

The Classifications of Angels

1. Messenger

Angel is the transliteration of the Greek word “a[ggelo],” and is used to translate the Hebrew word “*malek*.” Both these words mean “messenger,” and can be applied to both human and spirit messengers. Passages in which these words are used in reference to human messengers include 1 Samuel 6:21 and Matthew 11:10.

2. Minister

The Greek word “leitourgon” and the Hebrew word “*mishrathim*” are used of angels to denote them as servants of God, performing ministry for the glory of God and the benefit of believers.

Matthew 4:11, “Then the devil left Him; and behold, angels came and *began* to minister to Him. ”

Hebrews 1:14, “Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?”

3. Host

The term “host” pictures angels as the soldiers of God’s army. It is a translation of the Hebrew word “*sava*.” In Psalm 103:20-21 we see all three terms, “*malakim*,” “*mishrathim*” and “*sava*” used in reference to angels.

Psalm 103:20-21:

Bless the LORD, you His angels [*malakim*],
Mighty in strength, who perform His word,
Obeying the voice of His word!
Bless the LORD, all you His hosts [*sava*],
You who serve [*mishrathim*] Him, doing His will.

“This term encompasses the whole array of God’s heavenly army and sees them employed as a military force to accomplish His will and do his battles.” (Dickason)

God uses angels to exercise His power and His providence.

4. Chariots

The term “chariots” is used of angels indicating that they are God’s hosts, that is God’s army, ready to accomplish God’s will. We see angels, that is “chariots” protecting Elisha in 2 Kings 6; and we see them as chariots again in Zechariah 6 carrying out God’s military judgements on the nations surrounding Israel.

2 Kings 6:16-17, "So he answered, “Do not fear, for those who are with us are more than those who are with them.” Then Elisha prayed and said, “O LORD, I pray, open his eyes that he may see.” And the LORD opened the servant’s eyes, and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha."

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Zechariah 6:1-5, "Now I lifted up my eyes again and looked, and behold, four chariots were coming forth from between the two mountains; and the mountains *were* bronze mountains. With the first chariot *were* red horses, with the second chariot black horses, with the third chariot white horses, and with the fourth chariot strong dappled horses. Then I spoke and said to the angel who was speaking with me, "What are these, my lord?" And the angel answered and said to me, "These are the four spirits of heaven, going forth after standing before the Lord of all the earth."

5. Watchers

In Daniel 4 we see angels referred to as "watchers," a term that denotes their function as God's superintendents, effecting His control over world governments and affairs.

B. Names associated with their nature

1. Sons of the Mighty

The term is the translation of the Hebrew "*benê elim*" a term depicting great strength and might. When the term "son(s) of" is used in the Hebrew it often denotes a class of persons. For example, the prophets were called "*nebi'im*" or *sons of nebi'im*, to indicate their classification. Similarly, this classification for angels may address their great might.

Psalm 29:1:

"ASCRIBE to the LORD,
O sons of the mighty,
Ascribe to the LORD glory and strength."

Psalm 89:6:

"For who in the skies is comparable to the LORD?
Who among the sons of the mighty is like the LORD."

2. Sons of God

This is translated from the Hebrew "*benê elohim*" and is a Hebrew idiom denoting angels as members of a class of powers more than a class of persons, the *elohim*. This is not a class to which men belong, but to which God belongs. The term also addresses the direct creation of the angelic beings by God, but does not imply a holy nature since the term is used of Satan too (e.g. Job 1:6).

3. Gods

The Hebrew term here is "*Elohim*." We find it used of angels in Psalm 8:5 and referred to in Hebrews 2:7 with the clarification of *elohim* being angels. Though the term is primarily used of God it is used of angels as belonging to the same class of persons, *benê elohim*, the sons of God. "This term pictures angels along with God as a supernatural class of beings of great strength and higher than weak and mortal man." (Dickason)

Psalm 8:5:

"Yet Thou hast made him a little lower than God [*Elohim*],
And dost crown him with glory and majesty!"

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Hebrews 2:7, “THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS.”

4. Holy Ones

The term in Hebrew is “*kadoshim*” and underscores angels who are set apart to God, angels who are separated. The term is used in Psalm 89:5, 7; Job 15:15; Daniel 8:13; and Zechariah 14:5. The term is a reflection of the holy character and activities of elect angels who are devoted to God.

