



Who is Yeshua the Messiah?
Part 28: We Ought to Worship Yeshua!
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Sabbath Sermon 4/25/2026

{NOTE: The actual oral sermon and video recording may vary significantly and even materially from these notes, but this “transcript” gives you a general idea of the direction of the message.}

{Title slide—1} Shabbat shalom, brothers and sisters. We have arrived at the end of our sermon series, “Who Is Yeshua the Messiah?,” and today’s message, like all of the others, will directly answer the question posed, and the answer is this: Yeshua the Messiah is our LORD and our God, the eternal Son who is one in being with the eternal Father and the eternal Holy Spirit. From Genesis to Revelation, from the Angel of the LORD to the Son of God and the Son of Man, from the Wisdom of God and the Word of God to the Light of the World and the Bread of Life, from the Good Shepherd and the Way, the Truth and the Life to the Name above every other name, the testimony of Scripture is consistent: God has revealed Himself to us through His Son and we can know Him intimately; He is alive today, reigning on His throne, and from there He intercedes for us through His Holy Spirit. Because no one alive or dead will ever enter the Kingdom of God or the presence of the Father except through Yeshua, I want you to hear this, each and every one of you in house and online: “Hear O Israel, the LORD our God, the LORD is One!” All of these statements are in harmony, and they ought to give us both peace and joy as we follow Messiah Yeshua in faithfulness to the glory of God! That being said, we’re in the second part of a two-part conclusion that we began last week. Simply stated, the conclusion is this: Because we stand with complete trust in Yeshua’s identity as God, there is only one necessary and logical response that we ought to have: We ought to pray to Yeshua and we ought to worship Yeshua, just as we pray to the Father and worship the Father.

{Next slide—2} And so, before we get started in today’s message, I want to invite you to praise the LORD Yeshua with me. Let’s read Psalm 95, verses 1-7 together, knowing that Yeshua is our LORD and our God, and to Him we pray: “Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation. Let us come

before His presence with thanksgiving; let us shout joyfully to Him with psalms. For the LORD is the great God, and the great King above all gods. In His hand are the deep places of the earth; the heights of the hills are His also. The sea is His, for He made it; and His hands formed the dry land. Oh come, let us worship and bow down; let us kneel before the LORD our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand.” Amein! Brothers and sisters, our faith in Yeshua’s identity ought to result in action that invites the presence of God to dwell among us and in us today and every day during this life so that we can dwell with Him forever. Just as He was with the Apostles in the First Century and worked through them powerfully to build His Kingdom for His glory, we ought to invite Yeshua to work through us powerfully to build His Kingdom here and now for the glory of His Name! This is my prayer and hope for everyone with eyes to see and ears to hear. In faith with no doubting let us offer worship and praise to the LORD: Hallelujah! Praise Yeshua! Come Holy Spirit!

{Next slide—3} Alright, so let’s get to work, then. There’s one final Word I want to leave you with in this series, and what I mean by that is what we’re going to cover in the remainder of today’s message concerning why we ought to worship Yeshua. We’re going to begin by examining the use of one particular word, both in the Hebrew and Greek texts of the Scriptures. Understanding how this word is used contextually is going to unveil everything we need to properly understand why we ought to worship Yeshua. The word in Greek is “proskuneó (προσκυνέω)” and its Hebrew equivalent is “shachah (שָׁחָה).” In every case of the word’s usage, regardless of where it’s found and regardless of language, it is used in the context of bowing, kneeling or prostrating before another—kissing the ring, so to speak, of some prominent person—sometimes mortal—sometimes immortal. Importantly, the external action the word represents is always related to these gestures. However, regardless of the language used, the word carries with it significant internal weight that varies immensely, depending on the context of its use, and how to understand the word in various contexts is going to be our focus today. On the screen {see the slide pictured here}, I’ve shared Thayer’s definition of the word “proskuneó (προσκυνέω)” from his Greek-English Lexicon of the New Testament as well as Gesenius’s definition of the word “shachah (שָׁחָה)” from “Gesenius’s Hebrew and Chaldee Lexicon to the Old Testament

Greek word: proskuneó (προσκυνέω): prop. to kiss the hand to (towards) one, in token of reverence. (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. (Excerpt from: Thayer, Joseph Henry. 1889. A Greek-English lexicon of the New Testament: being Grimm’s Wilke’s Clavis Novi Testamenti. New York: Harper & Brothers.)

Hebrew word: Shachah (שָׁחָה): (1) to prostrate oneself before any one out of honour (Same as: proskyneō). (2) in worshipping a deity; hence to honour God with prayers; even without prostration of body. (3) to do homage, to submit oneself. (Excerpt from: Gesenius, Wilhelm & Samuel Prideaux Tregelles. 2003. Gesenius’ Hebrew and Chaldee lexicon to the Old Testament Scriptures. Bellingham, WA: Logos Bible Software.)

