

form a climax. The risen Jesus receives worship and declares his exaltation to exercise of the divine sovereignty over all things (Matt. 28:18: 'all authority in heaven and earth'). His inclusion in the divine identity is now unequivocal. The scene is a Gospel equivalent to the last part of the christological passage in Philippians 2:6-11. But, whereas in that passage it is the Old Testament divine name, YHWH, that the exalted Christ receives, here the disciples are to baptize 'in the name of the Father and of the Son and of the Holy Spirit' (v. 19). The formula, as in the phrase 'calling on the name of the Lord' which New Testament usage takes up from the Old with reference to baptism and profession...requires precisely a divine name. 'The Father, the Son and the Holy Spirit' names the newly disclosed identity of God, revealed in the story of Jesus the Gospel has told."<sup>223</sup>

## **Luke 24:44-53**

### **"The Resurrected Yeshua is Worshipped"**

**"Now He said to them, 'These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.' Then He opened their minds to understand the Scriptures, and He said to them, 'Thus it is written, that the Messiah would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.' And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven. And they, after worshipping Him, returned to Jerusalem with great joy, and were continually in the temple praising God."**

The ascension of Yeshua into Heaven was surely an important day in the lives of His followers who witnessed it, as they anticipated significant things to come with the work that He entrusted them to perform. As Yeshua was blessing His followers, He was being taken up into Heaven (Luke 24:51), and some kind of honor or veneration was being directed toward Him. The source text of Luke 24:52 states, *kai autoi proskunēsantes auton* (καὶ αὐτοὶ προσκυνήσαντες αὐτόν). Luke 24:52 includes a definite employment of the verb *proskuneō* (προσκυνέω) or "worship." However, it is to be witnessed that various versions which are employed in either Messianic Judaism and/or the Hebrew/Hebraic Roots movement, indicate that their translators or publishers, are unsure about the kind of honor or veneration issued:

- "And after they paid homage to Him" (Power New Testament).
- "And they, having bowed to Him" (ISR Scriptures-2009).
- "They bowed to him" (The Messianic Writings).

It might be lexically acceptable to render *proskuneō* in Luke 24:52 as either "paid homage" (Power New Testament) or "bowed" (The Messianic Writings), but is it theologically acceptable? A Messianic version like the TLV has the much appreciated, "After worshipping Him, they returned to Jerusalem with great joy."<sup>224</sup>

No usage of *proskuneō* in association with Yeshua the Messiah is isolated on its own, and so Luke 24:52 has to be considered in association with other passages in the Apostolic Writings. One significant cue, to be taken from Luke 24:53, is that after worshipping Yeshua as He was being taken into Heaven, the narrative further states that His followers returned to Jerusalem, "And they were continually in the temple complex praising God" (Luke 24:53, HCSB). Here, the verb *eulogeō* (εὐλογέω) means, "to say someth. commendatory, speak well of, praise, extol"

<sup>223</sup> Bauckham, pp 56-57.

<sup>224</sup> The CJB/CJSB has, "They bowed in worship to him, then returned to Yerushalayim, overflowing with joy."

## The Nature of Yeshua in the Synoptic Gospels and Acts

(BDAG).<sup>225</sup> Veneration, or worship of Yeshua the Messiah, is not something to be regarded in isolation of worship, praise, or formal blessing of the One God of Israel. Frequently, proponents of a low Christology, that promotes Yeshua as a created being, will accuse those who hold to a high Christology, of facilitating “Jesus-olatry.” But Luke 24:52-53, held together, should serve to indicate that veneration or worship of Yeshua the Messiah is not something that does, and certainly not should, occur independent of formal worship or blessing of what a wider audience recognizes to be worship of the God of Israel. Worship of the Son should take place in conjunction with worship of the Father.

### Acts 2:14-36

#### “Peter’s Shavuot Message Declaring Yeshua the Messiah”

“But Peter, taking his stand with the eleven, raised his voice and declared to them: ‘Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose, for it is *only* the third hour of the day; but this is what was spoken of through the prophet Joel: “AND IT SHALL BE IN THE LAST DAYS,” God says, “THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT and they shall prophesy. AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED” [Joel 2:28-32]. Men of Israel, listen to these words: Yeshua the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him, “I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE” [Psalm 16:8-11]. Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE [Psalm 132:11; 2 Samuel 7:12-13], he looked ahead and spoke of the resurrection of the Messiah, that HE WAS NEITHER ABANDONED TO HADES, NOR DID HIS flesh SUFFER DECAY [Psalm 16:10]. This Yeshua God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET’” [Psalm 110:1]. Therefore let all the house of Israel know for certain that God has made Him both Lord and Messiah—this Yeshua whom you crucified.”

Many advocates of a low Christology, thinking that Yeshua the Messiah is a supernatural but ultimately created being, tend to conclude that statements of a high Christology of Yeshua being God are absent from the Apostle Peter’s message declared at *Shavuot*/Pentecost. *What does*

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<sup>225</sup> BDAG, 408.