

# Who Is the “Angel” That Spoke to John?

## The Identity of This Being May Surprise You

It is a mystery to most of us who the “angel” is that spoke to John in Revelation 19 and 22. This mystery is compounded by the fact that the angel claims to be a brother of John, and thus must not be worshipped. Let us closely examine this subject so we might ascertain who this angel might be to give us a better grasp of the prophecies to come, and the plan of God as a whole.

Let us first identify who this “angel” is in the context of the dialogue in the last chapters of Revelation. Notice that Revelation 17:1 states that the spirit being speaking to John was “... one of the seven angels who had the seven bowls ....” Those bowls are described in Revelation 16, and we are not told which of the seven angels was speaking to John. That angel continues speaking to John through Revelation 17. In Revelation 18 we are introduced to another angel coming down from heaven, having great authority, who announces the fall of Babylon (verses 1-3), and then a voice from heaven cries out, telling God’s people to come out of the Babylonian system (verse 4), followed by a play-by-play description of Babylon’s demise throughout the balance of chapter 18.

Then, in Revelation 19, a great multitude from heaven gives praise to Yahweh Elohim, and the 24 elders and four living creatures worship the Father on the throne, and yet another mighty voice like the sound of many waters and thunder shouts, “Alleluia! For the Lord God Omnipotent reigns!” (verses 1-6). This mighty voice then announces the marriage supper of the Lamb, and states, “... and His wife has made herself ready” (verse 7).

Finally we reach Revelation 19:9, where we are again see a being talking with John. I contend that this spirit being is one of the seven angels who

poured out the last seven plagues of Revelation 16. This is a personal conversation as we read in Revelation 17, not one between John and the other spirit being interjected in Revelation 18 and early on in Revelation 19.

Revelation 20 continues with visions of the Devil being cast into the bottomless pit (verses 1-3), the millennial reign (verses 4-6), the release of Satan and his demise (verses 7-10), and the great White Throne Judgment (verses 11-15). Revelation 21 speaks of the new heaven and new earth, and a loud voice announcing, “... the tabernacle of God is with men” (verse 3). Then the Father Himself speaks to

John concerning renewing everything, giving eternal life to him who thirsts, and providing all things to overcomers and granting them to be His sons (verses 5-8).

Once again, in Revelation 21:9 we are introduced to one of the seven “angels” who had poured out the bowls in Revelation 16. This angel shows John “... the bride, the Lamb’s wife” (verse 9). The rest of the chapter describes that great mountain of God that

stretches up awesomely into heaven. Then the angel shows John the pure, crystal-clear river of living water in Revelation 22. His dialogue continues into Revelation 22 until once again, as in Revelation 19, John falls down before the feet of the angel to worship him. Let’s read the text.

“Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, ‘See that you do not do that, for I am your fellow servant, and of your brethren the prophets, and of those who keep the



***John’s prophetic visions on the Island of Patmos included direct conversations with spirits from the heavenly realm.***

words of this book. Worship God!” (Revelation 22:8-9).

In Revelation 19 we see John in the presence of an angel where similar words are spoken.

“Then he [an angel] said to me, ‘Write: Blessed are those who are called to the marriage supper of the Lamb!’ And he said to me, ‘These are the true sayings of God.’ And I fell at his feet to worship him. But he said to me, ‘See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy’” (Revelation 19:9-10).

The words that identify this “angel” are nearly identical in both cases. In each case the “angel” is said to be,

- (1) John’s fellow servant, among the prophets
  - (2) One of the elect (brethren) who has the testimony of Christ
- Prophets = prophetes*, “one who speaks forth or openly, a proclaimer of a divine message, an inspired speaker.”
- fellowservant = sundoulos*, “servants of the same master” (human or divine).”
- brethren = adelphos*, “brothers or near kinsmen.”

### Spirits in Scripture

It is essential at this juncture to examine the various types of spirits mentioned in Scripture to try and ascertain who this angel is that who poured out his plague on the earth. The list of spirit beings is a long but most fascinating one!

1. **God the Father = Ancient of Days** (Daniel 7:9)  
Appears like a jasper and sardius stone (Revelation 4:3)  
Sits on a throne (Revelation 4:2)  
Like a fiery flame (Daniel 7:9)  
A rainbow around the throne, like an emerald (Revelation 4:3)

A sea of glass in front of the throne, like crystal (Revelation 4:6; 15:2)  
Thunderings, voices, and lightnings from the throne (Revelation 4:5)  
He and Christ look the same (If you have seen



***No human being has ever seen God the Father except Jesus Christ (John 1:18), who is now with the Father at His throne.***