Scriptures.” You are welcome to examine these lexicons more closely or even alternative lexicons—you’ll find the same definitions in one form or another. The lexicons I’ve chosen had the clearest definitions for today’s purposes, so that’s why we’re using them, and as you can see on the screen, the bottom line is this: Regardless of language, the word can be used to describe subjects who give obeisance to an honorable man or king, OR the word can be used in reference to people offering worship to God Most High, Yeshua the Messiah—or in rebellion, toward a false god or demon. And so, what we really need to grasp before we move forward is the interpretive key for “proskuneó (προσκυνέω)” and “shachah (שָׁחָה),” which is this: The intended meaning of this word is ALWAYS found in the context surrounding its use. When the first definition is intended, the context shows a subject’s obeisance or homage to a person on account of their position or authority as part of the social order. When the second definition is intended, the context shows a person worshipping God in moments of divine revelation. More relevant to our topic today, the word “proskuneó (προσκυνέω)” is ALWAYS used in the Greek text of the New Testament in the context of worship, and when the word is associated with Yeshua, His identity as “the Son of God,” “the Son of Man,” or the risen LORD is present; it is this very context that demonstrates the second definition in reference to Yeshua. So—you might be thinking—why are we discussing this word in such detail today? As usual, there’s a very good reason. I want you to understand that there are people out there who deny Yeshua’s identity as God, and they argue that uses of the word “proskuneó (προσκυνέω)” in the Greek Septuagint version of the Tanakh (Old Testament) demonstrate that Yeshua was receiving the same kind of obeisance meant only for a human king. To be clear, the Hebrew version of the Tanakh would use some form of the word “shachah (שָׁחָה)” in these passages, but importantly, the translators of the Hebrew text into Greek used the word “proskuneó (προσκυνέω)” in these passages, so we need to look at them. And for the record, I firmly disagree with the skeptics’ interpretation, for reasons we’re going to examine today.

{Next slide—4} The first thing I want to show you is an authentic example of “proskuneó (προσκυνέω)” in the Tanakh where the word is clearly used to denote worship toward the Most High. Open your Bibles to Exodus 34:5-8, which is where Yahweh Himself spoke to Moses in person and explained His eternal nature to the man, and then Moses directly followed this divine declaration by worshipping the LORD. Let’s read the whole section to demonstrate the context. “Now Yahweh descended in the cloud and stood with [Moses] there, and proclaimed the name of Yahweh. And Yahweh passed before him and proclaimed, 'Yahweh, Yahweh God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping

mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.' So Moses made haste and bowed his head toward the earth, and worshiped." Now, if you look at the last verse—Exodus 34:8—specifically what I have highlighted in blue {underlined}—in the Hebrew version of the text, the word for “worship” used is “shachah (הִשָּׁחַ),” and in the Greek Septuagint version of the text, the word for “worship” used is “proskuneó (προσκυνέω).” Within the context that precedes this worship, it's important to note that the Most High God identified Himself by His name Yahweh and described His eternal nature to Moses, and in direct response to that context Moses worshiped the LORD. He wasn't only showing obeisance or homage to a king, He was worshipping the eternal one; He was recognizing the LORD's holiness and eternal goodness. What's even more amazing than this, the very next thing we read in Exodus 34:9 is this: “Then [Moses] said, ‘If now I have found grace in Your sight, O LORD, let my LORD, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance.’” From the text we can deduce that worship is prayer, and prayer is worship. Do you see that Moses was literally seeking the LORD God's presence forever through a humble request standing before Him in His revealed glory? Moses offered prayer and worship to the LORD, and the LORD responded positively. He said He would go with His people and He would give them an inheritance, and then He ultimately fulfilled this promise in the death and resurrection of Yeshua. Today we enjoy God's presence, and He goes with us, and He welcomes us into His inheritance when we trust in and follow Yeshua in all His ways. As I'll show you today, worshipping Yeshua is part of that trust that we must display for salvation. From Exodus 34, the bottom line is this: It's clear within the context, the word “proskuneó (προσκυνέω)” is used to demonstrate worship toward God.

{Next slide—5} The next thing I want to show you is a context where the word is not used to describe worship. In this next passage, David was still wandering around in the wilderness and had not taken his throne yet, but he had already been anointed as the king of Israel by the Prophet Samuel. Abigail, who knew this, had just helped David remain on the narrow righteous path of God, and in a long series of events also lost her husband, who had been a snare to her faith. God had taken her husband Nabal's life on account of his foolishness, and now David would become a human redeemer for her in the passage that follows. Here's 1st Samuel 25, verses 39-42, where we read: “David sent and proposed to Abigail, to take her as his wife. When the servants of David had come to Abigail at Carmel, they spoke to her saying, ‘David sent us to you, to ask you to become his wife.’ Then she arose, bowed her face to the earth[—that's

