



GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic
Christian Faith

Was The Son Seen As An Angel In The Hebrew Bible? Acts 12:11



Four Reasons Why the Son Could Not Have Been an Angel in the Hebrew Bible.

Reason 1) Hebrews 1:1-2 states, "In the past God spoke to our ancestors through the prophets at many times and in various ways, but **in THESE LAST DAYS he has spoken to us by his Son.**"

Trinitarians allege that some of the angelic appearances were pre-incarnate appearances of Christ. However, in every instance that Trinitarians cite as alleged "Christophanies," the angel of Yahweh actually spoke! Since Hebrews 1:1-2 states that God did not speak to the Israelites through his son until "these last days," none of the angelic appearances could have been a pre-incarnate son.

In Acts 2:17 Peter cited Joel 2:28 saying, "And it shall come to pass **IN THE LAST DAYS**, says God, that I **WILL POUR OUT OF MY SPIRIT ON ALL FLESH.**"

Peter identified the beginning of the "LAST DAYS" as the time of the ministry of Jesus and the Baptism of the Holy Spirit being given in Acts chapter two. Therefore, the "last days" spoken of in Hebrews 1:1-2 has to refer to the ministry of Jesus Christ within the early first century.

Reason 2) Hebrews 1:5 proves that God never referenced any of the angelic messengers as His begotten Son: "For to which of the angels did He **EVER SAY, 'YOU ARE MY SON, this day have I BEGOTTEN YOU'** (given birth to you). And again, 'I will be a Father to him, and he shall be a Son to Me.'" Since none of the angels were ever "begotten (begotten means born)," so none of the angels could qualify as God's only begotten Son.

Reason 3) In Acts 12:11, Peter said that "The Lord has sent forth His angel and rescued me (out of the prison)." But in Acts 12:17 Peter went on to say, "The Lord has led me out of the prison." At first Peter stated that the angel of God rescued him out of the prison, but Peter later said that "The Lord led him out of the prison." It is obvious that the Lord led Peter out of the prison through His angel and that the angel was not the Lord Himself. Therefore, none of the angelic appearances could have been the Lord Himself.

The same principle of angelic agency also applies in the Hebrew Scriptures. God spoke, rescued, and manifested Himself through angelic agency, but those angels were not the Lord God Himself. Since no Trinitarian can present sound exegesis to prove that the angel that rescued Peter was the Lord Himself, so no one can prove that any of the angelic appearances referenced in the Hebrew Scriptures were pre-incarnate appearances of Jesus Christ. If Trinitarians cannot prove that the angel who rescued Peter was the Lord Himself, then neither should they argue that the angels of God that rescued people in the Hebrew Scriptures were the LORD God Himself.

Reason 4) If Trinitarian theology was true then an alleged pre-incarnate God the Son would have been just as coequally powerful and glorious as God the Father before the Word was made flesh. If an alleged pre-incarnate God the Son was somehow eternally subordinate to the Father before the incarnation then the second alleged divine person of the Trinitarian doctrine could not be fully coequal. How could an alleged Second Almighty true God Person be said to be lesser than another First Almighty true God Person while still being the Almighty? Thus, Trinitarian theology is really a different form of Arianism which denies the full deity of Christ. For a true God Person could not be eternally subordinate to another as His God (*Psalms 22:1 / Hebrews 1:9*). Hebrews 1:9 clearly says, "... your God has anointed you with the oil of gladness above your companions." If Jesus literally existed as a pre-incarnate Christ (*Christ means "anointed one"*) then Jesus could not have existed as a coequal anointed true God Person throughout eternity past because the God who anoints is greater than he who is anointed by his God.

Wherefore, there are four undeniable scriptural facts proving that the Son could not have been one of the angels in the Hebrew Bible.

1. Hebrews 1:1-2 proves that God did not speak to us through a Son until these last days. Acts chapter two proves that the last days began in the first century.
2. Hebrews 1:5 proves that God never said to any of His angels, "You are My Son, this day have I given birth to you." Therefore the Son as a Son would be a Son to the Father after the Son was "made of a woman" (*Gal. 4:4*).

3. In Acts 12:11, Peter said that “The Lord has sent forth His angel and rescued me (out of the prison).” But in Acts 12:17 Peter went on to say, “The Lord has led me out of the prison.” Therefore we know that the Lord rescues and delivers His servants by angelic agency during the New Covenant just as He had in the Hebrew Scriptures.

4. Hebrews 1:9 proves that God anointed the man Christ Jesus and that the man Christ Jesus was anointed by his God. Hebrews 1:9 clearly says, “... your God has anointed you with the oil of gladness above your companions.” If Jesus literally existed as a pre-incarnate Christ (*Christ means “anointed one”*) then Jesus could not have existed as a coequal anointed one throughout eternity past. For He who anoints is greater than he who is anointed. If God as God is anointed by another God Person, then the God Person who was anointed would be inferior to the God Person who anointed Him. Hebrews 1:9 proves that Jesus was anointed by his God as a man on the earth, so the anointed son is the anointed man who could never have been an alleged anointed God the Son.

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