Christ, you have seen the Father: John 14:9)  
Garment white as snow (Daniel 7:9)  
Hair like pure wool (Daniel 7:9)  
Wheels as burning fire [*wheel = galgal*, “wheel”] (Daniel 7:9)  
A fiery stream issues before Him (Daniel 7:10)  
Sits on a throne above four living creatures, high above the throne, appearing as a man, like a sapphire stone (Ezekiel 1:26; 10:1), with a firmament like an awesome crystal stretched out over their heads (Ezekiel 1:22)  
Upper half like amber, and lower half like fire, shining brightly all around, like a rainbow in a cloud on a rainy day (Ezekiel 1:27-28)  
The Creator, with Jesus Christ. Created all things (Malachi 2:10) and by His will they exist (Revelation 4:11). Christ created all things (Colossians 1:16; John 1:3; Ephesians 2:9; Hebrews 1:2). Thus, the Father and Christ worked together in the creation (I Corinthians 8:6; Genesis 1:26; John 5:30).

2. **Jesus Christ [Jeshua] = Alpha and Omega** (Revelation 1:8, 11; 22:13) = **the Beginning and the End** (Revelation 1:8, 11; 22:13) = **the First and the Last** (Revelation 1:11,17) = **Who Was, Is, and Is to Come**

(Revelation 1:8) = *the Almighty* (Revelation 1:8) = *Lion of the Tribe of Judah* (Revelation 5:5) = *Root of David* (Revelation 5:5) = *Lamb* (Revelation 5:6-14; 6:1; 14:4, 10) = others

- Appears like the Father (John 14:9)
- Eyes like flames of fire (Revelation 1:14)
- Feet like fine brass (Revelation 1:15)
- A garment down to His feet (Revelation 1:13)
- Girded about the chest with a golden band (Revelation 1:13)
- Head and hair white like wool or snow (Revelation 1:14)
- Voice like the sound of many waters (Revelation 1:15)
- Countenance like the sun shining in full strength (Revelation 11:16)
- The Creator along with the Father (see under God the Father above)

3. **24 elders.** They sit on 24 thrones, clothed in white robes, and sit around the throne, having crowns of gold on their heads (Revelation 4:4). See also Revelation 4:10-11; 5:6-14; 11:16-18; 19:4.

#### 4. **Four living creatures**

(a) Of Revelation

Full of eyes in front, in back, and within  
(Revelation 4:6,8)



***It is impossible for us humans, with our limited imaginations, to depict the four living creatures, along with their "wheels," but they are indeed awesome!***

Creature 1 like a lion, creature 2 like a calf, creature 3 like a man, and creature 4 like a flying eagle (Revelation 4:7)

Six wings each (Revelation 4:8)

They announced the first four seals (Revelation 6:1-8)

(b) Of Ezekiel (Ezekiel 1:5-24; 10)

Appeared like a man

Each had four faces: front = man, right side = lion, left side = ox, rear = eagle

Each had four wings: two wings touched above, and two covered their bodies

Hands of a man under their wings

Looked like burning coals, like torches, and lightning came out of the fire

A wheel was on the ground beside each of them, with a wheel in the middle of a wheel

The rims of the wheels were awesomely high and full of eyes, and these went up when the creatures went up

A firmament was over their heads, and above that a throne

Legs were straight, which sparkled like burnished brass, like calves' feet

Called *cherubim* (Ezekiel 10:20)

5. **Angels.** Mentioned 283 times in the Bible.

Hebrew *malak*, "a messenger; despatch as a deputy."

Greek *aggelos*, "a messenger."

Millions of them: 10,000 x 10,000 plus thousands of thousands around the throne of the Father, the four living creatures, and the 24 elders (Revelation 5:11; see also Psalm 68:17; Daniel 7:10; Hebrews 12:22)

Mentioned in Revelation 7 through 22

Can appear like people (Genesis 18 and 19 and other Old Testament examples; Mark 16:4-7; Matthew 28:3; Luke 24:4, John 20:12-13): young and clothed in long white robes (Mark 16:4-7), like lightning, in clothing white as snow (Matthew 28:3), dressed in shining garments (Luke 24:4), in white garments (John 20:12-13)

Called servants of the elect (Hebrews 1:14)

Not the same as sons of God (Hebrews 1:5-14)

6. *Sons of God* (Elohim). These beings include Jesus Christ, who is called the Son of God 46 times in the New Testament. Likewise, sons of God are mentioned five times in the Old Testament in the KJV (Genesis 6:2, 4; Job 1:6; 2:1; 38:7).

The sons of God (sons of Elohim) are shown to be a “heavenly council” setting in several places in the Old Testament.

Job 1:6. “Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.”

Job 2 :1. “Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

I Kings 22:19-23. “Then Micaiah said, ‘Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. And the Lord said, “Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?” So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, “I will persuade him.” The Lord said to him, “In what way?” So he said, “I will go out and be a lying spirit in the mouth of all his prophets.” And the Lord said, “You shall persuade him, and also prevail. Go out and do so.” Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you.”

