

The Bible speaks of Jesus' being prayed to, and even worshipped. This proves that he is God.

Response: When Jesus' disciples asked him to teach them to pray, he instructed, "When you pray, say: 'Father...'" (Luke 11:2) So normally prayer should be addressed to the Father. In Acts 7:59 the NKJV says that "they stoned Stephen as he was calling on God and saying, 'Lord Jesus,...'" First, it needs to be noted that the word *God* is not in the Greek text but has been inserted by the translators. Is this really a case of praying, is it praying when one can see the person to whom one is speaking? Verses 55 and 56 show that Stephen could see Jesus, so as far as he was concerned Jesus was personally present.

In 2 Corinthians 12:8 Paul wrote, "Three times I besought the Lord about this [his thorn in the flesh, v. 7], that it should leave me." Paul could mean God by the word *Lord*; and Christ, as the mediator between God and man, gives the response recorded in verse 9. But it could also be that Paul, having had the personal experience with Christ on the Damascus road, and other revelations in which Jesus may have personally appeared to him, felt Jesus' presence in a very personal way. Or his requests may have been made during these personal encounters. In these situations, this case is similar to Stephen's -- 1 Timothy 2:5

Sahah [Strong's # 7812] is the Hebrew word most commonly translated as *worship*. But this is not the only way it is rendered into English. It also means to *bow down* and is used in reference to kings or others of superior rank. (See 1 Samuel 24:8; 25:23, 41.) *Proskuneo* [Strong's # 4352] is the Greek word used for *sahah* in the Septuagint, a Greek translation of the Hebrew Scriptures made before the time of Christ. So it, too, has a broader meaning than *worship*, even though most English translations use only this word where that Greek term appears in the Christian Testament.¹⁶ Jesus said, "No one comes to the Father, but by me," so we cannot render worship to God if we do not recognize the place the Son holds in His scheme of things. Besides, John 5:23 says "that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him." So those who make an issue of the Son's being worshipped -- and therefore he must be God-- or not worshipping the Son --because he is not God-- do not know their Scriptures well.¹⁷

¹⁶ On page 479 of DAYS OF VENGEANCE David Chilton, a trinitarian wrote: "...the term worship (in Greek, *proskuneo*) simply means the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc., and can be used not only for the homage paid to God (or, sinfully, to a false god), but also for the proper reverence due superiors (see, e.g., the LXX usage in Gen. 18:2; 19:1; 23:7, 12; 33:3, 6-7; 9-10; 42:6; 43:26, 28; 49:8). It was completely appropriate for Lot to worship the angels who visited him, and for the sons of Israel to worship Joseph. Matthew uses the word to describe a slave's obeisance before his master. (Matt. 18:26), and St. John employs it to record Christ's promise to the faithful Philadelphians, that the Jews would be forced to come and bow down (*proskuneo*) at their feet (Rev. 3:9)" [Italics in original, underlining added for emphasis] [Prop # 17]

¹⁷ Concerning Jesus Hebrews 1:6 says, "Let all God's angel worship him." Surely the angels would know if Jesus were the second person of the Godhead; so why would they need to be instructed to worship him? [Prop # 17]