Psalm 89:5-7:

“ And the heavens will praise Thy wonders, O LORD;
Thy faithfulness also in the assembly of the holy ones [*kadoshim*].
For who in the skies is comparable to the LORD?
Who among the sons of the mighty is like the LORD,
A God greatly feared in the council of the holy ones [*kadoshim*],
And awesome above all those who are around Him?”

Job 15:15 “Behold, He puts no trust in His holy ones [*kadoshim*],
And the heavens are not pure in His sight.”

Daniel 8:13, "Then I heard a holy one [*kadosh*] speaking, and another holy one [*kadosh*] said to that particular one who was speaking, “How long will the vision *about* the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?” "

5. Stars

The term is translated from the Hebrew “*kokab*” and the Greek “*ajstevr*” and is used symbolically of angels to denote their heavenly nature and abode. Interestingly, the worship of stars is linked to idolatry (cf. Deuteronomy 4:19).

Deuteronomy 4:19, “And *beware*, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven.

Revelation 12:3-4, “And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads *were* seven diadems.
And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.”

C. Biblical categories of angels

1. Cherub and cherubim

Cherubim is the plural form of the Hebrew word. As best we can tell, cherubim are angelic or supernatural beings created with powers and beauty beyond the capabilities of the human mind to describe or understand.

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The mention of cherubim is almost exclusively in the Old Testament, Hebrews 9:5 being their only mention in the New Testament.

a. Description

The visual appearance of cherubim differs at least a little each time they are mentioned in Scripture.

The first mention of cherubim is in Genesis 3, after God casts Adam and Eve out of the Garden of Eden, He places cherubim to prevent man from reaching the tree of life.

Genesis 3:24, “ So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.”

The mercy seat was the lid or the cover of the ark of the Covenant. It signifies the propitiatory, in other words, the place where the anger of God towards man was reduced. Each year expiation (or amends for sins) was made there on the day of atonement. The ark and the mercy seat with its symbolic cherubim were kept in the innermost sanctuary, in the place called the Holy of Holies. It was there that the “*shekinah*” (Hebrew) glory of God was manifested, the glory of the presence of God.

The tabernacle “was a sanctuary, built for God according to the pattern of His throne in heaven, where He chose to dwell among His people. It was the focal point of Israel’s national life from the time God brought them out of the land of Egypt under Moses until they settled in the land of Canaan. For more than four centuries this elect nation would worship God in the tabernacle —yet from a distance, separated by the veil from the presence of His glory, which hovered over the mercy seat on the ark of the covenant. Only the high priest in his priestly garments could enter, and that only once a year on the Day of Atonement.” (Arthur)

According to Exodus 25, golden cherubim were to be placed on opposite ends of the mercy seat with their wings covering it and the ark.

According to Exodus 26, cherubim were to be made into the material for the curtains in the tabernacle and the veil covering the Holy of Holies.

Exodus 26:1, “Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet *material*; you shall make them with cherubim, the work of a skillful workman.”

Exodus 26:31, “And you shall make a veil of blue and purple and scarlet *material* and fine twisted linen; it shall be made with cherubim, the work of a skillful workman.”

According to Numbers 7, it was from above the cherubim on the ark of the Covenant that God spoke to Moses.

Numbers 7:89, “ Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him.”

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References to the God of Israel associate Him with His position or location relative to the Cherubim.

1 Samuel 4:4, “ So the people sent to Shiloh, and from there they carried the ark of the covenant of **the LORD of hosts who sits *above* the cherubim**; and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.”

2 Samuel 6:2, “And David arose and went with all the people who were with him to Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of **the LORD of hosts who is enthroned *above* the cherubim.**”

During the Babylonian captivity, Ezekiel received a vision of the glory of God which involved “four living creatures.” These creatures were at the feet of God and Ezekiel later recognized them as cherubim (Ezekiel 1; 10:4, 18-22).

b. Distinctions

Though they are supernatural beings, cherubim are never referred to as angels in Scripture. This may be because they do not exercise the duties of a messenger in any of their appearances in Scripture. They don't seem to carry revelation to man by themselves, but are depicted as being in the presence of God. The purpose of cherubim is to be “proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness.”