proskuneó (προσκυνέω) in the Greek Septuagint—], and said, ‘Here is your maidservant, a servant to wash the feet of the servants of my lord.’ So Abigail rose in haste and rode on a donkey, attended by five of her maidens; and she followed the messengers of David, and became his wife.” It’s clear from this context that Abigail was not worshipping David as God, but paying him the honor he was due as the anointed king. David did not rebuke her gesture; he accepted it, because it was not intended to be interpreted as worship. The context makes it clear that “proskuneó (προσκυνέω)” in this verse is meant to be read as a respectful gesture to a dignitary, and not worship to a god. Earlier, in 1st Samuel 24, the anointed King David was on the run; he was being chased by the previously anointed King Saul who was still sitting on the throne. Saul sought to murder David out of envy, and David had several opportunities to take Saul out, but didn’t do it. In this instance, Saul had come into the cave David was hiding in to relieve himself, and David took the opportunity to cut off the corner of Saul’s garment. After Saul had left the cave, David ran after him, and this is where we pick up the story in 1st Samuel 24, verse 8, where we read: “David also arose afterward, went out of the cave, and called out to Saul, saying, ‘My lord the king!’ And when Saul looked behind him, David stooped with his face to the earth, and bowed down [that’s proskuneó (προσκυνέω)].” Within the context, it’s clear that the proskuneó (προσκυνέω) David offered to Saul was not worship, but rather respect of position. David honored the office of king, and he sought to show that obeisance by prostrating himself before the king. It wasn’t worship in the same way Moses worshiped God. In fact, as the passage continues, David even rebuked the king for trying to kill him. In verses 11-12, we read: “Forever, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that there is neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you.” These are not the words of a man offering worship, but the words of a man seeking to honor the office of the king and also address him man-to-man. Besides the episode with Abigail that we started with, King David himself received this same homage in several instances. Without getting into too much more detail here, note 1st Kings 1, verse 23, where we read: “So they told ... king [David], saying, ‘Here is Nathan the prophet.’ And when he came in before the king, he bowed down [that’s proskuneó (προσκυνέω)] before the king with his face to the ground.” These are the types of verses to which people who want to deny Yeshua’s identity as God are going to take you, and there are many others. They’re going to tell you, because “proskuneó (προσκυνέω)” is offered to men here, that the word can’t possibly refer to worship when it is directed toward Yeshua. Their interpretation is not correct, for even the

context of these uses makes it clear that David and Saul were not being worshiped, but as we'll explore later, the context of the word's uses in the Apostolic writings [New Testament] changes the meaning of the word and is much more aligned with its use in Exodus 34:8, when Moses was literally worshipping Yahweh.

{Next slide—6} In the New Testament, “proskuneó (προσκυνέω)” almost always refers to worship, and this meaning is demonstrated by the context around its use. Importantly, there are several instances where the "worship" identified by this word was declined, because in those cases the "worship" was offered to a man and not to God. Let's take a look at a few examples as well as a parallel story to set the stage for the clear worship given to Yeshua. In the first example, the risen Yeshua had sent Peter to enter the home of a Gentile Centurion named Cornelius, who was a God-fearer, meaning someone who worshiped Yahweh but had not converted to Judaism. Peter obeyed the Voice of the LORD and went on the way to the Centurion's home with some of his Jewish brothers. Ultimately, Cornelius, and his friends and relatives, would accept Yeshua as the promised Jewish Messiah and would receive the Holy Spirit during Peter's visit—they would join some of the first Gentiles grafted-in to Israel through Messiah Yeshua. The circumstances surrounding this event are amazing and worth further study, but for now let's explore what happened when the Apostle Peter first walked into Cornelius's door, because it gets to the heart of today's discussion. In Acts 10:24-26, we read this: “And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, ‘Stand up; I myself am also a man.’” In this example, Cornelius offered the Apostle Peter “proskuneó (προσκυνέω),” but Peter declined to accept it, because worship belongs to God alone. In the passage that follows, Peter explained to Cornelius and his household that through faith in Yeshua, the sins of all people will be forgiven. The men and women gathered there believed Peter's words and were saved by them. Now, let's take a step back and consider the depth of this scenario. Scripture testifies that Peter was a mighty man of God—a man called by Yeshua Himself to preach the Gospel in Jerusalem, in Samaria and all the way to the edges of the known world. This same Peter explained in 1st Peter 2, verse 9, that God's people are part of “a royal priesthood,” signifying a joint role Yeshua's followers would be given. We become both kings and priests in service to Yeshua. Peter's fellow Apostle John agrees. He wrote in Revelation 1, verse 6 that Yeshua “has made us kings and priests to His God and Father.” Now, if this is true—that faithful followers of Yeshua are kings under the royal command of our God—we might ask why Peter could not receive the same obeisance and honor as King David or King Saul,

who were also anointed men? Moreover, when you read the book of Acts, especially Acts 5, verses 12-16, the multitudes were laying the sick on beds and couches in the streets so that “the shadow of Peter passing by might fall on some of them.” Even Peter’s shadow had the power to heal the sick, because he had the anointing of Messiah. And he did many signs and wonders during his days similar to those that had been done by Yeshua, and Yeshua said that His servants would do even greater works than He! Think about that for a moment. — Now, as we’ll see, Yeshua received worship willingly, so we have to ask: If Yeshua was just a man, who was anointed and raised up, why then did Peter who was just a man deny “proskuneó (προσκυνέω)” when it was offered to him? The answer is straightforward: the kind of worship that Cornelius offered to Peter was the worship that was due only to God, and Peter was not and never will be God. He said, “Stand up; I myself am also a man.” Only Yeshua was worthy of the kind of worship that Cornelius was offering.