Psalm 82:1-4. “God stands in the congregation of the mighty; He judges among the gods. How long will you judge unjustly, and show partiality to the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; free them from the hand of the wicked.” Here the first Elohim (singular) is the Father, while the second Elohim (plural) are the sons of Elohim.



***The angels seen at the empty tomb looked like people, and apparently did not have wings.***



***We have no comprehension of how Christ really looked when John saw Him on Patmos.***

Psalm 86:8.”Among the gods there is none like You, O Lord; nor are there any works like Your works.”

Psalm 89:5-7. “And the heavens will praise Your wonders, O Lord; Your faithfulness also in the assembly of the saints. For who in the heavens can be compared to the Lord? Who among the sons of the mighty can be likened to the Lord?”

Psalm 45:6-7. “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.”

Deuteronomy 32:7-9. “Remember the days of old, consider the years of many genera-

tions. Ask your father, and he will show you; your elders, and they will tell you: when the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the place of His inheritance." Here we see a reference to the dividing of the nations at Babel (Genesis 11:1-8) to migrate to the various regions of the earth that the Eternal had planned for them to populate. These nations were then assigned "sons of Elohim," not "children of Israel," a mistranslation in the KJV.

The concept of a heavenly council may be foreign to many, even among God's elect, but it is central to an understanding of the heavenly reality. We know that we, the elect, are on a par with Jesus Christ, He the firstborn of a heavenly family and a Son of Elohim as we are.

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Romans 8:29).

"For as many as are led by the spirit of God, they are the sons of God" (Romans 8:14).

"Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not. Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that when He shall appear we shall be like Him ..." (I John 3:1-2).



**We have no idea what the Divine Council might look like, but the Scriptures indicate that at times there is a conclave of sons of Elohim to discuss issues.**

Adam also was a son of Elohim, in the lineage of God Himself in the spirit realm (Luke 8:38).

You are encouraged to read *The Unseen Realm* by Michael Heiser (Lexham Press, Bellingham, Washington, 2015) for a more thorough examination of the sons of Elohim and the divine council. Here is an excerpt from page 29 of that book.

"The real problem with the human view, though, is that it cannot be reconciled with other references in the Hebrew Old Testament that refer to a divine council of *elohim*. Psalm 89:5-7 ... explicitly contradicts the notion of a divine council in which the *elohim* are humans.

'And so the heavens will praise your wonderful deed. O Yahweh, even your faithfulness, in the assembly of the holy ones. For who in the sky is equal to Yahweh? Who is like Yahweh

among the sons of God, a God feared greatly in the council of the holy ones, and awesome above all surrounding him?'

"God's divine council is an assembly *in the heavens*, not on earth. The language is unmistakable. This is

precisely what we'd expect if we understand the *elohim* to be divine beings. It is utter nonsense if we think of them as humans. There is no reference in Scripture to a council of human beings serving Yahweh in the skies (Jews or otherwise). What Psalms 82 and 89 describe is completely consistent with what we saw earlier in Job 38:7 — a group of heavenly sons of god. It also accords perfectly with other references to the sons of God as plural *elohim*:

'The sons of God came to present themselves before Yahweh (Job 1:6; 2:1).'

‘Ascribe to Yahweh. O sons of God, ascribe to Yahweh glory and strength. Ascribe to Yahweh the glory due his name (Psalm 29:1-2).’”

7. **Lucifer** = **Satan** (Revelation 12:9) = **Devil** (Revelation 12:9) = **Serpent** (Revelation 12:14-15) = **Dragon** (Revelation 12:3-17) = **King of Tyre** (Ezekiel 28:12) = others

Let us now synthesize what we have learned about beings in the heavenly realm to determine who this angel is that is speaking to John. Remember, Revelation 19:10 and 22:9 both state that this “angel” is (1) John’s fellow servant, and (2) among John’s brethren who have the testimony of Jesus Christ, the prophets, who keep the words of God.



**We do not know exactly how spirit beings appear. This includes Lucifer, A.K.A. the Devil, Satan, and Destroyer. Many translations claim that Lucifer is a cherub, thus likely having wings and four faces, but other translations say he was “with” the anointed cherub that covers (Peshitta, Lamsa, Brenton Septuagint, Contemporary English Version, Good News Translation, NET Bible, etc.). The Good News Translations says, “I put a terrifying angel there to guard you [Lucifer],” allowing him to look very much like Christ and other sons of Elohim, not having wings and several faces. He is a nachash, or “shining one,” and perhaps Santa Claus is a depiction of him during the non-Scriptural Christmas season. Note some similarities to the description of Christ in Revelation 1:14.**

The seal of perfection (before his sin)  
 Perfect in beauty  
 In Eden, covered with precious stones  
 The anointed cherub who covers  
 Walked back and forth amid the fiery stones  
 Prowls around the earth seeking whom he may devour (I Peter 5:8)  
 Masquerades as a angel of light (II Corinthians 11:14)  
 A liar (John 6:44)  
 A deceiver (Revelation 20:3, 8, 10)  
 The *nachash* (*serpent*) of Genesis 2 and 3. This word can be used as a noun, verb, or adjective, and can mean “serpent” (noun), “the diviner” (verb), or “bright and shining, like polished bronze” (adjective). These usages describe the appearance and character of Satan the Devil.

