



## GLOBAL IMPACT MINISTRIES

*A Defense of the Apostolic  
Christian Faith*

### The Predestined Lord of The Universe, Hebrews 1:1-2



#### The Son is the Predestined Lord of the Universe

Hebrews 1:1-2 (Weymouth NT), "God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the Ages."

God made the ages (time periods) through his predestined Son, not the physical works. David Bernard wrote, "...God predicated the entire work of creation upon the future manifestation of the Son. God foreknew that man would sin, but He also foreknew that through the Son man could be saved and could fulfil God's original purpose in creation. As John Miller stated, "Though He did not pick up His humanity till the fullness of time, yet He used it, and acted upon it, from all eternity" (*Essentials in Oneness Theology*, p. 21, by D. K. Bernard).

Ephesians 1:4-5 (BSB), "For He chose us in Him before the foundation of the world to be holy and blameless in His presence. In love He predestined us for adoption as His sons through Jesus Christ..."

Scripture informs us that God chose Christ as His chosen servant (*Isaiah 43:10; Micah 5:2*) within His foreknown mind and plan, and then He chose His elect in Christ "before the foundation of the world." God did not literally create His elect in Christ "before the foundation of the world" because Ephesians 1:5 goes on to say that "He predestined us for adoption as His sons through Jesus Christ." To be predestined as sons through Jesus Christ is not the same thing as being literally created before the foundation of the world. Therefore we know that God first pre-conceived all things in His own mind and planning through Jesus Christ as the central purpose of the entire creation before the actual creation ever took place.

Oneness author Dr. Daniel Segraves wrote, "...the statement that God has 'in these last days spoken to us by His Son,' which contrasts with God's prior communication through the prophets, indicates grammatically that God has not spoken by His Son prior to 'these last days.' If we could use 'Son' in a pre-incarnational sense, it would be incredible to think that God never spoke by the Son from all eternity and throughout the entire era of the Hebrew Scriptures until the Incarnation." (*Daniel Segraves, Hebrews: Better Things, Vol. 1 (Hazeewood, MO: Word Aflame Press, 1996), 31-32*)

#### Could a coequal God the Son have been mute from Genesis to Malachi?

Trinitarian apologists often allege that a God the Son could be seen as one of the angels who spoke to the Israelite forefathers in the Hebrew Scriptures even though Hebrews 1:1-2 states that God has not "spoken to us through a Son" until "the end of these days." If the Son of God actually spoke to the Israelite forefathers prior to "the last days" then why does Hebrews 1:2 say that "God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe?" Peter cited Joel 2:28 in Acts 2:17 to show that the first century was the beginning of the last days, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" - KJV? If the Son has always existed as a timeless coequal and coeternal God the Son, then it seems strange that such a God the Son would have been completely silent until the last days.

No Trinitarian can explain why there is not a single verse of scripture to show that the Son as a God the Son ever actually spoke in the Hebrew Scriptures. It also seems very strange that "the predestined Lord of the universe" could have actually created the human ages as the Father's agent while being "foreknown" (*1 Peter 1:20*), "predestined" (*Hebrews 1:2*), and "appointed" by God the Father as the one who is the predestined "heir of all things" (*Hebrews 1:2*) and who is "appointed over the works of His (the Father's) hands" (*Hebrews 2:7; Psalm 8:6*)." For how is it possible for an alleged pre-incarnate God the Son to have been "appointed the heir of all things" (*Hebrews 1:2*) if that God the Son was already a coequal ruler over all things to begin with? In like manner, an alleged coequal God the Son should not have been "appointed over the works of" the Father's "hands" (*Psalm 8:6; Hebrews 2:7*) if the Son as the Son actually did the creating as the Father's agent in creation.

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