Cherubim are never sent away from God's presence, instead in all their appearances in Scripture they appear in the presence of God. Cherubim “designate the place of abode of the presence of God as in the Garden of Eden, the inner room of the tabernacle, and later of the temple.” (Dickason)

The presence of cherubim designates the presence of God, as God is enthroned above them.

Psalm 80:1:

“O, give ear, Shepherd of Israel,
Thou who dost lead Joseph like a flock;
Thou who art enthroned *above* the cherubim, shine forth!”

Psalm 99:1:

“THE LORD reigns, let the peoples tremble;
He is enthroned *above* the cherubim, let the earth shake!”

2. *Seraphim*

Seraphim is the plural of seraph, it is a transliteration of the Hebrew word meaning “burning one.” Seraphim are another special class of angels, and as with cherubim, seraphim are also associated with the glory of God. Some have speculated that their name (burning ones) addresses their consuming devotion to God and not their outward ministry.

Isaiah 6:1-7, "In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. **Seraphim** stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And

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one called out to another and said, Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.” And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts.” Then one of the **seraphim** flew to me, with a burning coal in his hand which he had taken from the altar with tongs. 7 And he touched my mouth *with it* and said, “Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.” "

a. Description

Seraphim are said to have six wings. They have two to cover their faces, perhaps because they cannot bear the full glory of God. They have two wings to cover their feet, perhaps to demonstrate their reverence to God and their hesitance to enter His presence uninvited. Their last two wings are for flying, which most people agree demonstrates their swiftness to obey God.

b. Distinctions

The distinct ministry of seraphim is to perform a priestly type of service to God. We see them declaring that man must be cleansed of sin’s moral defilement before they can stand in front of God and be of service to Him.

3. *Living Creatures*

There are only two groups of supernatural “living creatures” or “living beings” referenced in Scripture. These references are found in Ezekiel 1 and in multiple places in the book Revelation.

As we just saw the “living creatures” of Ezekiel 1 were identified as cherubim. Are the “living creatures” in Revelation also Cherubim? There are some affinities in the descriptions of these two groups that have lead some to conclude that these beings are also cherubim. For example, both groups have faces like a lion, a calf, a man and an eagle. However, the differences seem more compelling. Each of the “living creatures” in Ezekiel had four faces, but each had only one in Revelation. The “living creatures” in Ezekiel had four wings, but the “living creatures” in Revelation had six. In Ezekiel, the “living creatures” had eyes that were associated with the wheels, but in Revelation they had eyes inside and out. From these differences some have argued that the “living creatures” of Revelation were seraphim, since they also have six wings and cry out “Holy, holy, holy,” too. However, we just don’t know that they are members of either group. The best we can say is that it is unlikely that they would be classified as cherubim and may be a class of beings of their own.

The activities we see the “living creatures” of Revelation involved in also support the notion that they are not cherubim. The “living creatures” of Revelation are seen worshiping God (Ch. 4, 5, 7, and 19), witnessing the worship of God by the redeemed (Ch. 14), and directing the judgements of God in the tribulation (Ch. 6 and 15). These activities are very different from the cherubim’s role of guarding the glory of God.

4. *Named angels*

a. Michael

The name Michael means “who is like God?” The significance of his name will seem greater when we consider Satan’s fall (viz., Isaiah 14:14).

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In Daniel 10:13 Michael is referred to as “one of the chief princes.” The implication here is that there are angels who are some sort of princes, apparently assigned nations to care after. Gabriel was held up from reaching Daniel by the prince of kingdom of Persia until Michael came to help him.

Daniel 10:13, “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.”

In Daniel 10:21 and 12:1 we see that Michael is the prince or angel of Israel. He has the responsibility of guarding Israel and has a special role in the life of that nation. Michael will protect Israel in the tribulation period.

Daniel 10:21, “However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these *forces* except Michael your prince.”

Daniel 12:1, “Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.”

In Jude 9 Michael is given the title of archangel. There is only one other reference to an archangel in Scripture. This may be a reference to Michael if he is the only archangel, which we are not told. If there are more angels holding that title then Michael would likely be their leader. This title seems to indicate that Michael is a high ranking being among the angels. Though in Jude, we see him defer judgement on Satan to God; in Revelation we see him waging war against and defeating Satan and his angels.

Jude 9, " But Michael the **archangel**, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you.” "

1 Thessalonians 4:16, “For the Lord Himself will descend from heaven with a shout, with the voice of *the archangel*, and with the trumpet of God; and the dead in Christ shall rise first.”