{Next slide—7} The Apostle Paul, who had similar demonstrable faith to Peter, was also doing the same mighty works that Peter had been doing, and he faced a similar situation to the one Peter encountered with Cornelius. I want to point out that the word “proskuneó (προσκυνέω)” is not used in this text from Acts 14:8-15, but it’s clear from the context that the pagans of Lystra were worshipping Paul in a religious context, and Paul rebuked them for doing so, turning their attention to God instead. Let’s read the passage: “And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother’s womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, ‘Stand up straight on your feet!’ And he leaped and walked.” Before we continue, I just want to point out again that this is the type of healing that anointed, faithful men of God can witness in the name of Yeshua. Look what happens next. We read: “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, ‘The gods have come down to us in the likeness of men!’ And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.” Now hold on a minute! Do we not believe that Yahweh came down in the likeness of men? Yeshua, the Son of God, is the visible “image of the invisible God.” These men were giving Paul and Barnabas similar glory to Yeshua, but worse than this, they were attributing the miracles he performed to Zeus and Hermes, two false deities, and Paul and Barnabas were not about to let that happen. As we finish off the passage, consider the rest of the context. We read: “But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, ‘Men, why are you doing these

things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,...” Perhaps even more emphatically than Peter denied worship from Cornelius, Paul and Barnabas hurriedly redirected worship to the Creator of Heaven and Earth rather than his creatures. Though they walked with the Holy Spirit of God dwelling within them, Who gave them power to heal the sick and do many other miracles, just as Yeshua had done, Paul and Barnabas were creatures, redeemed by Messiah Yeshua—they were not gods themselves, and they made this well known to the pagan crowds around them to bring glory to God alone. By denying worship directed to themselves, Paul and Barnabas actually worshiped the LORD here.

{Next slide—8} We ought to look at two more examples in the Apostolic writings, because it’s not just saved, anointed men like Peter, Paul and Barnabas who declined “proskuneó (προσκυνέω)” in a religious context, but also a divine angel sent by Yeshua to communicate with His Apostle John. The Apostolic writings clearly show that the creature, whether mortal or immortal, must never receive worship, because only God the Creator is worthy of thanksgiving and praise. Take note: The Book of Revelation ought to be read carefully, so we do not miss key details like the ones we’re about to examine. And I just want to point this out up front: In all of the uses of the word “worship” that follow, these are instances of the word “proskuneó (προσκυνέω)” used in a strict religious context. As we know, John was on the Isle of Patmos when he received a vision from the LORD, but only part of the vision was given to Him directly by Yeshua. Other parts of the vision were given to him by divine messengers, as we’re about to see. In Revelation 17:1, we read that “one of the seven angels who had the seven bowls came and talked” with John. John recorded the vision that ensued over several chapters in his book, and so we ought to recognize that it is still the same angel talking with John in Revelation 19, verses 9-10. For now, I don’t want you to consider the vision or its meaning, because that’s not why we’re exploring this passage. Just look at the two uses of the word “proskuneó (προσκυνέω)” in the passage. We read: “Then he[—the angel, that is—]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.’ And I fell at his feet to worship him. 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 Yeshua. Worship God! For the testimony of Yeshua is the spirit of prophecy.’” Inspired by the amazing things he saw, even John, one of Yeshua’s three closest Apostles, fell down to worship the angel that he saw, thinking perhaps that it was God. Now, I want you to remember that the Angel of God in the days of old was in fact a pre-incarnate appearance of Yeshua called a Christophany. We covered this in

past sermons in this series—Jacob worshiped this Angel of God, so did Gideon, and so did Manoah, the father of Samson, among others, and they were right to do so, because it was God. The Angel of God before the advent of Yeshua in the flesh was indeed Yeshua, who is one in being with God. He is the visible form of the invisible God. Now, we can't say for sure and the text doesn't say this, but I want to give John the benefit of the doubt and consider that he might have incorrectly connected the Angel of God with this angel that was speaking with him. That being said, the text is clear. This angel was not Yeshua. They were not the same. Yeshua would no longer appear as the Angel of God following His birth, death, and resurrection, but forevermore Yeshua will appear as the Risen LORD, just like the angels said in Acts 1:11; namely, "this same Yeshua, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." In the case of the angel that appeared before John, then, Yeshua was the Spirit of prophesy that this angel delivered to John. In other words, the angel was giving John a vision from Yeshua. And rather than accept worship, the angel directed John's worship back to God. Nevertheless, the use of the word "proskuneó (προσκυνέω)" in the text clearly refers to a religious worship rather than paying homage to a superior.