*fellow servant* = *sundoulos*,” a co-slave, or servitor or ministrant of the same master (human or divine).”  
*brethren* = *adelphos*, “a brother, literally or figuratively.”

The “angel” is a brother and fellow servant alongside John — and thus alongside Jesus Christ and us as well (Romans 8:29) — in preaching the message of the Father and Jesus Christ, and must therefore possess His spirit to be able to keep God’s commandments as intended. Which of the spirits we have discussed would qualify as such a brother and fellow servant? This could not be an *angel* [*aggelos*] that is a ministering spirit to the heirs of salvation (Hebrews 1:14), for these spirit beings are never termed sons of Elohim:

**Who Is the “Angel”?**

“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 a Father, and he shall be to me a Son’?” (Hebrews 1:5; quoted from Psalm 2:7 and II Samuel 7:14).

“It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the holy spirit sent from heaven. Even angels long to look into these things” (I Peter 1:12).

Jesus is said in Hebrews 1:4 to have become “... so much better than the angels, as He has by inheritance a more excellent name than they.” Moreover, in Hebrews 1:6 the author states that when the first-born — that is us! — are brought into the world, “Let all the angels of God worship Him” (Deuteronomy 32:43). We will sit alongside Jesus Christ on His throne at the resurrection (Revelation 3:21), and the Scripture implies that as the angels will worship Him, so they will worship us, Christ’s brothers and sons of Elohim! Remember that Jesus never elevated Himself above His disciples, but rather placed Himself as a servant of them when He washed their feet (John 13) and declared His disciples better than Himself (Philippians 2:3).

Therefore, it is apparent that this “angel” speaking to John, while functioning as a messenger and servant from the father by doing His will — pouring out his vial on the earth and communicating vital information for John to write down — is more than simply a ministering spirit to the elect. He is a son of Elohim himself, on a par with John and each of us! He is a brother of Christ and among the sons of God in the heavenly realm, likely a member of the heavenly council. There is no indication that he was already a resurrected saint, since the event would occur far into the future, and we have no record of a resurrection of any elect having occurred in history.

It is apparent that even the righteous sons of God in the spirit realm consider the elect of this age brethren and fellow servants. They also consider themselves brothers of the present-day saints as they hold to the testimony of Jesus Christ and obey the Father’s commandments. We are not speaking here, of course,

of the evil sons of Elohim who left their heavenly estate and came to earth to cohabit with women, leading to the nephalim giants and great chaos on the earth (Genesis 6:1-5), eventually leading to the Flood to wipe out these evil hybrids. More details on this conflagration are covered in the book of I Enoch.

## A Final Sequel

An understanding of who this angel is that speaks with John illustrates some fascinating insights into the unseven heavenly realm. I like the way Michael Heiser in *The Unseen Realm* has encapsulated the realities of the spirit realm as it relates to the apostle John, to us, and to the incredible future we have to look forward to as eternal spirits ... and to the building of a renewed Eden throughout the earth.

“God alone created humankind to function as his administrators on earth. But he has also created the other *elohim* of the unseen realm. They are also like him. They carry out his will in that realm, acting as his representative. They are His heavenly council in the unseen world. We are God’s council and administration in this realm. Consequently, the plurals inform us that both God’s families — the human and the non-human — share imaging status, though the realms are different. As in heaven, so on Earth.

“After the fall that plan was not altered. Eventually, God would decide to tabernacle *within* humans, though his spirit. Language describing believers as sons or children of God (John 1:12; I John 3:1-3), or as “adopted” into God’s family (Galatians 4:5; Ephesians 1:5), is neither accidental nor pragmatic. *It reflects the original vision of Genesis.* And once we are glorified, the two council-families will be one — in the new Eden. We’ll discover more about all those themes as we proceed.

*This is what Eden was about ... as in heaven, so on Earth. The original intent becomes even clearer once we understand the ancient conception of Eden.”*

An understanding of who this angel is that was speaking to John in Revelation has very much relevance to an understanding of the oneness that we have, as the elect, to God's family in this physical realm as well as in the spirit realm. In this brief encounter with the spirit who poured out one of the last seven plagues, we are given insight into the beautiful relationship that we have with the unseen realm of brothers in Christ, a relationship we may have never before appreciated.