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Steven Ritchie · Oct 23, 2016 · 4 min read

Was Jesus An Angel? Hosea 1:7; Zechariah 2:8-9



New Testament Scripture proves that the Son of God never spoke as an angel in the Hebrew Bible.

Hebrews 1:1-2 "... God spoke to the Israelite ancestors by the prophets, has in these last days spoken to us by His Son."

Acts chapter two proves that the Holy Spirit was first poured out "in the last days". Thus New Testament Scriptures proves that the last days began during the lifetime of Jesus and the apostles in the first century. Since God "has in these last days spoken to us by His Son", the angels who spoke before the last days in the Hebrew Bible could not have been the Son of God.

Hebrews 1:5 says, "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 for a Father, and He will be to Me for a Son'?"

God never spoke to a begotten angel as the Son of God because angels are not "begotten". Both the Hebrew word for begotten (*yalad* is translated as "begotten" in Psalm 2:7, "this day have I begotten you" which is the same word *yalad* used for the births of Cain and Abel in Genesis 4:1-2) and the Greek word for "begotten" literally means a human birth. Hence, God could not have given birth to any of the angels because angels are not born of women. It is in this sense that Hebrews 1:5 says, "For to which of the angels did He (God) ever say: 'You are my Son; today I have given birth (a human birth) to you?'" Therefore, God the Father would be a Father to the Son and the Son would be a Son to his Father after being born in Bethlehem.

Some Trinitarians have alleged that Hosea 1:7 proves that a pre-incarnate God the Son would save God's people "by Yahweh their God".

"Yet I will have mercy on the house of Judah, I will save them by YAHWEH their God, and will not save them by bow, nor by sword or battle, by horses or horsemen". Hosea 1:7

If an angelic messenger was delivering Yahweh's message to Hosea, it would be plausible for the angelic messenger to say, "I will save them by Yahweh THEIR GOD". But it would not be plausible for an alleged coequal God Person called God the Son to say, "I will save them by

YAHWEH THEIR GOD". For an alleged pre-incarnate God the Son would have always been just as Almighty as Yahweh God the Father Himself to be able to save His people all by Himself. Since a true Yahweh God Person would not have needed another Yahweh God Person's help to save God's people "by Yahweh their God", we know that the angelic messenger could not have been "YAHWEH THEIR GOD" Himself. Therefore, if the angel in Hosea 1:7 was a pre-incarnate Son, then the angelic messenger would be an Arian Son (a lesser god person) rather than a coequal Trinitarian God the Son Person.

The same is true in Zechariah 2:8-9: "For **thus says YAHWEH of Hosts: 'He sent me after glory, to the nations which plunder you; for he that touches you touches the apple of His eye. For surely I will shake my hand against them, and they shall become spoil for their servants. Then you will know that the LORD (Yahweh) of hosts has sent me.'**"

The Pulpit Commentary states that Zechariah 2:8-9 is referencing an angelic messenger.

"Verse 8 - "... (It is) the superior angel who speaks. As the words, "thus says the Lord", precede (the words) "has sent Me," but such change of persons, and indirect address, are common in Hebrew (comp. Zechariah 14:5). The angel is sent to get glory over the heathen by taking vengeance on them (comp. Exodus 14:18). Such judgments are often represented to be inflicted by angelic agency (Genesis 19:13; 2 Kings 19:35; Ezekiel 9.)

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Why would an alleged omniscient and omnipotent God the Son Person say, "Thus says Yahweh of Hosts: HE SENT ME," if the individual speaker was a distinct Yahweh God Person speaking? Just as human prophets would open their messages from God by saying, "Thus says the LORD (Yahweh)," so the angelic messenger was clearly delivering Yahweh God's message to God's people. Hence, it is clear that many Trinitarians often resort to eisegesis of Bible texts because they cannot find scriptural proof to show that a pre-incarnate Son ever existing as a Son before his birth in Bethlehem.

Luke 1:35 proves that the Son was called a Son because of his virgin conception. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God." If Jesus always existed as a timeless Son of God, then why does Luke 1:35 state that the Son would be called the Son of God for the "reason" of his virgin conception and birth?

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