{Next slide—9} That being said, it may be hard to appreciate the reason that John made this same error again, but he did. Before we cast any stones, just consider for a moment how awesome and terrible the vision was that John saw and then recorded in the Book of Revelation. We all fall short of God's glory, which is perhaps the point here, but John was certainly shown quite a bit of glory! The point is this: We know that only God is worthy of thanksgiving and praise, which the text confirms. Consider then what John reported in Revelation 22, verses 8-9, where we read: "Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 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. Worship God.'" The first thing to note about this passage is John's humility in reporting his own error, which gives quite a bit of credibility to his vision. What man making up a story that had no basis in Truth would ever report such a grievous error not just once, but twice? John's humility is part of the reason we ought to accept his vision as True. To further interpret the passage, consider what Yeshua said in Matthew 22:30, where we read: "In the resurrection [the saints] will neither marry nor are given in marriage, but are like the angels of God in heaven." Interesting! Paul wrote about this same mystery in 1st Corinthians 15, verses 42-44, where we read: "So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is

sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” Now, let me tell you, I don’t know what this means in practical terms. I haven’t seen such a vision as this. But in theoretical terms, these passages certainly seem to explain why the angel said: “I am your fellow servant and of your brethren the prophets and of those who keep the words of this book.” When we are raised up in the Kingdom of God, we are going to be like the angels; we’ll have spiritual bodies and we will also be able to manifest physically as this angel did in John’s vision. On account of these things, this text actually provides us with one of the greatest proofs that we will not become gods in the resurrection, because we have only one God whom we ought to worship, and this angel testified concerning this Truth. The saints of God and the angels of God are creatures who should not be worshipped; only God Most High ought to receive our worship. To summarize this section, there’s a lot of depth that we could certainly explore further, but for today’s purposes we ought to recognize that John twice offered this angel worship in a religious context, and two times the angel denied that worship and redirected it to God. Just as Peter, Paul, and Barnabas had declined “proskuneó (προσκυνέω),” so too did this angel. And in the case of this angel, who was a messenger sent to John from Yeshua, he gave us clear instruction: We ought to worship God and God alone. Brothers and sisters, this is the very point that brings us to the grand finale of our series, and we’re going to focus on this point for the rest of today’s message.

{Next slide—10} Allow me to state the position clearly, and then we’re going to explore some of the best examples to prove it—and believe me, there are many others that we’re not going to get to. In the simple terms, let me say this: We ought to recognize that every single instance in the Apostolic writings (New Testament) where the word “proskuneó (προσκυνέω)” is used in direct connection with Yeshua, the word is used in a religious context that is meant to convey worship directed to Yeshua, because Yeshua is God. In every case of “proskuneó (προσκυνέω)” that Yeshua received consciously, He accepted it completely and did not redirect the worship elsewhere as we’ve seen the Apostles and this angel do. Perhaps even more amazing than this, in our first example where men came to worship Yeshua as God from the east, even Yeshua’s mother Miriam (Mary) and stepfather Yosef (Joseph) did not redirect their worship. First, take a look at Matthew 2, verses 1-2, where we read: “Now after Yeshua was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, 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.’” There is no other example in Scripture where anyone came to give “proskuneó

(προσκυνέω)” to an infant. The closest possibility would be King Joash of Judah in 2nd Kings 11, but as we read verses 1-3, the boy was simply hidden away from his murderous grandmother until he was old enough to take the throne. The text makes no mention of King Joash ever being worshipped in his infancy. His story certainly paints an interesting prophetic picture of murderous Herod who would seek to destroy Messiah Yeshua before He could usurp the throne, and like the witch Athaliah, King Herod would fail. Nevertheless, Yeshua was the only Child that was born the Son of God who would be called “Wonderful, Counselor, Mighty God, Everlasting Father” and “Prince of Peace,” as we’ve studied from Isaiah 9:6. The wise men from the East had seen a spiritual sign in the heavens—a star, the sign of the Messiah’s birth in Jerusalem—and they traveled many miles to worship this particular Infant, who was born the Son of God. Now, we certainly see in the narrative that Herod was not OK with the Magi’s desire to worship Yeshua, but that didn’t stop them from doing just that. In Matthew 2, verse 11, we read: “And when they had come into the house, they saw the young Child with [Miriam] 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.” Not only did the Magi fall down and worship Yeshua, they offered Him gold, a gift for a king; frankincense, a gift for a priest, and myrrh, an oil used to anoint the dead. These men knew Yeshua’s identity, they knew why He had come, and they therefore worshipped Him as God. The text does not indicate any resistance to this treatment, which has no other parallel in Scripture.

{Next slide—11} Next, consider the text of Psalm 146 in verses 5-10, where we read: “Happy is he who has the God of Jacob for his help, whose hope is in Yahweh his God, Who made heaven and earth, the sea, and all that is in them; Who keeps Truth forever, Who executes justice for the oppressed, Who gives food to the hungry. Yahweh gives freedom to the prisoners. Yahweh opens the eyes of the blind; Yahweh raises those who are bowed down; Yahweh loves the righteous. Yahweh watches over the strangers; He relieves the fatherless and widow; but the way of the wicked He turns upside down. Yahweh shall reign forever—your God, O Zion, to all generations. Praise Yahweh!” Indeed! We ought to worship Yahweh. Hallelujah! Our God watched over the Magi as they came from the far East to worship Him while He was still suckling from His mother’s breasts, and He did all of these other things, also, when He came in the flesh. To receive favor from the LORD like this, the instruction is clear. We ought to worship God: “Hallelujah!” “Praise the LORD.” And this is exactly what we see a leper do in Matthew 8, verses 2-3, within the same context, where we read: “And behold, a leper came and worshiped [Yeshua], saying, ‘LORD, if You are willing, You can make me clean.’ Then Yeshua put out His hand and touched him, saying, ‘I am