Revelation 12:7-8, “ And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven.”

b. Gabriel

The name Gabriel means “mighty one of God,” perhaps to indicate Gabriel’s God given strength. Gabriel is God’s leading messenger, as we see God using him to reveal such things as the prophecy of the 70 weeks in Daniel along with its interpretation (Daniel 9). It was Gabriel also who revealed the birth of John the Baptist to his father Zacharias (Luke 1), and announced the conception of Jesus to Mary (Luke 1).

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Daniel 8:16, "And I heard the voice of a man between *the banks of* Ulai, and he called out and said, "Gabriel, give this *man* an understanding of the vision.'"

Daniel 9:20-21, "Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering. "

Luke 1:19, "And the angel answered and said to him, "I am Gabriel, who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news."

Luke 1:26-27, "Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth, to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary."

5. Specially designated angels

a. The seven angels sent to the seven churches in Revelation

There is no strong evidence to argue for these messengers to be either angelic or men. It is possible that the message is addressed to human leaders at the churches, but even if that is the case it does not mean that there were not (or are not) angels assigned to these geopolitical areas in the same way that there are angels looking over other nations.

b. The four angels who stand at the four corners of the earth, the four "Wind" angels

These four angels at the four corners demonstrate that God is in control of everything, including nature. And that if He chooses to, He can use angels to accomplish His will.

Revelation 7:1, 20:8, " After this I saw four angels standing at **the four corners** of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree."

c. The seven Spirits who stand before God

This reference to "seven Spirits" may be a reference to the perfect Spirit, the Holy Spirit and not to angels.

Revelation 1:4, "John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come; and from the seven Spirits who are before His throne."

d. The seven angels who stand before God, the seven "Trumpet" angels

These angels are God's messengers of judgement during the Tribulation. When they blow their trumpets plagues come upon the earth.

Revelation 8:2, "And I saw the seven angels who stand before God; and seven trumpets were given to them."

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e. Seven angels who administrate the last seven plagues

We do not have sufficient evidence to conclude if these angels are or are not the same seven angels of the previous sequence (Revelation 8).

Revelation 15:1, “And I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, *which are* the last, because in them the wrath of God is finished.”

f. The twenty-four elders

Some people believe that these are men and not angels. They argue that the twenty-four elders are men who represent the Church in heaven during the Tribulation. They can substantiate this claim with the fact that the term “elder” refers to an office in the church. Others argue that these twenty-four elders are angels of a priestly character, similar to seraphim. They substantiate this position by pointing out the close association between the four living creatures, which are clearly angels, and the twenty-four elders. In addition, the best translations of Revelation 5:10 (NASB) render the pronouns being used for the twenty-four elders as “them” and “they,” instead of “us” and “we,” indicating that the twenty-four elders are not including themselves in the Church, and therefore they are not referring to themselves as men.

Revelation 4:4, “ And around the throne *were* twenty-four thrones; and upon the thrones *I saw* twenty-four elders sitting, clothed in white garments, and golden crowns on their heads. ”

Revelation 5:8-12, "And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. “And Thou hast made them *to be* a kingdom and priests to our God; and they will reign upon the earth.” And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.” "

g. The angels with special responsibilities

There are a few angels in Revelation who are given specific responsibilities, some have argued that the descriptions of these angels’ responsibilities may be their proper names as well. This is not entirely clear, but what is clear is what their responsibilities are:

The “Fire” angel:

Revelation 14:18, "And another **angel, the one who has power over fire**, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, “Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe.” "

The “Water” angel:

Revelation 16:5, "And I heard **the angel of the waters** saying, “Righteous art Thou, who art and who wast, O Holy One, because Thou didst judge these things,” "

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The “Abyss” angel who binds Satan:

Revelation 20:1-3, “And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, and threw him into the abyss, and shut *it* and sealed *it* over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.”

A star from heaven which had fallen:

Revelation 9:1, “And the fifth angel sounded, and I saw **a star from heaven which had fallen** to the earth; and the key of the bottomless pit was given to him.”

Apollyon, which means Destroyer:

Revelation 9:11, “They have as king over them, the angel of the abyss; his name in Hebrew is **Abaddon**, and in the Greek he has the name **Apollyon**.”

