is alive forevermore. He's literally the image of Aaron's rod that budded. Another fascinating fact is that the prophets, both Isaiah and Jeremiah, called the *Mashiach* “the Branch,” *Tzemach* (צֶמַח) or *Netzer* (נֵצֶר). They call Him “the Branch.” You'll find that Amos testifies that this Branch of David, the *Mashiach* ben-David, would fall, the fallen tabernacle of David, and then it would be raised up. I mean, these are all fascinating.

Something else that is also fascinating regarding Aaron's rod that budded is the reason why that rod was placed at the throne of God. It was placed as a testimony against the rebellious. Also fascinating, we find that the tablets of the testimony did the same thing and do the same thing. It is a testimony against the rebellious.

Then we have this golden pot with manna that was literally kept at the throne of God. Now I want to remind you of something: manna was the bread from heaven. God rained down manna from heaven and literally sustained His children with this bread. There are so many different rabbinic commentaries that you can read on this that are fascinating, but a lot of rabbis all say the same word: a descriptive word that is very important. They call it spiritual food. So, in the Jewish mind, they see the manna that was sent from heaven as spiritual; it's spiritual food. Well, this is fascinating when you consider Yeshua is the bread from heaven. Look at this, John 6:33, **For the bread of God is He who comes down from heaven and gives life to the world.** He's the bread from Heaven. Yeshua is trying to open their minds here to who He is; He's revealing Himself.

John 6:41—**The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”** Something that's so fascinating to me here is that it states they complained about Him. Do you remember reading through the Torah about this bread that came down? What was the first

thing that they called it? They called it “*man*”; it's called “*man* (אִמָּן)” in Hebrew. It means “what,” “what is it,” or “whatness.” They didn't know what it was. Yeshua, the bread from heaven; they didn't know who He was. The other thing is, what do they say? It says they complained about Him. So fascinating, they complained about the manna that was given to them by God. “**Our soul loathes this worthless bread,**” they say in Numbers 21:5. And here you see the symmetries are eerie. They complained about the manna from heaven the first time; they're complaining about the manna from heaven the second time.

Now we move on to John 6:48-51— ⁴⁸ **I am the bread of life.** ⁴⁹ **Your fathers ate the manna in the wilderness,** so He's drawing the parallel. He's bringing them back to show who He is. They ate the manna in the wilderness **and are dead.** ⁵⁰ **This is the bread which comes down from heaven, that one may eat of it and not die.** ⁵¹ **I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”** So, the pot of manna, Aaron's rod that budded, and the tablets of the testimony. All of these things are found at the throne of God, and all of these things are representative of our Lord Yeshua— every single one of them.

I'm going to close with this passage in regard to where the Lamb sits. —Revelation 22:1-3—¹ **And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.** I can't emphasize this enough. John saw it for what it was, the throne of God and of the Lamb. And yet what do we know? God will not give His glory to another; He will not. And yet we see His Son receiving the same glory, honor, power, and blessing that His Father receives. ² **In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.** ³ **And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.**

I want you to think about this: the throne of God, one throne, God and the Lamb, and the servants shall serve Him. That is just an amazing picture of when we see Yeshua making the statement in John 10:30— **“I and My Father are one.”** Amen? Shabbat Shalom.

Worshipped as Man or God?

The Biblical Meaning of *Proskuneó*

THE DEBATE OVER WORSHIP

προσκυνέω
proskuneó



The Greek word for "worship" is *proskuneó* (προσκυνέω). It means "to bow down" or "do obeisance to."

UNITARIAN VIEW

Proskuneó was given to both God and human kings.



For example, Abigail bowed to King David in the Old Testament.

REFUTATION

In the New Testament, *proskuneó* is reserved for God alone.



Angels and apostles refused this worship, redirecting it exclusively to God.

JESUS'S IDENTITY AT THE THRONE OF GOD



Tablets of the Testimony

Represents God's Righteousness. Jesus is called "the righteousness of God."



Aaron's Rod that Budded

Represents Life from Death (Resurrection). Jesus is the "firstborn from the dead."



Golden Pot of Manna

Represents Bread from Heaven. Jesus is the "bread of life."

THE CASE FOR JESUS'S DIVINE WORSHIP

Jesus consistently accepted *proskuneó* without correcting the worshipper.



Magi at his birth



Disciples' worship

Thomas's Confession:
"My Lord and my God!"



Jesus affirmed this declaration of divinity instead of correcting it.