willing; be cleansed.' Immediately his leprosy was cleansed." Why was the LORD willing to cleanse this leper—literally to raise one who was bowed down and give freedom to a prisoner. It's because this leper came and offered Him "proskuneó (προσκυνέω)" and called Him LORD. The context is certain in the text. The worship of Yeshua is tied to a declaration of His identity as "Kyrios," the Greek word used as a substitute for God's name—"Yahweh." It was this leper's faith in God, who was standing right there before Him, that brought Him healing. This leper's prayer was heard because he was willing to humble himself before the LORD. Keep Psalm 146 in mind as we continue to some additional examples.

{Next slide—12} In Matthew 15, we find an example of the LORD watching over another stranger, raising up one bowed down before Him, one who had been fatherless until this moment, and one whose daughter was oppressed. This is one of the most powerful examples of how you and I ought to approach Yeshua, even today, in prayer and worship. You see, this woman of Canaan was the child of a cast off people—a people doomed to destruction, but this woman was not willing to accept that fate. She called out to the LORD with faith and no doubting, she prayed with persistence, she prayed with humility, she prayed in Yeshua's name, worshipping Him, she prayed in obedience, and she prayed for God's will to be done. This is a model for us. Take a look at this passage in Matthew 15, verses 23-28, where we read: "And behold, a woman of Canaan came from that region and cried out to Him, saying, 'Have mercy on me, O LORD, Son of David! My daughter is severely demon-possessed. But He answered her not a word.'" How many of you would stop here and walk away? He ignored me. He didn't hear my prayer, and I prayed in faith. Even though she was a stranger to Israel, she confessed that He is LORD and Messiah. This indeed is what we have to do to be justified, but is that enough? Yeshua didn't accept this pagan's first approach to release her daughter from bondage, but instead challenged her faith as our God will routinely do to you and me as we start calling out His name. Read Hebrews 12:7: "If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?" Now, what is the purpose of this chastening? According to verse 11, "It yields the peaceable fruit of righteousness to those who have been trained by it." And this is where the LORD wants all His children to be. In this narrative, the LORD gave an example to Gentiles who want to be grafted-in to Israel. We have to be like this woman. Note that the Jewish believers did not accept this Gentile woman—they told the LORD to send her away, because she was not one of them. And then look how Yeshua responded. He said: "I was not sent except to the lost sheep of the house of Israel." There's certainly other prophetic meaning here, but for today understand that we have to be grafted-in to Israel in order

to receive healing from the LORD. And the verses that come next in the passage are when we see the turning point for this Canaanite. This woman did not give up. We read: “Then she came and worshiped Him, saying, ‘LORD, help me!’” Now she had declared Yeshua’s identity as God twice. She called Him LORD twice, but this time she added “worship” to the equation. This woman, who knew Yeshua’s identity as God, worshipped Him as such. The LORD was going to test her faith just one more time, and His rationale will become clear in just a moment—He did this for His own glory; He knew what she was going to say, because He's God. “He answered and said [to her], ‘It is not good to take the children’s bread and throw it to the little dogs.’ And she said, ‘Yes, LORD, yet even the little dogs eat the crumbs which fall from their masters’ table.” Not only did this woman confess Yeshua’s identity as God a third time, but she also called Him her Master. He wasn’t just the LORD of Israel, He was also Her LORD. She was willing to humble herself before God, knowing that He was the Father of all. She understood and accepted her lowly state before Him, and asked yet one more time for Him to help her. Our worship and our prayers directed toward Yeshua must be like this! This is where we have to be. Do you see it? Look at how Yeshua responded to this final appeal: He “answered and said to her, ‘O woman, great is your faith! Let it be to you as you desire.’ And her daughter was healed from that very hour.” In Yeshua’s eyes, she was no longer a dog, she was no longer a Canaanite, she was a WOMAN of ISRAEL who truly worshipped Her LORD and her God with all her heart and trusted in Him completely. This is why the LORD delivered her daughter from bondage. She had passed the tests; her faith was true! And within the context of this passage, it is abundantly clear that “proskuneó (προσκυνέω)” refers to worship of Yeshua as God.

{Next slide—13} Moving on, remember again from Psalm 146 that Yahweh opens the eyes of the blind and Yahweh loves the righteous, but the wicked He turns upside down. Another amazing worship narrative runs through the whole of John 9. There, Yeshua saw a man who was blind from birth, and the LORD used the opportunity to reveal the works of God in his healing. Importantly, He proclaimed: “I am the Light of the world,” He took clay and spat in it, He rubbed it into the man’s eyes, and then He instructed the blind man to wash in living water. I don’t want to belabor the point, but I do want you to remember that it was God who said “let there be light, and there was light.” It was God who breathed into the clay and created a living being. It was God who spoke with His Voice and all things came to be according to His will. Study this story in detail and you will find many parallels to our Creator God in the work of Yeshua here. Unlike those who disbelieved God, leading to death, this man obeyed Yeshua—the Word of God who had become flesh—and He therefore was healed of