6. The ranks of angels

Some believe that there are ranks of angels associated with some of the designators:

- Thrones - refers to angels who sit upon thrones
- Dominions - refers to angels who rule
- Principalities - refers to angels who govern
- Authorities - refers to angels who are invested with imperial responsibilities
- Powers - refers to angels who exercise supremacy

7. The number of angels

In Matthew 26:53 Jesus says that He could have called 12 legions of angels. A Roman legion was made up of 6,000 men, who were supported by another 6,000 auxiliary troops. This implies that if Jesus had called the 12 legions, He would have called 72,000 angels, and that there were another 72,000 angels as auxiliary troops also available. So at least there are 144,000 angels. There seems to be a multitude of them, greater than 144,000.

1 Kings 22:19, "And 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 Him on His right and on His left.”

Luke 2:13, “And suddenly there appeared with the angel a **multitude of the heavenly host** praising God,”

Hebrews 12:22, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to **myriads** of angels,”

8. The angel of the Lord or the angel of Jehovah (malek Yahweh)

Most people believe that the person termed “the angel of the Lord” is the preincarnate Christ.

Therefore, “the angel of the Lord” is a theophany, a manifestation of God in visible and bodily form before the incarnation of Christ.

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In the Old Testament the Hebrew title “*Elohim*,” meaning “the mighty one,” is used of both the true God and of pagan gods; but the term “*Yahweh*,” or Jehovah, is reserved for the God of Israel alone. Angels in general are referred to as “sons of God (*Elohim*),” but never “sons of Jehovah.”

The angel of the Lord consistently represents Himself as God. In Genesis 16, for example, He promised Hagar to do for her what only God could do.

Genesis 16:10, "Moreover, **the angel of the LORD** said to her, “I will greatly multiply your descendants so that they shall be too many to count.” "

In Genesis 22, after Abraham showed his willingness to trust God by obeying the command to sacrifice Isaac, the angel of the Lord identifies Himself as God.

Genesis 22:11-12, "But the **angel of the LORD** called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.”

12 And **he** said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear **God**, since you have not withheld your son, your only son, from **Me**.” "

It was the angel of the Lord who appeared to Moses in a flame of fire in the midst of a burning bush (Exodus 3:2). And it was this same person who called to Moses from the mist of the burning bush (v. 4).

Exodus 3:3-4, "3 And **the angel of the LORD** appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

4 When **the LORD** saw that he turned aside to look, **God** called to him **from the midst of the bush**, and said, “Moses, Moses!” And he said, “Here I am.” "

The record of Gideon’s commission identifies the one who spoke to him as “the angel of Jehovah” (Judges 6:12) and as “Jehovah” (v. 14) without any notice of change of speaker.

Judges 6:12, 14, " 12 And **the angel of the LORD** appeared to him and said to him, “The LORD is with you, O valiant warrior.” ... And the **LORD** looked at him and said, “Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?” "

Every passage in which there is a reference to the angel of the Lord, this person can be identified as divine.

There are several reasons why the angel of the Lord is best identified as Christ. The angel of the Lord was God’s visual manifestation in the Old Testament, but He does not appear in Scripture any more after the incarnation of Christ, Who was God’s visual manifestation in the New Testament. Both, the angel of the Lord and Christ were sent by God to perform some similar ministries, such as, revealing, guiding and judging. However, the Father was never sent, so identifying Him as the divine angel of the Lord would be inappropriate. Furthermore, the divine angel of the Lord cannot be identified as the Holy Spirit either because the Holy Spirit has never taken bodily form.

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Adding to the case for the identity of the angel of the Lord and Christ being the same person are the parallels of their ministries. It was the angel of the Lord who revealed the Name of God (3:2-4), as did Jesus (John 17:6).

Exodus 3:2-4, "And the angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am." "

John 17:6, "I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word."

Both intercede for man, the angel of the Lord in Zechariah 1:12-13 intercedes for Israel, and from Hebrews 7:25-27 we are reminded that Jesus is the only one who can intercede for our sins.

Zechariah 1:12-13, "Then the angel of the LORD answered and said, "O LORD of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, with which Thou hast been indignant these seventy years?" And the LORD answered the angel who was speaking with me with gracious words, comforting words."

Hebrews 7:25, "Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the *sins* of the people, because this He did once for all when He offered up Himself. "