His blindness. The same God who created everything from nothing can bring vision from eyes that have never seen; He can bring faith from a man who had no reason to believe, but nevertheless possessed a righteous heart within Him. How can we know this? Because He obeyed the Word of the LORD from Yeshua's mouth. There's a narrative in between this man's healing and the last part of the passage that I want to show you, and it is this: The man, now seeing, went around testifying that Yeshua had healed Him, but He had never actually seen Yeshua in the flesh at this point. Indeed, as the risen Yeshua told Thomas, according to John 20, verse 29: "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." We'll return to this verse in a moment. Hold on to it here. It's relevant. This man, born blind, had faith that Yeshua had healed Him of his blindness, even though he had never seen Yeshua on account of his former blindness. Remember that Yeshua sent him away to wash. Yeshua's sheep hear His voice and follow Him, do they not? In other words, His sheep follow His instructions no matter what the cost. For this man born blind, who could not see, the cost was significant. The Rabbis asked him to stop giving his testimony. They told him to stop preaching in the name of Yeshua. They weren't concerned that he was blind, but could now see, they were more concerned about stopping Him from proclaiming the name of Yeshua. He continued to do it anyway, and they threw him out of the synagogue, banning him from worshipping among them. This is when the LORD showed up. We pick up the story in John 9, verse 35, where we read this: "Yeshua heard that they had cast him out; and when He had found him, [Yeshua] said to him, 'Do you believe in the Son of God?' He answered and said, 'Who is He, LORD, that I may believe in Him?' And Yeshua said to him, 'You have both seen Him and it is He who is talking with you.' Then he said, 'LORD, I believe!' And he worshiped Him." The narrative is abundantly clear: this blind man's faith healed him, and his "proskuneó (προσκυνέω)" was tied directly to faith that Yeshua, the one who had healed Him, is the Son of God who is worthy of worship and praise. There is no doubt that Yeshua gave sight to this blind man literally, something only God could do. There is no doubt that Yeshua received worship from this man, literally, something that only God could do. And there's no doubt that only God could declare judgment on those without faith in Him, something that Yeshua would do next. Continuing in verse 39-41, we read this: "And Yeshua said, 'For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.'" What did He mean? We read on: "Then some of the Pharisees who were with Him heard these words, and said to Him, 'Are we blind also?' Yeshua said to them, 'If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.'" The story of the Canaanite woman who persisted in praise and worship and the blind man who persisted in testimony of the LORD's identity, despite

his hardship, are intricately linked, and the conclusion of the matter bears itself out in these final verses. Our faith sets us free to worship Yeshua, and it is our worship of Yeshua that heals us of all our sins, but when we are blind to Yeshua's identity as God who came in the flesh to heal us from all of our sins, there is no hope for our sins to be forgiven. It is only when we come to worship Yeshua as God, and therefore pray to Him as God, that we have any chance of salvation. As Peter declared to His Jewish brethren in Acts 4:12: "There is no other name under heaven given among men by which we must be saved." When we see this Truth, we must necessarily reach the same conclusion as this blind man who was given his sight: We ought to worship Yeshua and we ought to seek Yeshua for everything we need, because He is our LORD and our God.

{Next slide—14} Next, I want to quickly take you through a few additional passages that show Yeshua receiving "proskuneó (προσκυνέω)" in a religious context, just to make sure you can see the Truth of the matter. Remember the narrative when Yeshua walked on water to join His apostles in the middle of the sea? Remember that Peter walked out on the water to Yeshua, because the LORD had instructed Him to come out to Him there? When both of them got back into the boat, we read this in Matthew 14:33: "Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."" They didn't say this to Peter, but to Yeshua and only Yeshua. This worship is tied directly to the confession, "Truly You are the Son of God," and this is how we know it refers to worship. And this happened before Yeshua died and rose from the dead. There are several instances of similar worship, in similar context, directed toward Yeshua after He rose from the dead. Here in Luke 24:51-53, we read this: "Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen." When they were in the temple praising and blessing God, it's clear from the context that Yeshua was the object of their worship, just as He was when He ascended on high. Prior to this ascension day chronologically, but after the resurrection, we read yet another account of religious worship directed toward Yeshua in Matthew 28:9-10: "And as they went to tell His disciples, behold, Yeshua met them, saying, 'Rejoice!' So they came and held Him by the feet and worshiped Him. Then Yeshua said to them, 'Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.'" The context is the risen LORD. The "proskuneó (προσκυνέω)" they offered Him here was worship toward God. There's yet one more example in Matthew 28:16-17, where we read this: "Then the eleven disciples went away into Galilee, to the mountain which Yeshua had appointed for them. When they saw Him, they worshiped Him; but some

doubted.” Again, those who saw the risen Messiah worshipped Him as God. From the whole counsel of God, we can deduce that those who doubted were not there among them. They didn't see Him.

{Next slide—15} In John's Gospel, the Apostle provided us with a direct correlation with this testimony, that we well know. Again, this passage does not include the word “proskuneó (προσκυνέω),” per se, but the concept is absolutely here as you will see—and it's related to the other examples we've been exploring. In John 20, verses 24-29, we read: “Now Thomas, called the Twin, one of the twelve, was not with them when Yeshua came. 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.’ And after eight days His disciples were again inside, and Thomas with them. Yeshua came, the doors being shut, and stood in the midst, and said, ‘Peace to you!’ 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.’ And Thomas answered and said to Him, ‘My LORD and my God!’ Yeshua said to him, ‘Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.’” We have to revisit the obvious question: “Believed what?” Was Thomas just using an expletive when he said, “My LORD and my God!” Is that even plausible? Unfortunately, you will likely hear that argument made. The context doesn't allow it. Thomas, who did not believe because He did not see the resurrected LORD, believed in Him and His identity when He was able to see Him alive, and this is what He believed: Yeshua, the risen Messiah, is our LORD and our God! When He exclaimed this confession, Thomas was actually worshipping Yeshua. And Yeshua Himself said that we would be blessed when we believe Yeshua is our LORD and our God, without looking upon His wounds and His risen body. This is a message for those who have not seen Yeshua, but still believe in Him, just like the man who had been blind since birth. Have we not all been blind to Yeshua's physical form since we were born again? Yet we see, do we not? If we worship Yeshua as our LORD and our God, then we see indeed and our faith has made us well—we have been forgiven from all our sins.

{Next slide—16} We're getting toward the end of today's message and the end of our series, and while I could certainly teach many things about the following passages, I simply want you to hear them and contemplate them for now relative to everything we've discussed today. In the Book of Hebrews, chapter 1, verses 5-6, the writer asked rhetorically: “For to which of the angels did He ever say: ‘You are My Son, Today I have begotten You’? And again: ‘I will be to Him a Father, And He shall be to Me a

Son'? But when He again brings the firstborn into the world, He says: 'Let all the angels of God worship Him.'" It's not just men and women who ought to worship Yeshua, our LORD and our God, but also all the angels in Heaven—just like the angel who appeared to John and gave him part of his vision. Every knee will bow to Yeshua in Heaven, on Earth, and under the Earth, for He is God. We can see this Truth prophetically represented in Revelation 5, verses 11-13, where John reported this: "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, 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!' 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!" This is worship from all the hosts of heaven and all the people on the Earth directed toward Yeshua, who is one in being with the Father. While both persons are represented in these sayings, we know that the LORD our God, the LORD is one.

{Next slide—17} And on that note, we can turn to Revelations 12:5, where a prophesy about Yeshua's birth in the flesh is paired with a pretty amazing Truth. We read: "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." Whether the woman refers to Miriam Yeshua's mother or the nation of Israel, is not important for right now. What I want you to see is that this male Child born was caught up to God and His throne. He's was not caught up to a second throne next to God's throne, but to the very throne of God itself. Revelation 7:17 confirms this, where we read: "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." The same intentionally incorrect grammar is present here in this verse; the Lamb of God, the risen Yeshua, is in the midst of the throne—He's at the very center of it—and God will wipe every tear from our eyes. Yeshua is our LORD and our God. This same grammar is present in one of John's final visions before he sealed up his book until the time of the end. Take a look at Revelation 22:1-5, where we read: "And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 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. 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. They shall see His face, and His name

shall be on their foreheads. There shall be no night there: They need no lamp nor light of the sun, for the LORD God gives them light. And they shall reign forever and ever.” Notice how the text says, "the throne of God and of the Lamb shall be in it, and HIS servants shall serve Him"? This grammar is intentional. The throne belongs to God and the Lamb together, and we worship Him as He sits there, our LORD and our God, because the LORD our God is One.

{Next slide—18} I want to remind you of two key verses that explain this mystery to us from Yeshua's own mouth. We've covered both of them repeatedly in several messages, but I can't think of any better way to bring things to a close today and to close out this series. In John 5:22-23, Yeshua said this: “For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” We ought to understand this passage in the context of today's message: We ought "to honor Yeshua just as we honor the Father." He's not talking about paying homage to a man here. He's talking about worship! We ought to worship Yeshua in the exact same way that we worship the Father, because our God is One! And if we don't do this, He also made clear: The Father has committed all judgement to the Son. There is no salvation apart from faith in Yeshua's identity as God, and because we believe that Yeshua is God we ought to pray to Him as God and we ought to worship Him as God, resultantly following Him in all of His ways. When we do this, the LORD Yeshua will judge us approved and welcome us into His Kingdom. Don't take my word for it. Here's a Word from Yeshua Himself that says the same thing. In John 14, verses 6-7, we read: “Yeshua said to him, ‘I am the Way, the Truth, and the Life. No one comes to the Father except through Me. ‘If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.’”

{Next slide—19} Brothers and sisters, since we've been born again, we may not have seen Yeshua in the flesh, but if we have seen Him in the Spirit then we know that He is one in being with the Father, our LORD and our God. Because Yeshua is God, prayer to and worship of Yeshua as God is essential faith. This is a faith I pray Yeshua gives to each and every one of you. And so I ask you one more time: Who is Yeshua the Messiah? He is our LORD and our God! Shabbat shalom!

